

فضائل اعمال

FAZA'IL -E- A'MAAL

Vol.2

Virtues of Charity, Haj & Merchandise

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فضائل صدقات

FAZA'IL-E-SADAQAAT

PART ONE

English Translation of Urdu Book



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FAZA'IL-E-SADAQAAT

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

نَحْمَدُهٗ وَنُصَلِّيْ عَلٰى رَسُوْلِهِ الْكَرِيْمِ۔ حَامِدًا وَّمُصَلِّيًا وَّمُسَلِّمًا۔

PREFACE

With the highest praise to Allah *Subhanahu wa Ta'ala* and with Darood and Salaam to Rasulullah *Sallallaho alaihe wasallam*, these few pages are being presented to our readers to bring out the virtues of Sadaqaat (spending for the cause of Allah). As mentioned in the preface to my booklet on Fazail-e-Hajj, my late uncle Maulana Muhammad Ilyas *Rahmatullah alaihe* was deeply interested in the publication of a book on this subject and, in the last days of his life, he repeatedly urged me to write one. So much so that, once while standing for Asr Salaat when 'Takbeer' was being called, he leaned forward from the row and said to this humble author, "Do not forget that book". In those days of his illness, Maulana did not lead Salaat; he joined the Jama'at.

Despite all that urgency and insistence from him, the delay on my part continued, resulting in repeated postponements. Fortu-nately, in Shawwal 1366 A.H. my stay in Nizamuddin was prolong-ed, as mentioned in the preface to Fazail-e-Hajj; and there seemed no likelihood of my return to Saharanpur even after the completion of that book. So, at long last, a start on this book was made on Saturday, the 24th of Shawwal, 1366 A.H. May Allah *Subhanahu wa Ta'ala* help me to accomplish this work, by showering His bounties and blessings upon me, which have always been bestowed upon me both in worldly and religious matters, in growing profusion, despite my own incapability! May Allah bring it to a completion acceptable to Him!

وَمَا تَوْفِيْقِيْٓ اِلَّا بِاللّٰهِ عَلَيْهِ تَوَكَّلْتُ وَاِلَيْهِ اُنِيْبُ ط

"And I seek aid from none except Allah; in Him I trust and to Him alone, I turn for help".

I intend to divide this book into seven Chapters, viz:-

1. Virtues and rewards of spending for the cause of Allah.
2. Condemnation of miserliness.
3. Being particular about obligations towards one's relations.
4. Zakaat as an obligation.
5. Punishments for failure to pay Zakaat.
6. Virtues of asceticism, contentment and avoidance of begging.
7. Stories of pious personages who spent generously for the cause of Allah *Ta'ala*.

Muhammad Zakariyya Kandhalvi.



FAZA'IL-E-SADAQAAT

INTRODUCTORY NOTE TO THE TRANSLATION

Some important points regarding the format of this translation may be noted. In the first place, the phrases, *"Sallallaho alaihe Wasallam' "Radiallaho anho, "Rahmatullah alaihe,* " etc., have been printed in italics and given repeatedly, partly to earn reward for the readers and partly to educate them in their proper use.

2. Secondly, with regard to the translations of the Quranic Ayaat and the Ahadith, it is the beauty and Barakah of the Qur'an that their Arabic is so amnable to translation and is accessible to readers in their own language. The Holy Qur'an has been translated into many languages, but it is not always easy to convey the precise spirit of the original, especially in a "word-for-word"translation. Many standard translations of the Qur'an by various scholars exist in English, whose authors have done their best to translate as faithfully as was possible for them, yet it is never the last word. In this book, the translation adopted is the classical one of Mohammad Marmaduke Picthall, with very occasional modification.

3. The translations of the particular leading Quranic Ayaat and Ahadith, forming the main theme of an individual article or sub-section of the book, have been given in Bold Face beneath the original Arabic text, which serves to clear any ambiguity that may remain in the reader's mind after reading the translation. The translations of supporting Ayaat that occur in the course of the text and the explanatory examples introduced by the author (M.M. Zakariyyah *Rahmatullah alaihe* are given in italics, so as to differentiate these from the main theme given at the beginning of each article/sub-section.

4. As no standard English translation of the Ahadith is readily available, an attempt has been made to bring out their meanings through a relatively free (rather than "word-for-word") translation. Any remaining ambiguities may please be communicated to the publishers, for correction or improvement in future.

5. Certain Arabic words will be found transliterated into the English text, in order to introduce certain basic Islamic terms and concepts into the English language, which does not really possess exact equivalents for these. In many cases, the approximate English translation is also given alongside. Hopefully, this may help to fix the ideas better in the minds of the English-speaking readers, to whom this book is addressed. In the Transliteration, the Arabic letter (ع) is indicated by (') and the vowel (َ) by (').



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CHAPTER ONE

VIRTUES AND REWARDS OF SPENDING FOR THE CAUSE OF ALLAH

The Holy Qur'an and the Ahadith of Rasulullah *Sallallaho alaihe wasallam*, the greatest of mankind, contain so many exhortations to give away Sadaqah that, after going through them, one cannot but conclude that money is not to be held back at all and that it is meant only for spending for the cause of Allah. The commandments and instructions on this subject are so numerous that it is difficult to collect even a tenth of them. In my usual way, I am quoting below, by way of example, a few Ayaat of the Holy Qur'an and some Ahadith with their translation.

Sec (a)

AYAAT

(١) هُدًى لِّلْمُتَّقِينَ ۝ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنفِقُونَ ۝ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ۝ أُولٰئِكَ عَلٰى هُدًى مِّن رَّبِّهِمْ وَأُولٰئِكَ هُمُ الْمُفْلِحُونَ ۝

1. **(The Glorious Qur'an) In it there is guidance for those who fear Allah and believe in things not visible; they establish Salaat and spend from what We have bestowed on them; and they believe in what has been sent down to you and sent down before you; and they are certain of the Akhirah. They depend on the guidance from their Lord; they are the successful.** *(al-Baqarah: 2 - 5)*

Note: These Ayaat contain several subjects, all of which need close consideration:-

(a) The Qur'an is a guidance to those who fear Allah *Ta'ala Shanohu.* Obviously, the one who does not fear his Lord, nor considers the Lord as his Master, and the one who does not know his Creator, cannot see the path indicated by the Glorious Qur'an. He alone can see the path who has the capability of seeing. Similarly, a

person whose heart is devoid of the fear of Allah has no regard for His commandments.

(b) 'To establish Salaat' is to perform it with full concentration, following the prescribed manner and fulfilling the necessary conditions. These have been fully dealt with in my booklet on the 'Virtues of Salaat,' wherein I have quoted a saying of Ibne Abbas *Radhiallaho anho* to the effect that: 'The establishment of Salaat' depends on correct performance of Ruku' and Sajdah, whole-hearted concentration and humility towards Allah. According to Qatadah *Rahmatullah alaihe*, perfection in Salaat can be achieved by observing it at its proper time, by proper 'Wudhu' (ablution), and by 'Ruku' and 'Sajdah' in the proper way.

(c) The highest achievement of man is to attain 'Falaah'. The term Falaah implies success and happiness, both in spiritual and worldly affairs.

Imaam Raghib *Rahmatullah alaihe* has written that 'Falaah' in the worldly sense means attainment of excellence in certain aspects of worldly life, in respect of lasting satisfaction, contentment and honour. 'Falaah' in the life of Akhirah consists in four things:

1. Eternal life.
2. Riches that have no shadow of poverty.
3. Honour with no trace of disgrace.
4. Knowledge with no taint of ignorance.

In the case of absolute 'Falaah', success is implied in its highest degree, both in spiritual and material life.

(۲) لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلٰكِنَّ الْبِرَّ مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ
وَالْمَلٰٓئِكَةِ وَالْكِتٰبِ وَالنَّبِيّٖنَ وَاٰتَى الْمَالَ عَلٰى حُبِّهٖ ذَوِي الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنَ وَابْنَ السَّبِيْلِ
وَالسَّآئِلِيْنَ وَفِي الرِّقَابِ وَاَقَامَ الصَّلٰوةَ وَاٰتَى الزَّكٰوةَ

2. **It is not righteousness that you turn your faces to the East or West; but the righteous is he who believes in Allah and the Last Day and the Angels, and the Scripture and the Ambiya and gives his wealth for the love of Him to kinsfolk and to orphans and the desti-**

tute and the wayfarer and to those who ask (in need) and to set slaves free; and observes Salaat properly; and pays Zakaat. (These are worthwhile attainments). (*al-Baqarah: 177*)

(The Ayat mentions a few more qualities of the righteous and in conclusion, asserts, "Such are they who are truly sincere. Such are the people who fear Allah").

Note: Qatadah *Rahmatullah alaihe* says that the Jews used to turn their faces to the West while offering their prayers and the Christians faced the East; so this Ayat was sent down concerning their practice. Several other Ulama have expressed the same opinion *(Durre Manthur)*. Imaam Jassaas *Rahmatullah alaihe* has said that this Ayat was sent down to refute the objections of the Jews and the Christians against the change of 'Qiblah' i.e. from Bait-ul-Muqaddas to Ka'bah. Allah *Subhanahu wa Ta'ala* has, in this Ayat stressed the fact that virtue lies in obedience to Allah *Ta'ala*, without which the turning to the East or West is meaningless *(Ahkamul-Qur'an)*. Spending for the cause of Allah means that, in all cases, money must be spent only to seek the pleasure and love of Allah, and not for getting name and fame for one-self, in which case the spending will not count as an act of virtue. It will rather become a sin instead of being a virtue. Rasulullah *Sallallaho alaihe wasallam* has said that Haq *Ta'ala Shanohu* does not look at your faces and your wealth (how much spent). He, rather, looks at your deeds and your hearts (the motives behind your deeds). *(Mishkaat)*. Another Hadith reports Rasulullah *Sallallaho alaihe wasallam* as saying, "The thing I fear most for you (the Ummah) is the minor 'Shirk'. On being asked what the minor 'Shirk' was, he replied, "To do something for the sake of show". Repeated warnings have been given in the Ahadith against spending for the sake of displaying one's generosity.

The translation given above indicates that spending of money should be motivated by love for Allah. Some Ulama have interpreted the Ayat as follows:

Spending of money should be accompanied by a feeling of love for spending i.e. one should be delighted to give away things as Sadaqah, should have no second thoughts, nor regret having spent money, nor fear from want, nor blame oneself for spending it lavishly *(Ahkamul Qur'an)*. Many other Ulama have given a different

interpretation. They say that the Ayat refers to spending for the cause of Allah while one still needs and loves money. A Hadith says that someone asked Rasulullah *Sallallaho alaihe wasallam*, "What is meant by spending money while one loves it; for everybody loves money?" Rasulullah *Sallallaho alaihe wasallam* replied, "It means that you should spend money while you are conscious of your own needs, fear from want and neediness and feel afraid lest you should need it at a time during the long years of your life lying ahead".

Another Hadith says that the best Sadaqah is to spend at the time when you are in good health, hoping to live long. Do not go on postponing Sadaqah till you find yourself on the death-bed, with little or no hope of survival, at which juncture, you may begin to give away your wealth saying, 'So much to so-and-so and so much for such and such cause, though it now belongs to your heirs. *(Durre Manthur)*. When the hope for life vanishes, feeling for personal needs is no longer there and, with the apprehension of all the property going to your heirs, you begin to distribute it among Masjids and Madrasahs!

So long as the feeling of one's own neediness was uppermost, the will to give as Sadaqah was absent. Therefore the 'Shariah' has ordered that such last-moment directions for giving things in Sadaqah or to non-heirs should be limited to a maximum of one third of the total property. Thus if the total property has been given away at the time of death, only one third of it can be validly disposed off according to such a 'will' of the deceased. The above Ayat specifically emphasizes spending on the orphans and the destitute while Zakaat has been mentioned separately, at the end of the Ayat.

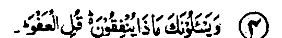
This shows that spending on the things specified therein has to be done from the property left with a person after payment of Zakaat. This point will be explained later under Hadith No. 1.

(٣) وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ۛ وَأَحْسِنُوا ۛ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ۝

3. Spend your wealth for the cause of Allah, and make not your hands contribute to your destruction; and do good. Lo! Allah loves those who are beneficent. *(al-Baqarah: 195)*

Note: According to Huzaifah *Radhiallaho anho*, the command

"Do not contribute to your own destruction", means giving up Sadaqah for fear of becoming poor. Ibne-Abbas *Radhiallaho anho* has said, "To get killed in the path of Allah, is not ruining oneself: in fact, ruination lies in withholding the expenditure on Sadaqah". Dhahhaak Bin Jubair *Rahmatullah alaihe* has said that the Ansaar used to spend in the path of Allah and also give things in Sadaqah. Once, in a year of famine, they changed their minds and stopped this noble practice. On that occasion this Ayat was revealed. Aslam *Rahmatullah alaihe* has said that he was one of those who participated in the battle of Constantinople. A large force of the enemy advanced to oppose them. A man from their side rushed alone into the enemy lines. Upon this, some of the Muslims started shouting that the man had blindly invited his ruination and they recited this particular Ayat in support of their contention. Abu Ayyub Ansaari *Radhiallaho anho,* who was also in the field, got up and said that the action of that man was not self-ruination at all; he said that the Ayat of the Qur'an being quoted by some people referred to the Ansaar. He explained that Ansaar quietly took a decision among themselves that the time had come for them to engage themselves in improving their lands and farms, etc; in the belief that, by the grace of Allah *Ta'ala,* Islam by then had become predominant and many people besides the Ansaar had joined the ranks of its supporters and helpers and, so the Ansaar could turn to their fields, plantations, etc, which were in ruin due to neglect and lack of care. At that juncture, the Ayat in question was revealed in order to admonish them that it would be self-ruination if the Ansaar gave up Jehaad for the sake of improving their properties. *(Durre Manthur).*



4. (People) ask you what they should spend (as Sadaqah). "Tell (them) what they can spare". (i.e. what is in excess of their requirements). *(al-Baqarah: 219)*

Note: Wealth is meant to be spent; whatever is left over, after meeting personal requirements, should be spent as Sadaqah. Ibne Abbas *Radhiallaho anho* has said that, after meeting the requirements of one's family the balance becomes (عفو) 'Afv' which means that it is to be spent as Sadaqah. Abu Umamah *Radhiallaho anho* has reported Rasulullah *Sallallaho alaihe wasallam* as saying, "O men, give what you can spare for charity, this is good for you; if you hold it back, it will be bad for you. You are not to blame for keeping

back just enough for your own requirements; begin by spending on those who are dependant on you. The upper hand (which gives) is better than the lower hand (which is stretched out for accepting alms)". Ataa *Rahmatullah alaihe* is quoted as having said that 'Afv' means wealth in excess of actual needs. *(Durre Manthur)*. Abu Sae'ed Khudri *Radhiallaho anho* has said that once Rasulullah *Sallallaho alaihe Wasallam* said that when a person has an extra conveyance he should give it to someone who has none, and whoever has provision in excess should give the excess to those who do not have any. Rasulullah *Sallallaho alaihe wasallam* said this so emphatically that we thought no one would have any right over his own property in excess of his actual needs. *(Abu Dawood)*. In fact the highest virtue lies only in giving away everything that is over and above one's legitimate requirements; nothing is to be hoarded. Certain Ulama have said that (عَفْو) 'Afv' means "What is convenient"; one should spend as Sadaqah what can be spared with convenience and ease, so that no hardship or distress is caused to oneself afterwards. Also that no dependant should be deprived of his or her legitimate rights (which is a responsibility of the spender), due to which the latter may get into trouble on the Day of Judgment. It is narrated that Ibne Abbas *Radhiallaho anho* said, "Some people used to give so much Sadaqah that nothing would be left with themselves, even for eating, and they would be compelled to look for Sadaqah from others. It was for this reason that the above Ayat was revealed". Abu Saeed Khudri *Radhiallaho anho* has said that Rasulullah *Sallallaho alaihe wasallam*, seeing the very poor condition of a person just arrived in the Masjid, asked the people to give him clothes as Sadaqah. Plenty of these were contributed; Rasulullah *Sallallaho alaihe wasallam* gave two garments out of these to the poor man. Later, once again Rasulullah *Sallallaho alaihe wasallam* persuaded people to donate as Sadaqah. That poor man also gave one garment out of his two, whereupon Rasulullah *Sallallaho alaihe wasallam* showed his displeasure and returned the piece to him. *(Durre Manthur)*. The Glorious Qur'an does invite us to give in charity, in spite of our own requirements, but this is for such people who can do it cheerfully, because the importance of 'Akhirah' prevails over worldly requirements in their minds. This particular point is dealt with in detail under Ayat given at serial No. 28.

(٥) مَنْ ذَا الَّذِي يُقْرِضُ اللّٰهَ قَرْضًا حَسَنًا فَيُضٰعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً ۚ وَاللّٰهُ يَقْبِضُ وَيَبْصُطُ ۠ وَإِلَيْهِ تُرْجَعُونَ ○

5. **Who is it that will lend to Allah a goodly loan, so that He may give it increase manifold? (Do not fear poverty) Allah straitens and enlarges (your provision), and to Him you will return.** *(al-Baqaraḥ: 245)*

Note: The act of spending for the cause of Allah has been interpreted as advancing loan to Allah *Ta'ala,* which means that, just as the return of a loan is obligatory, the recompense and reward for spending in charity is a certainty. That is why Sadaqah has been termed as loan. Umar *Radhiallaho anho* has stated that giving a loan to Allah *Ta'ala* means spending in charity. Ibne Mas'ood *Radhiallaho anho* has said that, when the above Ayat was revealed, Abu Dahdah Ansaari *Radhiallaho anho* came to Rasulullah *Sallallaho alaihe wasallam* and submitted, "O Rasullullah, does Allah *Jalla Shanohu* desire a loan from us?" Rasulullah *Sallallaho alaihe wasallam* replied, "Certainly so". He then said, "Please give me your hand" (for making a promise). Rasulullah *Sallallaho alaihe wasallam* stretched out his hand towards him and Abu Dahdah *Radhiallaho anho,* taking it in his own hand as a gesture of a vow, said that he was giving his garden to Allah *Ta'ala* as a loan. That garden had six hundred date-palms and his wife and children were living in it. Abu Dahdah *Radhiallaho anho* went to the garden, called his wife Umme Dahdah *Radhiallaho anha* and told her that they had to leave the garden as it had been given away to their 'Lord' (Allah *Ta'ala*). Another Hadith by Abu Hurairah *Radhiallaho anho* says that Rasulullah *Sallallaho alaihe wasallam* distributed that garden among some orphans. Still another Hadith says that when the sacred Ayat was revealed, saying:

مَنْ جَآءَ بِالْحَسَنَةِ فَلَهٗ عَشْرُ اَمْثَالِهَا

Whoever earned a single virtue would receive ten times the reward for it,

Rasulullah *Sallallaho alaihe wasallam* made a Du'aa, "O, Allah! compensate my 'Ummah' even more than that". As a result this Ayat was revealed:-

مَنْ ذَا الَّذِيْ يُقْرِضُ اللّٰهَ قَرْضًا حَسَنًا فَيُضٰعِفَهٗ لَهٗ اَضْعَافًا كَثِيْرَةً

Rasulullah *Sallallaho alaihe wasallam* again implored Allah for a further increase. Thereupon the Ayat which has been explained at serial No. 7 below, was revealed.

مَثَلُ الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ فِيْ سَبِيْلِ اللّٰهِ

"Rasulullah *Sallallaho alaihe wasallam* again made supplication saying, "O Allah, increase the reward of my Ummah". Thereupon the Ayat was revealed:

اِنَّمَا يُوَفَّى الصّٰبِرُوْنَ اَجْرَهُمْ بِغَيْرِ حِسَابٍ ۝

That whoever is steadfast will receive a full return, which will be boundless. (az-Zumar: 19).

Another Hadith says that an angel calls out, "Whoever offers a loan today will receive a full compensation tomorrow". Another Hadith says that Allah *Jalla Shanohu* proclaims, "O man, entrust your treasures to me for safe custody; none of these will catch fire, nor sink, nor be stolen; you will receive these back from Me at the time when your need for them will be the greatest". *(Durre Manthur)*

(٦) يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اَنْفِقُوْا مِمَّا رَزَقْنٰكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَ يَوْمٌ لَّا بَيْعٌ فِيْهِ وَلَا خُلَّةٌ وَّلَا شَفَاعَةٌ ۗ

6. **O you who believe! Spend, out of what We have provided for you before the Day comes when there would be no bargaining, nor friendship, nor intercession (without Allah's permission).** *(al-Baqarah: 254)*

Note: It means that there shall be no selling or buying on that Day to enable you to buy virtues from others, nor would there be any friend to intercede or entreat on your behalf. In short, all means of help from any source shall cease. If anything is to be done for that Day,now is the time to do it and to sow the seed; that Day shall be the day of harvest. Whatever is sown shall be reaped, whether it be grain or flower, thorn or firewood! It is a matter for all to ponder and to examine what each one is sowing?

(٧) مَثَلُ الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ فِيْ سَبِيْلِ اللّٰهِ كَمَثَلِ حَبَّةٍ اَنْۢبَتَتْ سَبْعَ سَنَابِلَ فِيْ كُلِّ سُنْۢبُلَةٍ مِّائَةُ حَبَّةٍ ۗ وَاللّٰهُ يُضٰعِفُ لِمَنْ يَّشَآءُ ۗ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ۝ بقرة

7. **The likeness of those who spend their wealth in Allah's way (for good deeds) is as the likeness of a grain which grows seven ears, in every ear a hundred grains. Allah gives manifold increase to whom He**

wills. Allah is All-Embracing, and All-Knowing (He knows the motive for which wealth is spent). *(al-Baqarah: 261)*

Note: Ahadith say that there are six categories of deeds and four categories of men. The six types of deeds include two that are obligatory and two bring equal compensation, the fifth one brings ten times reward and the sixth may bring seven hundred times reward in return. The obligatory two are that, if a person dies without comitting any 'Shirk' he shall go to 'Jannah' and if he is guilty of 'Shirk' he shall land himself in 'Jahannam'. Those at equal compensation are; if a person intends to do a good deed but is unable to accomplish it, he shall receive a single virtue as a reward for making the good intention. Similarly, if a person commits a sin, his punishment shall correspond to a single sin. When a person actually accomplishes a single good deed, his reward shall be tenfold, whereas, if he spends for the cause of Allah, his return shall be seven hundred times the value of the wealth spent.

The four categories of men referred to are as follows:

1. The one who receives ample provisions in this life as well as in the 'Akhirah'.
2. The one prosperous in this life but poor and miserable in the 'Akhirah'.
3. The one who suffers hardships in this life but shall flourish in the 'Akhirah'.
4. The one who is miserable in this life as well as in the 'Akhirah'. *(Kanzul Ummal).*

His misery is due to poverty here, and his bad deeds lead him to sufferings in the 'Akhirah', so that both his lives are ruined. Abu Hurairah *Radihallaho anho* reports Rasulullah *Sallallaho alaihe wasallam* as saying that whoever gives in charity the equivalent to a date that is a part of lawful possession and not unlawful; Allah nourishes that date as you nourish your colt, to such an extent that your provision grows up to the dimensions of a moutain. Haq *Ta'ala Shanohu* accepts only pure and flawless things. Allah *Ta'ala* increases the reward of this simple virtue to a size larger than that of mount Uhad, which is the highest mountain near Madinah. This indicates that the reward for a single virtue would grow far beyond the seven hundred times limit mentioned above. Another Hadith says

that when the Ayat regarding the seven hundred times reward was revealed, Rasulullah *Sallallaho alaihe wasallam* made a Du'aa for a further increase of the reward, upon which the Ayat given at No. 5 was revealed. *(Bayan-al-Qur'an)*. This means that this particular Ayat was sent down earlier than the one given at No. 5. The subject of another Hadith is contrary to the discussion given under Ayat No.5

٨ اَلَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ فِيْ سَبِيْلِ اللّٰهِ ثُمَّ لَا يُتْبِعُوْنَ مَاۤ اَنْفَقُوْا مَنًّا وَّلَاۤ اَذًى لَّهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ

8. Those who spend their wealth for the cause of Allah and afterwards make no reproach or injury (in any way) to follow that which they have spent, their reward is with their Lord, and there shall no fear come upon them, neither shall they grieve. (On the Day of Judgement). *(al-Baqarah: 262)*

Note: This great Ayat follows the previous one, and the whole section *(Ruku')* deals with the same subject. It encourages us to spend for the cause of Allah and warns against boasting of the favour done or teasing the beneficiary with taunts and insults, which means treating him with contempt, or to look down upon him. Rasulullah *Sallallaho alaihe wasallam* has said that certain people shall not enter 'Jannah'. These include one who boasts of his generosity after spending for the cause of Allah, the other who is disobedient to his parents and the third who is a habitual drunkard, etc. *(Durre Manthur)*. Imaam Ghazali *Rahmatullah alaihe* has written in the *'Ihya'* about the etiquettes of Sadaqah that it must not be destroyed by 'Mann' (reproach) and 'Azaa' (injury). Some Ulama have explained 'Mann' as boasting about it to the person to whom the Sadaqah has been given and 'Azaa' as talking about it to others. Other Ulama have said that 'Mann' is to demand free labour in return for Sadaqah and 'Azaa' is taunting the beneficiary for begging. Some others have said that 'Mann' is to show a feeling of superiority over the receiver of alms, and 'Azaa' is to rebuke the poor for begging. Imaam Ghazali *Rahmatullah alaihe* has said that 'Mann' is as follows:-

Having spent the money on the poor man, one would be conscious of it as a favour shown to him. This very thought becomes the source of all the evils mentioned above. In reality it is the poor who

does favour to the rich, as their acceptance of Sadaqah absolves the rich of their obligation to Allah *Ta'ala* and also because the poor become a source of purification of the rich man's wealth, besides saving him from the fire of 'Jahannam' to which he was destined, if the Zakaat, had remained unpaid. *(Ihya)*. The famous Mohaddith Imaam Sha'abi *Rahmatullah alaihe* has said that unless a rich person considers himself more in need of reward from Allah for his Sadaqah than he thinks the poor person to be in need of his Sadaqah, he has wasted his alms, which would be thrown back on him.*(Ihya-ul -Uloom)*. The Day of Judgement shall be a day of great severity, sorrow and terror, as would be explained at the end of this book. To be safe from these calamities on that day would be a great privilege.

(٩) إِنْ تُبْدُوا الصَّدَقٰتِ فَنِعِمَّا هِيَ ۚ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ ۚ وَيُكَفِّرُ عَنكُم مِّن سَيِّاٰتِكُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝

9. **If ye publish your almsgiving, it is well, but if ye hide it and give it to the poor, it will be better for you, and will atone for some of your ill-deeds. Allah is informed of what you do.** *(al-Baqarah-271)*

الَّذِينَ يُنفِقُونَ أَمْوَالَهُم بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ ۚ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝

Those who spend their wealth by night and day, by stealth and openly, verily their reward is with their Lord, and there shall no fear come upon them neither shall they grieve. *(al-Baqarah: 274)*

Note: In both the above Ayaat, the giving of Sadaqah either publicly or privately has been praised while, in many Ayaat of the Qur'an and also in several Ahadith, an act committed for show or hypocritically has been termed as a vice or 'Shirk'; in fact it nullifies the reward and turns the act into a sin. However, it should first be understood that 'show' has another sense as well. It may not necessarily mean that every good deed done in public would amount to 'show'. Actually 'show' means that an act is done to display one's own greatness or for the sake of publicity or honour or for being called generous. A deed done purely for seeking the good-will and pleasure of Allah *Ta'ala*, even publicly, for some good cause would thus not be 'show' at all. Still the best form of every act of charity,

presumably, is that done in secret, so as to eliminate all doubts of show and publicity. Also it will prevent the poor from feeling humiliated. Even though an open deed may not be for show, the inevitable fame may lead to self-conceit and pride for being generous. It may also result in harassment, as a large number of people may start seeking his favour. His fame for being wealthy may bring him to harm. He may have to pay taxes, his riches may tempt the thieves and breed ill-will in the heart of the jealous. Imaam Ghazali *Rahmatullah alaihe* has said that one keeps away from publicity and hypocrisy when alms are given in secret. It has also been related that Rasulullah *Sallallaho alaihe wasallam* said, "The best charity is that given by a person who is himself pressed for money and who gives Sadaqah to a needy person quietly out of his own earnings; and whoever talks about his charity is a seeker of publicity; and the one who gives alms in public is a hyprocrite. In olden days, the truly pious tried their utmost to remain unknown to the poor who received help from them. Some of them chose blind persons as recipients of their charity. Some would slip money into the pocket of a sleeping person, some would give through others, so as to remain anonymous and save the poor from humiliation. However, Sadaqah given for self-publicity means destroying a good deed, and getting a sin. Imaam Ghazali *Rahmatullah alaihe* has written, "Where publicity is the aim, the deed becomes useless", the reason being that obligatory Zakaat has been ordered to reduce the love of wealth. Usually the love for status is stronger than the love for wealth. Both will be the cause of ruination in the 'Akhirah'. Miserliness will appear in the grave as a huge scorpion, while love of status and hypocrisy will assail the dead man in the form of a python" *(Ihya-ul-Uloom)*. According to a Hadith, it is enough for one's condemnation if people point him out for worldly or religious fame. Ibrahim Bin Adham *Rahmatullah alaihe* has said that when a person takes pleasure in self-publicity, his dealings with Allah are not sincere. Ayoob Sakhtiani *Rahamtullah alaihe* has said that a person true to Allah would prefer to keep the whereabouts of his residence unknown to people. *(Ihya-ul-Uloom)*

Once Umar *Radhiallaho anho* came to the Masjid-Nabavi and found Ma'az *Radhiallho anho* sitting and crying by the side of the grave of Rasulullah *Sallallaho alaihe wasallam*. He enquired why he was crying. Ma'az *Radhiallaho anho* replied that he had heard Rasulullah *Sallallaho alaihe wasallam* saying that the smallest hypocrisy amounts to 'Shirk' and Allah loves those pious people who

live in unknown corners so that no one looks for them when they have left a place and if they are in a crowd no one recognises them; their hearts are the torches of guidance and they keep away from all dark and dirty spots. *(Ihya-ul-Uloom)*

Although many Ayaat of the Qur'an and many Ahadith are there to condemn show and hyprocrisy, nevertheless, sometimes an open deed becomes a religious necessity. As for example, Sadaqah from a small number of persons may not be enough to meet an important religious requirement; in which case, the difficulty could be solved through encouraging others by raising funds through open charity. For this very purpose, Rasulullah *Sallallaho alaihe wasallam* has said that a man reciting the Holy Qur'an aloud is like one giving Sadaqah in public, while reading it in low tone is like giving Sadaqah quietly. *(Mishkaat).* Hence, the best mode of reading the Qur'an depends on expediency; sometimes it may be better to read aloud and at another time in a low tone. Many Ulama have been quoted as saying that the first of the two Ayaat mentioned above refers to obligatory charity (Zakaat) as well as the optional one (Nafl) Sadaqah. The best way to give Zakaat is to give publicly, as is the requirement about all obligatory performances. This is for the purpose of encouraging others to fulfil the Divinely ordained obligations and also for the sake of absolving oneself from the possible blame of neglecting the payment of Zakaat. For the same reason Salaat is to be performed publicly in congregation *(Jama'at).*

Hafiz Ibne Hajar *Rahmatuallah alaihe* has said that Allama Tabari *Rahmatullah alaihe* and others have quoted a unanimous opinion of the Ulama that the obligatory Sadaqah (Zakaat) is better given openly and the 'Nafl' Sadaqah is better when given secretly. Zain Ibnul Munir *Rahmatullah alaihe* has said that it all depends on circumstances: if the ruler is known to be unjust, and property is kept concealed, giving of Zakaat is better kept secret. In the same way, if a person is being followed, any type of charity given by him openly will be beneficial. *(Fathul Bari).* Ibn Abbas *Radhiallaho anho,* in his explanation of the above mentioned Ayaat, has said that Allah *Ta'ala* makes the reward for Nafl Sadaqah given secretly to excel seventy times the reward for open Sadaqah. The reward for 'Fardh' (obligatory) Sadaqah given openly however excels twenty five times the reward for Sadaqah given secretly. Similarly, the same rule applies to all other deeds of worship, obligatory or optional. *(Durre Manthur).* It implies that amongst all deeds, the performance of

obligatory ones is best if done in public rather than in secret, because doing them secretly may bring the person concerned under false accusations, of neglecting the relevant Ibadat (worship) and secondly, if such an accusation comes from persons connected with him, the value and importance of that Ibadat may leave their hearts. Open performance is preferred even in Nafl Ibadat, if others are thereby likely to follow the example. Ibne Umar *Radhiallho anho* has reported Rasulullah *Sallallaho alaihe wasallam* as saying that a virtuous deed done secretly is better than the one done openly, except when the latter is meant as a persuasion for others. Abu Umamah *Radhiallaho anho* has said that when Abu Zarr *Radhiallaho anho* asked Rasulullah *Sallallaho alaihe wasallam* as to which type of Sadaqah was best, the reply was, "Giving something quietly to the poor". To make effort to help another, in spite of ones own helplessness, is, however, better. The superiority of giving 'Nafl' Sadaqah secretly is the basic rule; if a religious exigency be in mind, giving it publicly becomes better, but in the event the man should not be heedless in allowing the baser self (Nafs) and Shaitan to convince him that there is an exigency in giving openly, and thus ruin his Sadaqah. He should rather determine carefully if there is really an exigency in giving openly. Above all, he should avoid mentioning the Sadaqah given by him, because that too, would be tantamount to giving openly. One Hadith says that a person performs a good deed secretly and it is recorded as such; later when he talks about it to someone, it is changed from secret deed to an open one, and if he keeps mentioning it to people, the same is recorded as an act of hyprocrisy. *(Ihya-ul-Uloom)*

Rasulullah *Sallallaho alaihe wasallam* has said that seven persons shall enjoy the shade of Allah *Jalla Shanohu* when there will be no other shade on the Day of Judgement:

(i) A just king (ruler);
(ii) A young person who is nurtured in 'Ibadat' of Allah *Ta'ala*;
(iii) A person whose heart is attached to the Masjid;
(iv) Two persons who love each other for the pleasure of Allah, without any worldly motive, and they meet and separate in that spirit;
(v) A man who, due to fear of Allah, refuses to go near a respectable beautiful woman, sexually inclined towards him, as also a woman who in a similar situation refuses to meet a man;

(vi) A person who gives Sadaqah so secretly that his left hand does not know what the right hand gives away;
(vii) A person who cries when remembering Allah in solitude.

This particular Hadith mentions only seven persons; according to an other Hadith some other people, besides these, will enjoy the shade of the 'Arsh' (Allah *Ta'ala's* throne) on that severe Day. The Ulama have counted them as eighty two categories, which have been recounted by the writer of 'It-haaf'. Many Ahadith relate Rasulullah *Sallallaho alaihe wasallam* as saying, "Concealed Sadaqah causes the wrath of Allah to wane". Saalim Ibne Abil Ja'ad *Rahmatullah alaihe* has said that a woman was travelling alone with her infant son when a wolf snatched it away from her hands. The woman was running after the wolf when a beggar approached her and asked for something. She had only a single loaf of bread, which she gave away to the beggar. Thereafter, the wolf returned and left the baby with his mother. Rasulullah *Sallallaho alaihe wasallam* has said that three persons are loved by Allah and He is displeased with three. Those whom He loves are: the first is a person in a crowd of people who, when a man approaches and begs for something from them (among whom none is related to the beggar), moves away from the crowd and gives the beggar something of which only Allah *Ta'ala* is aware; the second is a person who is travelling with a group at night and when sleep overtakes them and they call a halt, leave their conveyances and go to sleep, he stands up instead of sleeping and offers his Salaat with full humility; the third is the person who, when engaged in a battle against the Kaafirs, holds his ground bravely till he is killed (meets Shahadat) or is victorious, while his companions turn their back due to heavy pressure of the enemy. The three with whom Allah *Ta'ala* is displeased are; first, a person who indulges in adultery even in his old age; second who is a beggar, and still arrogant; and third, a rich man who is cruel. This very Hadith is recorded at Serial No.15. One of the Ahadith quoted by Jabir *Radhiallaho anho* says that once Rasulullah *Sallallaho alaihe wasallam* gave a sermon saying, "O people repent of your misdeeds before death overtakes you; be quick in seizing the opportunity of doing a good deed lest you should lose the chance by getting busy in something else; try to attain nearness to Allah *Ta'ala* by means of 'Zikr' and by Sadaqah given openly as well as secretly; because due to this, you will receive your livelihood, Allah's help and remedy for discomfiture".

Another Hadith says that, on the Day of Judgement, every one will be under the shade of one's Sadaqah, i.e. when the sun will be very close overhead, on the day of 'Qiamah' every person will be provided shade overhead according to the amount of his Sadaqah till the reckoning is finished. The larger the Sadaqah, the larger will be the shade. Another Hadith says that Sadaqah cools the heat of the grave and every person will get a shade from his Sadaqah, on the Day of Judgement. Many Ahadith have mentioned the point that Sadaqah drives away many afflictions. Due to their own misdeeds, the Muslims today are afflicted with perils all over the world. Obviously, the remedy lies in giving more Sadaqah. In the prevailing conditions when one is likely to lose all one's property, all of a sudden, the best way to protect it is to give maximum Sadaqah. That part will be certainly saved and its blessing will drive away the coming misfortunes. But alas! In spite of seeing these conditions with our own eyes, we do not seem to give charity to the extent that the time demands. Another Hadith says, "Sadaqah closes seventy doors towards evil", while still another one says that Sadaqah removes Allah *Ta'ala's* anger and saves the giver from a bad death. According to another Hadith, "Sadaqah increases the span of a man's life and cures him of conceit and arrogance". Yet another Hadith relates that Allah *Ta'ala,* in return for giving a morsel of bread or a handful of dates, or anything else that may satisfy a poor man's need, shall grant entry into Jannah to three persons: (a) The owner of the house who ordered the Sadaqah (b)The house-wife who cooked the bread, etc. (c) The servant who took it to the needy person. After saying this much, Rasulullah *Sallallaho alaihe wasallam* remarked, "All praises are for Allah who has not forgotten even our servants while giving His rewards". Once Rasulullah *Sallallaho alaihe wasallam* asked the Sahabah, "Who is the strongest of men?" They replied, "The one who gets the better of his opponent in a contest". He said, "The strongest man is he who can control himself when he is angry". He then asked, "Who is a barren person"? They replied, "The one who is incapable of bearing offspring." Rasulullah *Sallallaho alaihe wasallam* said, "No, it is the one who has not sent a child ahead of him to the Hereafter". He then asked, "Who is a destitute person?" They replied, "The one who has no property". Rasulullah *Sallallaho alaihe wasallam* said, "The destitute person, and the utterly destitute, is he who possessed property but did not send anything ahead of him" (for the Day when his need would be the greatest but he would be empty-handed).

Abu Hurairah *Radhiallaho anho* narrates that once Rasulullah *Sallallaho alaihe wasallam* said, "Aishah! Bargain your amnesty from Allah *Ta'ala*, even though it be with a piece of a date; for I shall not be able to help you against any demand from Allah *Ta'ala;* O Aishah, let not a beggar go away from you empty-handed; give him something; even if it be a goat's hoof". *(Durre Manthur).*

Imaam Ghazali *Rahmatullah alaihe* says that, in the early days of Islam, people used to consider it a bad day if no charity had been given during it, and they gave alms every day, even though it was a date or a piece of bread. For, they kept the Hadith of Rasulullah *Sallallaho alaihe wasallam* in view, which says, "Everybody will be under the shade of his Sadaqah, on the Day of Resurrection". *(Ihya)*

(١٠) يَمْحَقُ اللّٰهُ الرِّبٰوا وَيُرْبِي الصَّدَقٰتِ

10. Allah has blighted usury and made alms-giving fruitful. *(al-Baqarah: 276)*

Note: We have already quoted many traditions about the fruitfulness of Sadaqah; these Ahadith say that the reward for Sadaqah goes on increasing till it becomes as big as a mountain.

Those rewards will accrue in the Akhirah, but even in this life the Sadaqah causes one's income to grow. If a man gives away charities, sincerely and plentifully, his income goes on increasing. Let anyone try it, but sincerity is the condition; there must be no inkling of self-display or pride in spending. As regards usury, it is bound to be a bad bargain in the Akhirah, while here, too, usury brings ruination. Abdullah bin Mas'ood *Radhiallaho anho* narrates that Rasulullah *Sallallaho alaihe wasallam* once said, "Even though usury may look productive, it leads to want and poverty in the end". Similarly Ma'mar *Rahmatullah alaihe* says that usury tends to decrease one's wealth in forty years.

Hazrat Dhahaak *Radhiallaho anho* says that although usury increases in this world, it shall certainly lead to ruin in the Hereafter. Abu Barzah *Radhiallaho anho* narrates that Rasulullah *Sallallaho alaihe wasallam* said, "A man just gives a piece in charity and Allah *Ta'ala* grants it increase till it grows large in size like Mount Uhad.

(11) لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ

11. (O Mulsims!) You will not attain unto piety until you spend of that which you love. *(Ale-Imran-92)*

Note: Anas *Radhiallaho anho* has said that among the Ansaars Abu Talhah *Radhiallaho anho* possessed the largest number of date palms. He had a garden called Beerhaa which he liked most. It was situated just in front of Masjid Nabavi and Rasulullah *Sallallaho alaihe wasallam* used to visit it often and drink from the sweet water it contained. When the above mentioned Ayat was revealed, Abu Talhah *Radhiallaho anho* came to Rasulullah *Sallallaho alaihe wasallam* and said, "Allah *Jalla Shanohu* has said:

لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ

"You will never attain piety unless you spend of that which you love". Among all my possessions I love the Beerhaa garden most; so I give it in Sadaqah for Allah's sake, hoping to receive rewards and blessings from Allah; O Rasulullah, "You can spend it as you desire". Rasulullah *Sallallaho alaihe wasallam* said, "Well done! It is a very profitable property. I deem it appropriate that you should distribute it amongst your relatives". Abu Talhah *Radhiallaho anho* agreed and gave the garden away to his cousins and other relatives. Another Hadith says that Abu Talhah submitted, "O Rasulullah, my garden which is most valuable has been given away in charity and, if I could, I would not let anyone know my Sadaqah, but secrecy is not possible in giving away a garden". Ibne Umar *Radhiallaho anho* says that, when he learnt about this Ayat, he considered all his possessions which Allah *Ta'ala* had given him, to decide which one was the dearest to him. He saw that his slave-girl Marjanah was the dearest to him. So he set her free. He further said that if he wanted to benefit the second time from her, he could have taken her as his wife after her freedom, which was permissible and there would have been no reduction in the reward for the Sadaqah. But, in that case it would have looked like getting back what had been given away as Sadaqah, so he gave her in marriage to his slave, Nafay. In another Hadith it is said that Ibne Umar *Radhiallaho anho* while praying happened to recite the above Ayat and, while he was in the Salaat, set free one of his slave-girls by a gesture. The noble Sahabah *Radhiallaho anhum* had a perfect understanding of the importance of the sacred commands of Haq *Ta'ala Shanohu* and His revered Rasul *Sallallaho alaihe wasallam* and took an examplary initiative in obedience to the orders given. They, in this regard, deserve to be followed. Indeed,

they were the type who really deserved to be the companions (Sahabah) of Muhammad *Sallallaho alaihe wasallam* and his befitting servants and followers.

Umar *Radhiallaho anho* wrote to Abu Moosa Ash'ari *Radhiallaho anho* to purchase for him a slave-girl from among those who came from Jaloola. The latter purchased one of the best and sent her to Umar *Radhaillaho anho,* who beckoned her and recited the above Ayat and set her free. Muhammad Ibne Munkadir *Radhillaho anho* has said that when this glorious Ayat was revealed, Zaid Ibne Harithah *Radhiallaho anho* had a horse which was the dearest thing to him. He took the horse to Muhammad *Sallallaho alaihe wasallam,* and submitted that it was for charity. Rasulullah *Sallallaho alaihe wasallam* accepted the horse and gave it away to Zaid's own son Usamah *Radhiallaho anho*. Zaid *Radhiallaho anho* was somewhat uneasy over the decision, thinking that the horse thus came back to the family, but Rasulullah *Sallallaho alaihe wasallam* explained and said, "Your Sadaqah has been accepted by Allah *Jalla Shanohu,* which means that it has been well paid. Having received the horse for charity, it then depended on me to give it to your son or any one else, a relative or a stranger: You did not give it to your son, which might have reflected as self-interest but you gave it to me to do what I liked."

A certain person from the tribe of Bani Sulaim narrated that Abu Zarr Ghifari *Radhiallaho anho* resided in the village of Rabza, where he had his camels and an old man to look after them. A tribesman (of Bani Sulaim) lived in the neighbourhood. He came to Abu Zarr *Radhiallaho anho* and requested permission to live with him and offered himself for the help of the old man, so as to derive moral benefit by being close to Abu Zarr *Radhiallaho anho* and receive the blessings of Allah *Ta'ala* through his company. Abu Zarr *Radhiallaho anho* replied that only a person who would comply with his orders could live as his companion. If the tribesman was fully prepared for that condition, he had no objection to his stay. The man asked, "What are those matters in which you demand obedience." Abu Zarr *Radhiallaho anho* said, "Whenever I order you to bring something to be given away, you must choose the best of the available things." The man agreed to do so and remained with Abu Zarr *Radhiallaho anho* for a period of time. Once Abu Zarr *Radhiallaho anho* learnt that some people living across the water course were badly off. He wanted to help them, so he ordered the tribesman

to bring a camel from his herd. The man went and looked for the best one, and found a he-camel strong and well trained, which he thought of taking to Abu Zarr *Radhiallaho anho* but it occurred to him that this was a fit animal for breeding, so he left it out and chose the next best, which was a she-camel, and took it to Abu Zarr *Radhiallaho anho*. By chance, Abu Zarr *Radhiallaho anho* saw the he-camel which the man had selected first. So, Abu Zarr told the man that he had committed a breach of trust. The man understood the position and replaced the she-camel with the he-camel. Abu Zarr *Radhiallaho anho* then asked the people around, if two of them would volunteer to do a good deed for him. Two men came forward, Abu Zarr asked them if they would slaughter the camel and divide its meat into as many pieces as the number of houses along side the water course and deliver a piece to each house. He also told them to count his own house among those and deliver a piece there of exactly the same size as that for others. The two men agreed to do the needful and accomplished the whole task.

Abu Zarr *Radhiallaho anho* then called the tribesman and asked him if he had forgotten the promise, which he had made before and told him that in that event, he had an excuse, or otherwise he had intentionally overlooked that undertaking. The man replied that he had not forgotten it and explained that when he looked round the herd and found the he-camel to be the best in the whole lot; he thought that this animal met Abu Zarr's needs and requirements. Abu Zarr *Radhiallaho anho* enquired, "Did you really leave it for the sake of my needs?" The man replied in the affirmative, whereupon Abu Zarr *Radhiallaho anho* said, "Shall I tell you the time of my real need? It shall be the time when I will be placed in the grave and that would be the time of my utter helplessness and need! There are three partners in your property. One is fate, which does not wait for anything but would take away your property, good or bad (I may think of a certain thing to be good and useful for a particular occasion and keep it for that, but without knowing whether it would be available at that particular time.) In that case why should I not deposit and reserve it now for Akhirah, in the treasures of Allah *Ta'ala*. The other partner is your heir, who is always waiting for the occasion when you would land in your grave and he would receive all your property. The third partner is you yourself, (i.e you can use it for yourself); therefore, try and make sure that you are not the least recipient of all. Let it not happen that fate snatches it away and renders it useless or the heir rushes to own it; the best of all would

be to hurry up and deposit it in the treasury of Allah *Ta'ala Shanohu.* Besides this, Allah *Ta'ala* has said:

لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ

Therefore that camel which was very dear to me, why should I not reserve it for myself and send it ahead of me for safe custody?" Another Hadith relates that Ibne Umar *Radhiallaho anho* used to buy sugar and distribute it among the poor. His servant once submitted that it would be better if bread were given to the poor instead of sugar, as they would benefit more from it. He agreed with the suggestion but said that Haq *Ta'ala Shanohu* has said:

لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ

Since, he himself loved sugar most, he gave the same to the poor *(Durre Manthur)*. The Sahabah, even if they considered some action desirable, always preferred to act literally, according to the command of Allah *Ta'ala Shanohu* and His revered Rasul *Sallallaho alaihe wasallam.* Thre are many examples of this, in the Ahadith, indicating the height of love in doing something exactly according to the words of their loved one, even when there is an alternative apparently more appropriate.

(١٢) وَسَارِعُوْٓا اِلٰى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمٰوٰتُ وَالْاَرْضُ ۙ اُعِدَّتْ لِلْمُتَّقِيْنَ ۙ الَّذِيْنَ
يُنْفِقُوْنَ فِي السَّرَّاۗءِ وَالضَّرَّاۗءِ وَالْكٰظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ ۭ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ

12. **And vie one with another for forgiveness from your Lord, and for Jannah as wide as are the heavens and the earth, prepared for the righteous. Those who spend (of that which Allah hath given them) whether in prosperity or adversity, those who restrain their anger and are forgiving towards mankind: Allah loves those who do good.** *(Aale-Imran: 133-134)*

Note: The Ulama have stated that certain Sahabah envied Banu Israel for an occurrence among them that, whenever a person committed a sin, he found it written on his door along with it's atonement, also indicating the way it was to be carried out e.g. by cutting off the nose or the ear, etc. The Sahabah *Radhiallaho anhum* envied them for the fact that the forgiveness of the sin (after the

atonement), was certain, as they viewed the gravity of any sin so seriously that punishment for it here was considered not only light but enviable, compared to the punishment in the Akhirah. The incidents quoted in the books of Hadith regarding the Sahabah *Radhiallaho anhum* clearly show that, when any one of them (out of human weakness) committed a sin, he would be overwhelmed by fear of its punishment. Not only men, even the women felt the same way. Once a woman committed adultery and presented herself before Muhammad *Sallallaho alaihe wasallam*, confessed her sin and asked for its atonement, which was death by stoning; and that punishment was ultimately carried out. Why so? Because, the fear of future retribution for the sin committed was far greater than the fear of death.

It is said about Abu Talhah *Radhiallaho anho* that once a thought of his garden disturbed his devotion in Salaat, so he gave away the garden in Sadaqah for the sake of Allah, and felt happy there after. His sense of values could not tolerate that the thought of a material thing should interrupt him during his prayers. Anything disturbing his mind during Salaat was not worth keeping. Another Ansaari *Radhiallaho anho* had a similar experience. His date-palms were in full bloom. He thought of them in his Salaat: how finely the dates had ripened! Realising his mistake, he appeared before Uthman *Radhiallaho anho* who was then the Khalifah and related the story of his date-palm garden and offered the garden to be given away in Sadaqah. It was accepted by the Khalifah and sold for fifty thousand Dirhams. The money was spent on religious needs. Abu Bakr *Radhiallaho anho* once, by mistake, ate a doubtful morsel of food, which he wanted to vomit out; so he went on drinking water and vomiting till the morsel came out. He did this for fear of allowing a bit of doubtful food to become a part of his flesh. Numerous incidents of the Sahabah have been narrated in the author's booklet, "The Stories of Sahabah". With such people, it was not surprising to be envious of Banu Israel who were informed of their sins and the atonement in order to have their sins cleared in this life. Alas! Today we, on our part, are so weak in this respect that it does not even cross our minds how serious are the consequences. Allah *Ta'ala*, by His grace and benevolence, for His increasing favours and rewards especially meant for the Ummah of His Beloved Rasul *Sallallaho alaihe wasallam* revealed the above Ayat saying, "Hasten towards such good deeds whereby the forgiveness of Allah will be readily forthcoming"! Sa'eed Ibne Jubair *Radhiallaho anho*

in his explanation of this Ayat says that one must hasten, with ones good deeds, towards the forgiveness of Allah *Ta'ala* and for Jannah, the expanse of which is equal to the seven heavens joined together like a single sheet of cloth stitched out of several pieces and the seven earths also similarly joined with them. Ibne Abbas *Radhiallaho anho*, has also been quoted to say that the seven heavens and seven earths joined together as one, make up the width of Jannah. Kuraib *Rahmatullah alaihe*, a slave of Ibne Abaas *Radhiallaho anho* has said that he was sent by his master to a scholar of Taurah to ask him about the expanse of Jannah, as given in their Scripture. He took out the Scriptures of Moosa *Alaihis-salam*, studied them, and said that the width of Jannah was as much as the seven heavens and seven earths all joined together as one.

Its length was only known to Allah! Anas *Radhiallaho anho* says that at the battle of Badr, Rasulullah *Sallallaho alaihe wasallam* said, "O people! Advance towards the Jannah which is as wide as all the heavens and earths put together." Umair Ibne Hamam *Radhi-allaho anho* said in astonishment, "O Rasulullah! Is the Jannah so large!" Muhammad *Sallallaho alaihe wasallam* replied, "Yes,indeed." Um'air *Radhiallaho anho* applauded it and said, "O Rasulullah! I swear by Allah, I shall be one of those who will go to Jannah. "Rasullulah *Sallallaho alaihe wasallam* remarked, "Yes! Yes! You are one of those who will go to Jannah". After that, Umair *Radhiallaho anho* took out some dates from his saddle bag and started eating them (for gaining some strength to fight). But he soon started up, saying, "To eat these dates to the finish would mean too long a wait!" He threw the dates away and rushed into the battle-field and fought till he was killed (martyred). *(Durre Manthur)*

The above Ayat commends the Momineen (believers) for their virtue of controlling their wrath and forgiving fellow human beings. These are superb qualities indeed! The Ulama have written that, if and when your brother (Muslim) commits a blunder, you should think of seventy excuses for his making that mistake, and convince yourself of the weight of those excuses. If you are still not convinced, do not blame him but yourself, for being hard-hearted and unjust, and say to yourself, "Your brother had seventy reasons for the mistake that he had made but you did not accept any one of them". And if your brother himself presents any excuse, accept it because Rasulullah *Sallallaho alaihe wasallam* has said that any person to whom another gives an excuse for something and he does not accept it, his sin would be as serious as that of the octroi clerk (who

Rasullulah *Sallallaho alaihe wasallam* has said that one of the qualities of a Momin is that if he gets angry, he soon gets rid of his anger. Rasulullah *Sallallaho alaihe wasallam* did not say that one should not get angry but that the anger must disappear soon. Imaam Shafa'i *Rahmatullah alaihe* has said that a person who does not show anger when provoked is like an ass, while one is like Shaitan if his anger is not pacified when he is approached. That is why Allah *Ta'ala Shanohu* has said, "Those who control their wrath", and not those who do not get angry. *(Ihya).* Rasulullah *Sallallaho alaihe wasallam* has said that when a person is capable of satisfying his anger but, instead, subdues it, Allah *Ta'ala* grants him peace of mind and 'Imaan'. *(Durre Manthur).* Patience in the state of helplessness is common, virtue lies in showing patience when in authority. One Hadith says that nothing which is swallowed is more valuable to Allah *Ta'ala* than the anger swallwoed by a man; and Allah *Ta'ala Shanohu* fills such a person with Imaan. Another Hadith says that when a person suppresses his anger although he is in power, he will be called forward on the Day of Judgement and, in the presence of all, told to select a Houri for himself. Rasulullah *Sallallaho alaihe wasallam* has said that a truly brave person is not one who throws someone on his back but he who overpowers his own wrath. A slave-girl of Ali *Rahmatullah alaihe* Ibne Imaam Hussain *Radhiallaho anho*, when helping him to perform wudhu, dropped the water-pot injuring his face. When Ali looked at her angrily, she said, Allah *Ta'ala* has stated:

And those who control their anger. وَالْكَاظِمِينَ الْغَيْظَ

Ali *Rahmatullah alaihe* thereupon suppressed his anger, on which she recited,

And are forgiving towards mankind". وَالْعَافِينَ عَنِ النَّاسِ

He said to her, "May Allah *Ta'ala* forgive you." She then recited:

Allah loves the Charitable. وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ۝

Thereupon he said, "You are a free woman." Once a slave of Ali *Rahmatullah alaihe*, while carrying a bowl full of hot meat for a guest, accidentally dropped the bowl on the head of Ali's son and the child died. Ali *Rahmatullah alaihe* told the slave that he was a free man and could go away, while he himself got b[illegible] with the burial of his infant son. *(Raudh).*

(١٣) إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا
وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ۝ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۝ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا
لَّهُمْ دَرَجَاتٌ عِندَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ۝

13. **They only are the (true) believers whose hearts are full of fear when Allah is mentioned and when Ayaat are recited unto them they increase their faith, and who trust in their Lord. Who establish regular Salaat and spend of that we have bestowed on them. Such are the true belivers; for them are positions of honour with their Lord, and pardon and a beautiful provision.** *(al-Anfaal: 2-4)*

Note: Abu Darda *Radhiallaho anho* has said that an awe-stricken heart is like the dry leafage of date-palm catching fire! Then he addressed his pupil Shahr Ibne Haushab, and asked him if he understood shivering of the body. The pupil replied that he did. Abu Darda *Radhiallaho anho* then said that such was the time to make Du'aa which would be accepted. Thabit Banani *Rahmatullah alaihe* has related that a pious man once said that he could tell which Du'aa of his was accepted and which one was rejected. People enquired as to how that was. He explained that when his body shivered, his heart was filled with awe and his eyes shed tears, that was the moment when Dua'a was accepted. Suddi *Rahmatullah alaihe* has said, "In the above Ayat the meaning of 'when Allah is mentioned' is to tell a person, 'Fear Allah' at the time when he is bent upon inflicting cruelty on someone or is about to indulge in a sin; his heart should then be filled with fear of Allah!" Harith Ibne Malik Ansaari *Radhi allaho anho*, a Sahabi, was in the company of Rasulullah *Sallallaho alaihe wasallam* who asked him, "How are you"? He replied, "O Rasulullah, I have become a true Mo'min". Rasulullah *Sallallaho alaihe wasallam* said, "Be careful of what you say; there is a basis for everything; what is the proof of your Imaan?" (i.e. what has made you say that you have become a true Mo'min). He submitted, "I have detached myself from worldly life by keeping awake at night and fasting during the day; the scene of Jannah with happy people meeting each other remains always before my eyes, as well as the cries and uproar of the dwellers in Jahannam". Rasulullah *Sallallaho alaihe wasallam* said, "Indeed, Harith! You have turned away from worldly life, hold fast to this state", and repeated this three times. *(Durre Manthur)*

It is obvious that a person who keeps in view the scenes of Jannah and Jahannam, all the time, could never get entangled in the worldly life.

(١٤) وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ

14. All that you give for the cause of Allah shall be repaid fully to you; and you shall not be wronged. *(al-Anfal: 60)*

Note: The Ayaat and Ahadith, regarding increasing rewards for virtues, may not be taken to contradict this Ayat. It simply says that there will be no diminution of the good deeds done. The rate of reward shall depend on what the occasion demands or on the intention of the person spending and on the general conditions at the time of doing the act. The increase shall be to any extent in the Akhriah, whereas, often a full return is given in this life, as corroborated by other Ayaat and Ahadith. This particular point would be amplified under the Ayaat quoted at serial No. 20 and under the Ahadith given at Serial No. 8.

(١٥) قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلٰوةَ وَيُنْفِقُوا مِمَّا رَزَقْنٰهُمْ سِرًّا وَعَلَانِيَةً مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خِلٰلٌ

15. Tell my servants, those who are (true) believers to be steadfast in Salaat and to spend out of that which we provided for them in private and in public, before that day arrives when all trading shall cease and friendship be no more. *(Ibrahim: 31)*

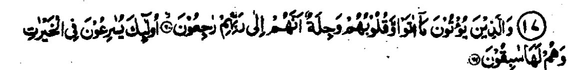
Note: The propriety of giving Sadaqah in private or in public should be judged in accordance with the conditions at the time of giving it. Both ways are necessary, depending on the circumstances prevailing at that time. It may also mean that obligatory charity is better given publicly, and optional charity is preferably given privately, as has been explained under the Ayat given at Serial No. 9. Establishing Salaat has been discussed in the very first Ayat. Jabir *Radhiallaho anho* says that once Rasulullah *Sallallaho alaihe wasallam* delivered a sermon in which he said, "O people! Repent and take a vow to sin no more, before the hour of death, and do good deeds (lest you may not have a chance to do so due to your many occupations); and strengthen the connection between your Lord and

yourself by His remembrance in abundance and by giving much in charity, both quietly and openly, because of that you will receive your livelihood, the Divine help and the dispelling of your adversity."

(١٦) وَبَشِّرِ الْمُخْبِتِينَ ۝ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمْ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۝

16. And give good news to the humble, whose hearts are filled with awe at the mention of Allah; who endure their misfortune with fortitude, establish Salaat and spend in charity of that which We have given them. *(al-Hajj: 34-35)*

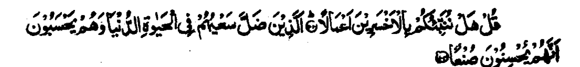
Note: 'Mukhbiteen' has been translated as 'those who are humble'. The Ulama have expressed several views about the meaning of this word. The literal meaning is those who prefer lowliness. Some Ulama have translated it to mean, 'those who submit and bow their heads before the Commands of Allah'. Some have said it means the people who always show humility and keep their heads down for that reason. Mujahid *Rahmatullah alaihe* has translated it to mean those who have contentment. Amr Ibne Aas *Radhiallaho anho* has said that 'Mukhbiteen' are those who do not oppress anyone nor do they retaliate when others oppress them. Dhahhak *Rahmatullah alaihe* says that 'Mukhbiteen' are simply the humble ones. Abdullah Ibne Mas'ood *Radhiallaho anho* has been reported to have said that whenever he saw Rab'ee Ibne Khaitham *Radhiallaho anho* he thought of 'Mukhbiteen'.



17. And those who give that which they give with hearts full of fear because they are about to return unto their Lord. They race for the good things, and they shall win them in the race. *(al-Momenun: 60-61)*

Note: Despite their spending in the path of Allah, they are always afraid of the fate of their charity: whether it will be accepted or not. It is due to the infinite Greatness and Sublimity of Allah *Ta'ala Shanohu* that the more one advances spiritually, the more he is overwhelmed by His awe and fear. Particularly the person who is

generally awed by the Greatness of Allah *Ta'ala*, is always afraid for his sincerity of intention in spending, as 'Nafs' and 'Shaitan' often deceive a person about his deed being a virtue, although actually it is not a virtue. As has been said in the last Ruku of Surah Kahf:



Say: Shall We inform you who will be the greatest losers by their works? Those whose effort goes astray in the life of the world, and yet they reckon that they do good work. (al-Kahf: 103 - 104)

Hasan Basri *Rahmatullah alaihe* says that a Momin remains apprehensive even after doing virtuous deeds, whereas a hyprocrite becomes fearless after committing sins. A number of instances have been mentioned in 'Fazail-e-Hajj' of the people whose hearts are so awed by the Grandeur and Greatness of Allah *Ta'ala Shanohu* that they are afraid to say (لَبَّيْكَ) (here am I offering myself for Thy service!) lest they be rejected by Him. Aishah *Radhiallaho anha* says that she asked Rasulullah *Sallallaho alaihe wasallam*, "Does this Ayat *(No.17 above)* concern those who indulge in stealing, adultery, drinking wine and other sins, and at the same time they fear due to the fact that they have to return to Allah"? (that is to say, they are afraid of facing Allah *Ta'ala Shanohu* for their sins). Rasulullah *Sallallaho alaihe wasallam* replied, "No! it concerns those who observe fasting, give in charity and are regular in their Salaat, yet they are afraid all the time of rejection of these virtues". In another Hadith Aishah *Radhiallaho anha* asked Rasulullah *Sallallaho alaihe wasallam* whether the aforesaid Hadith *(S.No. 17)* referred to those who committed sins and mistakes and feared Allah. Rasulullah *Sallallaho alaihe wasallam* answered in the negative and explained that it referred, instead, to persons who offer Salaat, observe Fast, and give Sadaqah and still their hearts are full of fear. Ibne Abbas *Radhiallaho anho* has been quoted to say that it refers to the people who do righteous deeds but are apprehensive Saeed Ibne Jubair *Rahmatullah alaihe* says that it refers to those who give charity but fear the serverity of accountability in front of Allah *Ta'ala*. Hasan Basri *Rahmatullah alaihe* says that they are the people who act righteously, yet fear that their virtues may not bring them salvation. The face of Zainul Abedin *Rahmatullah alaihe* Ibne Hussain *Radhiallaho anho* used to turn pale when he stood up to perform Salaat and his body shivered. When someone asked him the reason, he said

in reply, "Do you know before whom I am standing?" Several instances of this type have been mentioned in the 'Virtues of Salaat' and a special Chapter has been devoted in 'Stories of Sahabah' concerning those who feared Allah *Ta'ala Shanohu.*

(١٨) وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسٰكِينَ وَالْمُهٰجِرِينَ فِي سَبِيلِ اللّٰهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللّٰهُ لَكُمْ وَاللّٰهُ غَفُورٌ رَّحِيمٌ

18. And let not those who possess dignity and ease among you, swear not to give to near of kin and to the needy, and to fugitives for the cause of Allah. Let them forgive and show indulgence. Do you not yearn that Allah may forgive you? Allah is forgiving, merciful. *(An-Noor: 22)*

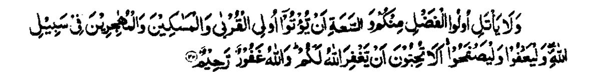
Note: In the battle of Bani Mustaliq in the sixth year of Hijrah, Aishah *Radhiallaho anha* accompanied Rasulullah *Sallallaho alaihe wasallam.* She had a separate camel to ride. A litter was fitted on it for her; she stayed in the litter most of the time. Before moving, a few men would lift the litter and tie it on the back of the camel. She was very light in weight, so much so that the men lifting the litter would not feel the weight of a very light young lady. As usual, the caravan stopped at a certain place for the night. Just before the time of departure early next morning, the litter carriers came and tied it on the back of the camel, while Aishah *Radhiallaho anha* had gone out to ease herself. When she returned, she found that the necklace which she wore was missing. She went back to the spot, where she had been, to look for it. Meanwhile the caravan left the camping site, assuming that Aishah *Radhiallaho anha* was occupying the litter. She was left alone in the wilderness. She felt that Rasulullah *Sallallaho alaihe wasallam* would notice her absence on the way and someone would be sent back to the site to look for her. She sat down on that very spot where her camel-litter had been put. Feeling tired she went to sleep, with composure of mind which was a Divine gift to the blessed people of that period; whereas a woman of today, left alone in the wilderness in darkness, would be so frightened that instead of going to sleep she would keep crying and wailing, till morning.

Safwan Ibne Mu'attal *Radhiallaho anho,* a venerable Sahabi who always travelled well behind the caravan for picking up anything left or dropped behind, came to the spot where Aisah

Radhiallaho anha was sleeping, and noticed a person lying on the ground. When he came closer, he recognised Aishah *Radhiallaho anha* whom he had seen before the Ayat about 'Pardah' (veil) was revealed. He loudly recited:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Thereupon she woke up and covered her face. He made his camel sit down and she mounted it. He then led the camel by its nose-string and overtook the caravan. Abdullah Ibne Ubayye, the leader of the hypocrites and a deadly enemy of the Muslims, seized this chance of slandermongering and making a scandal. He gave wide publicity to this incident. Some of the simple-minded Muslims also joined in this rumour. Imagine the Majesty and Might of Allah *Ta'ala*, this kept circulating for a month and no Ayat was revealed to prove the innocence of Aishah *Radhiallaho anha*. Rasulullah *Sallallaho alaihe wasallam* and all the Muslims were distressed due to that incident. Obviously, it was a severe shock. Rasulullah *Sallallaho alaihe wasallam* consulted a number of men and women and made inquiries about it, but no satisfactory solution was forthcoming until, after one month, a whole 'Ruku' of Surah an-Noor was revealed indicating the innocence of Aishah *Radhiallaho anha* and containing severe reprimand of Allah *Ta'ala* for those who circulated the slander without any basis. One of such persons was Mistah *Radhiallaho anho*, a Sahabi, who was related to and was looked after by Abu Bakr *Radhiallaho anho*. Abu Bakr *Radhiallaho anho* was much grieved over the participation of that Sahabi in spreading the false allegation and, in that grief, he swore that he would no longer help Mistah *Radhiallaho anho*; therefore, the above Ayaat were revealed. It appears that beside Abu Bakr *Radhiallaho anho* some other Sahabah also had withdrawn their helping hand from certain persons who had indulged in the gossip. Aishah *Radhiallaho anha* says that Mistah had actively participated in this, in spite of being a relative of Abu Bakr. Mistah was dependent on the financial support of Abu Bakr *Radhiallaho anho* and, when the innocence of Aishah *Radhiallaho anha* was established, Abu Bakr swore not to help Mistah. Thereupon the Ayat was revealed:



after which, Abu Bakr *Radhiallaho anho* renewed the help. Another Hadith says that, after the above Ayat was revealed, Abu

Bakr *Radhiallaho anho* doubled the allowance of Mistah *Radhiallaho anho*. Still another Hadith says that there were two orphans whom Abu Bakr *Radhiallaho anho* used to support, one of whom was Mistah; Abu Bakr *Radhiallaho anho* had stopped maintenance for both of them, by taking the oath. Ibne Abbas *Radhiallaho anho* has said that there were several Sahabah who took part in the false allegation against Aishah *Radhiallaho anha* and for that a large number of Sahabah including Abu Bakr *Radhiallaho anho* had sworn not to give help or spend on the participants of that ugly episode. Thereupon the Ayat referred to above was revealed, saying that those who are men of means should not forswear helping their near relations and should spend as they were doing before. *(Durre Manthur)*. How great was the forbearance shown by Abu Bakr *Radhiallaho anho* whose daughter's chastity was the subject of false allegations and yet he kept helping the slanderer and gave twice as much as he did before!

(١٩) تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۝ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ۝

19. **Who forsake their beds to cry unto their Lord in fear and hope and spend of what We have bestowed on them. No soul knoweth what is kept hid for them of joy, as a reward for what they used to do.** *(as-Sajdah: 16 - 17).*

Note: Scholars of 'Tafseer' have expressed two different opinions about "Keep away from their beds at night". One takes it as the period between 'Maghrib' and 'Isha' Salaat; most Traditions confirm this version. Anas *Radhiallaho anho* has said that this Ayat was revealed concerning the Ansaar, because they did not go to their homes after Maghrib Salaat and stayed on till after they had performed the Isha Salaat with Rasulullah *Sallallaho alaihe wasallam.* Yet another Hadith quoted by Anas *Radhiallaho anho* states that a number of Muhajireen were in the habit of performing Nafl after Marghrib till Isha and this Ayat was revealed concerning them. Bilal *Radhiallaho anho* says, "We used to remain seated after Maghrib Salaat and a group of Sahabah kept themselves busy in Salaat, till Isha, and it was regarding them that this Ayat was revealed." Abdullah Ibne Eisa *Radhiallaho anho* has also confirmed the statement regarding the Ansaar that they performed Nafl Salaat between

Maghrib and 'Isha'. Another opinion relates it to Tahajjud Salaat. Ma'az *Radhiallaho anho* has quoted Rasulullah *Sallallaho alaihe wasallam* as saying that this Ayat refers to standing up at night. Another Hadith, quoted by Mujahid *Rahmatullah Alaihe,* says that Rasulullah *Sallallaho alaihe wasallam* talked about standing in Salaat at night and tears rolled down from his eyes. At that time, he recited this particular Ayat. Abdullah Ibne Masood *Radhiallaho anho* has said that, according to the Taurah, for those who remain away from their beds at night (for standing in Salaat), Haq *Ta'ala Shanohu* has prepared bounties which no eye has ever seen, nor any ear heard, nor any thought thereof crossed any mind; and no angel, nor any Nabi or Rasul knows about them; and the same has been referred to in this Ayat of the Holy Qur'an.

Abu Hurairah *Radhdiallaho anho* has quoted Rasulullah *Sallallaho alaihe wasallam* as saying that Allah *Ta'ala* has prepared such bounties for the pious as no eye has ever seen, no ear ever heard of, nor have those things crossed anybody's mind. Hundreds of instances have been quoted, in the "Raudhatur-Riyaheen" and similar books, of such people who used to spend their nights in Salaat, crying and weeping in remembrance of their Lord. Imaam Abu Hanifah *Rahmatullah alaihe,* for forty years, performed his morning Salaat with the 'Wudu' for the previous 'Isha' Salaat. His is a well-known example, which cannot be denied. It is also commonly known that he used to complete two readings of the Qur'an in a day during the month of Ramdhan, one at night and one during the day. Uthman *Radhiallaho anho* is well-known for keeping vigil, reciting the whole of the Qur'an in a single Rak'at. Umar *Radhiallaho anho* after returning from Isha often spent the rest of the night in 'Nafl' Salaat. It was a usual practice of Tamim Dari *Radhiallaho anho,* a well known Sahabi, to recite the whole Qur'an in one Rak'at; sometimes he repeated a single Ayat the whole night. Shaddad Ibne Auf *Radhiallaho anho* used to lie in bed to sleep but, after turning from side to side a few times, would get up saying, "O Allah! my sleep has fled away due to the fear of Jahannam." He used to spend the whole night praying. Umair *Radhiallaho anho* used to offer a thousand Raka'at of 'Nafl' Salaat everyday and recited 'Tasbeeh' a hundred thousand times daily. Uwais Qarni *Rahmatullah alaihe* is a famous Tabi'ee, of whom Rasulullah *Sallallaho alaihe wasallam* has spoken highly and even asked his people to request him for Du'aa. He would say one night, "This night is for Ruku" and spend the whole night standing in Ruku. On another night, he would say,

"This night is for Sajdah," and spend it lying prostrate in Sajdah. *(Iqamat-ul-Hujjah)*

In short, so numerous are the instances of such pious persons spending the whole night, all their lives pining in the remembrance of their beloved Lord, that it is practically impossible to encompass them all. A poet said:

ہمارا کام ہے راتوں کو رونا یادِ دلبر میں   ہماری نیند ہے محوِ خیالِ یار ہو جانا

"We shed tears by night, remembering our beloved; while asleep, we dream of Him alone!"

At the end, the author (Shaikhul Hadith Muhammad Zakariyya *Rahmatullah alaihe*) says, "Would that Allah *Ta'ala* grants this humble author a little bit of their zeal for devotions"!

(٢٠) قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۚ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ ۖ وَهُوَ خَيْرُ الرَّازِقِينَ ۝

20. Say: "Lo! my Lord enlarges the provision for him whom He wills of His bondsmen and narrows it. And whatsoever you spend (for the cause of Allah), He will replace it. And He is the best of Providers". *(as-Sabaa: 39)*

Note: Both prosperity and poverty are from Allah *Ta'ala*. To restrict spending will not bring prosperity, nor excessive spending cause poverty. On the contrary, whatever is spent for the cause of Allah shall definitely be compensated in Akhirah and in this life also. One Hadith says, "The angel Jibra'il *Alaihissalam* has quoted Allah *Jalla Shanohu* as saying, "My bondsmen, I have bestowed My bounties upon you, out of sheer Benevolence, and I have asked you for loan. So, whosoever gives Me loan, of his own accord, I shall requite him readily in this world and also preserve it for him in the Hereafter; as for him who does not give Me of his own accord, I shall take back forcibly what I have granted him. But if he observes patience (after the loss) hoping to be rewarded for that, I shall make it incumbent upon Myself to shower blessings upon him, shall record his name among the properly guided, and grant him vision of Myself (on the Day of Resurrection)". *(Kanz)*

What a great favour of Allah *Ta'ala*! He has fixed a reward even for him who does not spend of his own accord but remains patient when some of his posessions are forcibly taken away from him, though such a one does not deserve any credit as he is not willing to give away anything in Sadaqah. But there is no limit to the bounties of Allah *Ta'ala* conferred on men. Hassan *Radhiallaho anho* says that Rasulullah *Sallallaho alaihe wasallam*, explaining this Ayat, said, "Whatever you spend on your family and dependents, avoiding extravagance and miserliness, will be recorded as spending in the cause of Allah." Jabir *Radhiallaho anho* has quoted Rasulullah *Sallallaho alaihe wasallam* as saying, "Anything spent on one's family, as permitted by Shariah, avoiding expenditure on buildings or on sinful acts, has a return from Allah *Subhanahu wa Ta'ala*". Another Hadith, from the same source, says that every act of kindness counts are Sadaqah; anything spent on oneself and one's family will also count as Sadaqah; and all that is spent in accordance with Shariah and to protect one's honour shall count as Sadaqah. Allah undertakes to give good return for all that, except what is spent on forbidden things or on construction.

A full version of the same has also been given in *Durre Manthur* by Allama Suyooti *Rahmatullah alaihe.* Abu Hurairah *Radhiallaho anho* has quoted Rasulullah *Sallallaho alaihe wasallam* as saying, "Two angels pray every morning: one implores Allah to grant a befitting return to those who spend and the other prays that the property of the one who hoards should be destroyed." This subject has been treated under the Hadith given at Sr.No.2 below.

Experience also shows that the door of Divine favours is permanently open for those who are generous in spending, while calamities like illness, litigation, theft, etc., cause in a few days, heavy losses in the wealth which the hoarders have amassed in years! Moreover if, due to some good deed of a person, his hoarded wealth is saved from a calamitous loss in his lifetime, his unworthy heirs will squander it in a few months after his death. Hazrat Asmaa *Radhiallaho anha* narrates that Rasullullah *Sallallaho alaihe Wasallam* said to her, "Spend generously! and do not count your hoarded money, lest Allah *Ta'ala* should also grant you calculated amounts; and do not hoard money, lest Allah should also hoard to deprive you; but give away as much as you can".

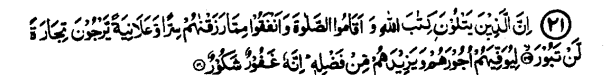
Once Rasulullah *Sallallaho alaihe wasallam* visited Bilal *Radhiallaho anho* and saw that he had a pile of dates lying beside him. Rasulullah said, "What is this?" He replied, "It is something I have stored for my future needs." At this, Rasulullah *Sallallaho alaihe wasallam* said, "Are you not afraid to see, on account of it, the smoke in the fire of Jahannam? Spend liberally, O Bilal, and do not fear loss in your provision from the Lord of the Throne *(Arsh).*"

This Hadith warns against storing up things for one's future needs, and says that such people shall see the fire of Jahannam. As a matter of fact, the warning was befitting for Bilal *Radhiallaho anho* who enjoyed a respected position and Rasulullah *Sallallaho alaihe wasallam* did not approve of his worrying for tomorrow's needs, as it implied a lack of complete trust in Allah *Ta'ala* Who provides for the needs of tomorrow as He provides for today. Everybody has a specific position and Allah demands excellence in behaviour varying from man to man. A well-known maxim says: "What is good enough in a common man, as virtue, might seem a shortcoming in those who have attained a high position in nearness to Allah *Ta'ala.*" Many instances can be quoted to illustrate this point. Clearly, wealth is not a thing worth keeping and least for hoarding. It has been created only for spending, least on oneself and most on others, and therein lies its true benefit! Nevertheless, the most important thing to realise is the motive for an action, with which it is performed. The famous Hadith, in this connection, is:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

"The value of any action depends on the intention". (Bukhari)

Spending even on oneself or one's kinsmen or strangers is bound to bring Divine blessings and benefits, if it is done with the intention to please Allah *Ta'ala.* But with wrong intention, like publicity or fame, etc., the good deed would be ruined and a misdeed, instead, be established, there being no question of any type of Barakah *(Divine blessings)* accruing from it.



21. Surely those who recite the book of Allah and establish Salaat, and spend of that which We have

bestowed on them, secretly and openly, may look forward to an imperishable gain; that He will reward them and increase them of His bounties. Surely, He is Forgiving, and a Generous Patron. *(al-Faatir: 29-30)*

Note: Qatadah *Rahmatullah alaihe* says that' 'imperishable gain' implies Jannah, which will never be destroyed nor become valueless and 'increase of His bounties' refers to what is contained in another Ayat of the Holy Qur'an. *(Durree Manthur)*

The Ayat quoted by Qatadah *Rahmatullah alaihe* occurs in Surah 'Qaaf'; it reads:

لَهُمْ مَّا يَشَآءُوْنَ فِيْهَا وَلَدَيْنَا مَزِيْدٌ ۝

There (in Jannah) they shall have all they desire and there is 'more' with Us". (Which We shall grant them). *(Qaaf: 35)*

The Ahadith explaining (مَزِيْدٌ) "More" mention marvellous things which demand a detailed discussion. Of these the best is that 'More' signifies an assurance by Allah, to be given to the inhabitants of Jannah, that Allah is pleased with them, and His granting them the bliss of having a vision of Himself, which will be repeatedly granted to the most fortunate ones. What a great reward in return for a few simple acts involving little labour, namely, spending generously in the path of Allah, establishing Salaat and being constant in recitat-ion of the Qur'an, which is an enjoyable experience even in this life! A few examples of the blessings of constant recitation from the Glorious Qur'an have been mentioned in the 'Faza'il-e-Qur'an', which should be carefully studied.

(٢٢) وَالَّذِيْنَ اسْتَجَابُوْا لِرَبِّهِمْ وَاَقَامُوا الصَّلٰوةَ ۖ وَاَمْرُهُمْ شُوْرٰى بَيْنَهُمْ ۖ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ۝

22. **And those who answer the call of their Lord, and establish Salaat, and whose affairs are a matter of counsel among themselves, and who spend of what We have bestowed upon them. (such people shall enjoy bounties of Allah which shall be far superior and more lasting than worldly things)** *(ash-Shuraa: 38).*

Note: The Ayat of Ruku' 4 of 'as-Shuraa' (of which the above mentioned Ayat forms a part) recounts various attributes of the perfectly pious people; and contains the promise that Allah *Ta'ala* has reserved for them rewards (in Akhirah) which are far superior to the bounties of this life. The Ulama have said that the Ayat:

لِلَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

"For those who believe and put their trust in Allah"

and the subsequent Ayaat contain an account of the special attributes of the 'Khulafa-e-Rashideen' *Radhiallaho anhum* and a prophecy about the conditions that were to prevail in the respective times (in broad terms) of Abu Bakr, Umar, Uthman, and Ali *Radhiallaho anhum,* and even in the times of Hasan and Husain *Radhiallaho anhuma,* with an implicit reference to the order of their succession. The Ayaat also forewarn against certain trying circumstances that the Khulafa had to face in the respective periods of their Caliphate. Moreover, there is the promise of abundant reward in the Akhirah for the Khulafa-e-Rashideen. The generality of expression extends that promise to all those who strive to cultivate these qualities in themselves. Would that we Muslims had love for Deen and a zeal to search out, in the Qur'an and Ahadith those high morals and virtues, and adopted them! But alas! Our morals continue to deteriorate. In fact, they have fallen so low that non-Muslims have developed an aversion for Islam. Unfortunately, the non-Muslims do not realise that Muslims in general have given up Islamic morals; so, whatever conduct they see in Muslims today, they consider it to be Islamic morality! So, we beseech Allah for help!

(٢٣) وَفِيٓ أَمْوَالِهِمْ حَقٌّ لِّلسَّآئِلِ وَالْمَحْرُومِ

23. And in their wealth the beggar and the outcast had due share. *(az-Zariyaat: 19)*

Note: This is in continuation of the attributes and virtues of those who are blessed with perfect faith. The special thing about such people is that they give charity so frequently and regularly as if it was their bounden duty. Ibne Abbas *Radhiallaho anho* says that the Ayat, 'in their wealth' indicates a specific portion, other than Zakaat, out of which they spend on relatives, entertain their guests and help the destitute. Mujahid *Rahmatullah alaihe* says that this

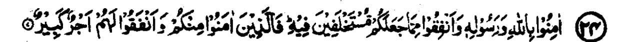
implies spending in addition to Zakaat. Ibrahim *Rahmatullah alaihe* says that it means,'They always believe that others have a right in their property in addition to Zakaat'. Ibne Abbas *Radhiallaho anho* has said that the 'Mahroom' (deprived ones) are those wretched people who have desire or need for things of this life but remain without them and yet they do not beg. Another Hadith says that they are those who get no share from the Bait-ul-maal *(public treasury)*.

Aishah *Radhiallaho anha* has said that the 'deprived one' is he, who is in poverty due to insufficient income. Abu Qalaba has said that there was a man in Yamamah, whose total belongings were swept away in a flood. One of the Sahabah *Radhiallaho anho* said about him that this man was a deprived person (Mahroom) and that he must be helped. Abu Hurairah *Radhiallaho anho* has quoted Rasulullah *Sallallaho alaihe wasallam* as saying, "The poor are not those who beg for a morsel from door to door; rather the really poor person is he who has insufficient means to meet his legitimate needs but people are not aware of his condition warranting help; he is the one who is truly deprived (Mahroom)".

When Fatimah Binte Qais *Radhiallaho anha* asked Rasulullah *Sallallaho alaihe wasallam* about the meaning of this Ayat, Rasulullah said that there were obligations in respect of property beside paying Zakaat. (This particular Hadith will be repeated at Serial No. 16 under Ahadith) Rasulullah *Sallallaho alaihe wasallam* recited the Ayat:

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ......

A part of the above has been quoted at No. 2 above, in which payment of Zakaat has been mentioned separately from charity to the poor. Therein is an encouragment to spend abundantly for the cause of Allah, apart from what is given in Zakaat. But it is our misfortune that, nowadays, we feel distressed even while giving Zakaat. There are many Muslims who do not care to give Zakaat, but would even pawn their homes to celebrate absurd festivals and marriages, which amounts to waste of wealth here and retribution in the Hereafter.



24. Believe in Allah and His Rasul, and spend (for the cause of Allah) of that whereof He has made you

trustees; and such of you as believe and spend (for the cause of Allah) theirs will be a great reward. *(al-Hadeed: 7)*

Note: The word, "Trustee" is meant to convey that the wealth you possess belonged to someone else and it is with you only for a few days till your eyes are permanently closed, when it will pass on to others; therefore, it is a useless exercise to collect it bit by bit. Your wealth is disloyal, it does not stay permanently with anyone nor ever will. Lucky is he who can devise a way to keep it permanently with himself and that is to deposit it in the treasury of Allah *Jalla Shánohu* where there will be no fear of loss or its being taken away, whereas in this life fear and anxiety of a total loss always exist. The Divine Power has repeatedly demonstrated that magnificent palaces, great estates and huge properties are, in an instant, taken away from their owners and given to others! The sole owners of buildings and houses yesterday, see with their own eyes others in possession of them today! Yet no one seems to take heed!

(٢٥) وَمَا لَكُمْ أَلَّا تُنفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ لَا يَسْتَوِي مِنكُم مَّنْ أَنفَقَ مِن قَبْلِ الْفَتْحِ وَقَاتَلَ أُولَٰئِكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِينَ أَنفَقُوا مِن بَعْدُ وَقَاتَلُوا وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

25. What has happened to you that you do not spend in the path of Allah; when all the heavens and the earth are Heritage of Allah? Those who spent (for the cause of Allah) before the conquest (of Makkah) and fought, are not comparable to those who did not, they are more exalted than those who spent and fought afterwards. And Allah has promised good reward for all. And Allah is aware of what you do. *(al-Hadeed: 10).*

Note: The Heritage of Allah *Ta'ala* means that, when all mankind meet their end, each and everything (including the total wealth of the earth and heavens) will be under the authority of the Divine Entity, the Creator, Who Alone will be there. Since we all have to leave all our possessions behind, why not spend them happily with our hands and receive a befitting return in the Akhirah? Thereafter the Ayat mentions a caution about the special

status of those who fought and spent for the cause of Allah before the conquest of Makkah. They are far superior to those who spent and fought after that great event; the reason being that the need then was the greatest and, therefore, spending in those conditions had much greater value than on other occasions; hence a much greater reward for it.

This point is further explained at No. 13 of the Ahadith. People must therefore look for such occasions, when the needs of other people are pressing, seize the opportunity of spending on them and consider it a great blessing. Allah *Ta'ala Shanohu,* on that basis, has differentiated between the various Sahabah, giving a superior reward to those who spent before the conquest of Makkah, it being a period of grave crisis. Accordingly, one must bear in mind that to help others at the time of their urgent need will be an act of higher value.

(٢٦) مَنْ ذَا الَّذِىْ يُقْرِضُ اللّٰهَ قَرْضًا حَسَنًا فَيُضٰعِفَهٗ لَهٗ وَلَهٗٓ اَجْرٌ كَرِيْمٌ

26. Who is he that will lend unto Allah a goodly loan that Allah Ta'ala **will increase and for him there is an excellent reward.** *(al-Hadeed: 11).*

Note: A similar point has been made in the Ayat given at No. 5 above. The repitition is meant simply to lay emphasis on the subject matter. The Holy Qur'an repeatedly exhorts us that now is the time to spend in the path of Allah, and to do it as much as we can. There will be nothing but remorse after death.

(٢٧) اِنَّ الْمُصَّدِّقِيْنَ وَالْمُصَّدِّقٰتِ وَاَقْرَضُوا اللّٰهَ قَرْضًا حَسَنًا يُّضٰعَفُ لَهُمْ وَلَهُمْ اَجْرٌ كَرِيْمٌ

27. Indeed the men who give as Sadaqah and the women who give as Sadaqah (all of them) are lending a goodly loan to Allah; the return for them will be increased; and for them shall be an exquisite reward. *(al-Hadeed: 18)*

Note: The Ayat means that those who spend as Sadaqah, in fact, lend a loan to Allah *Ta'ala* and, like any loan, this will also be returnable to the givers, but much increased at the time when their need will be greatest and most compelling; they will rather be without resources except for the befitting return of that loan from Allah *Ta'ala.* In this life, people save up bit by bit for future needs

like wedding of their children or any other needs. Particularly for future weddings, they are constantly worried, keep buying dresses and ornaments and other things appropriate for those occasions, so as to avoid any difficulty at that time. The Day of Akhirah will be the day of our greatest need and most urgent necessity, but with no chance of buying, borrowing or even begging from any source. For such a difficult and momentous occasion, one must save as much as is possible. This would hardly be a strain here, but would bring a return of the size of mountains.

(٢٨) وَالَّذِينَ تَبَوَّءُو الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي
صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقَ شُحَّ نَفْسِهِ
فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

28. (Therein is the share of those people too). "Those who entered the city (Madinah) and the faith (Imaan) before them and they love those who flee to them for refuge and they do not mind what the Muhajireen receive; and prefer them before themselves though poverty may afflict them; whoever is saved from his own avarice, such are the successful ones". *(al-Hashr: 9)*

Note: The preceding Ayaat mention the categories of the people who were entitled to receive assistance from the 'Baitul Maal'. This Ayat mentions the Ansaar *Radhiallaho anhum*, bringing out their particular virtues, one of these being that they accepted Imaan and achieved spiritual perfection while staying at home. Normally, it is a difficult thing to achieve these qualities while living at home, as worldly affairs and other matters become obstacles in the way. The other special virtue that the Ansar possessed, was intense love for the Muhajireen. Those who have a knowledge of the early history of Islam are astonished at the instances manifesting the degree of love the Ansaar had for the Muhajireen. Several such instances have been recounted in the "Stories of Sahabah".

An incident is related here, as an example. When Rasulullah *Sallallaho alaihe wasallam* migrated to Madinah, he established a fraternity between the Muhajireen and Ansaar. Everyone among the Muhajireen entered into a sacred bond of brotherhood with one from the Ansaar; the necessity arose because the Muhajireen were strangers in Madinah and, as such, they were bound to face

hardships in the new place. The Ansaar, being locals, made life easy for the Muhajireen through their personal help and care. This was an excellent arrangement, made by Rasulullah *Sallallaho alaihe wasallam*, whereby a man from the Ansaar found it easy to take care of a Muhajir brother. Each one was able to look after one particular person. Abdur Rahman Ibne Auf *Radhiallaho anho*, a Muhajir, has related his own story thus: "When the Muhajireen arrived in Madinah, I was conjoined with Sa'd Ibne Rabi'a *Radhiallaho anho*, an Ansaari, as a brother. Sa'd told me that he was the richest person in Madinah, and that I could take half of his property and also marry one of his wives whom he would divorce for me, so that marriage could take place after the expiry of 'Iddat' *(waiting period)*". *(Bukhari)*

Yazeed Ibne Asam *Radhiallaho anho* says that once the Ansaar requested Rasulullah *Sallallaho alaihe wasallam* that the agricultural land of each one of them should be divided in two parts and one half given to a Muhajir brother. But Rasulullah *Sallallaho alaihe wasallam* did not agree to the proposal and was pleased to arrange that the Muhajireen should work on the farms of the Ansaar for a share of the produce, so that both would benefit from each other, the Ansaar benefiting from the Muhajireen's labour and the latter from the former's land. Today, it is impossible to imagine that such kinship could be created merely on the basis of religion. The irony of fate is that, today, the Muslims (who were once well-known for their self-sacrifice and sympathy for others) have become engrossed in fulfilling their selfish and personal needs. They do not mind giving trouble to others, as long as they themselves are in comfort. Muslim History is full of instances of Muslims bearing hardships and misfortunes for the sake of others. It is said that a pious person had a very bad-tempered wife, who gave him much annoyance all the time. A friend advised him to divorce her, but he replied, "She would then marry another Muslim and would cause similar trouble to him." *(Ihya)*. That is a well-said statement! Could this be said about Muslims today? Could anyone of us bear to suffer in order to save others from suffering?

The third quality of the Ansaar was that they were too broad-minded to feel jealous of the Muhajireen when the latter received something from the war booty. According to Hasan Basri *Rahmat-ullah alaihe* the Ayat means that the Ansaar did not mind when the Muhajireen were given a general preference over them. *(Durre Manthur)*

The fourth quality mentioned in the Ayat is that the Ansaar willingly let others have material goods in spite of their own poverty and hunger. Many instances of this have been mentioned in the histories of their lives. A few of those have been recounted in the Author's booklet entitled 'Stories of Sahabah' in the section on 'Sympathy and self-sacrifice'. One of those is the famous event which occasioned the revelation of the above Ayat.

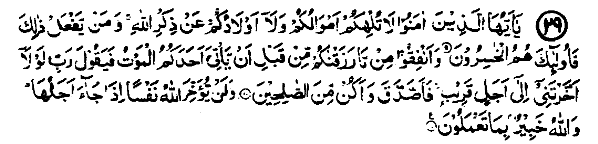
A man came to Rasulullah *Sallallaho alaihe wasallam* and complained of hunger and poverty; Rasulullah sent someone to his own household for bringing some food for the visitor, but nothing was available there. Rasulullah *Sallallaho alaihe wasallam* then asked the people present there, if anyone of them would take the guest home and entertain him. One of the Ansaar, whose name is said to be Abu Talha *Radhiallaho anho,* took the guest home and said to his wife, "This is the guest of Rasulullah; look after him well, and do not keep back anything in the house but serve it to him." The wife replied there was not much food in the house except some for the children. Abu Talha *Radiallaho anho* told her to put the children to bed, lay the food before the grown ups *(all three, husband, wife, and the guest)* and when they sit to eat, put the candle out, pretending to adjust it; so that the guest might eat his fill, they themselves not touching the food while their guest would think they were sharing it. The wife did accordingly. The guest ate while they spent the night hungry. In the morning, when Abu Talha *Radhiallaho anho* came to Rasulullah *Sallallaho alaihe wasallam,* he said that Allah *Ta'ala* was greatly pleased with Abu Talha and his wife for their entertainment of their guest the previous night. It was on this occasion that the above Ayat was revealed.

In the series of Ahadith given below, the Hadith quoted at Sr. No. 13. gives further explanation of this Ayat. After recounting the virtues of the Ansaar, the Ayat states that the persons who protect themselves from greed or avarice (شُحّ) are the successful ones. '*Shuhh*' means innate greed and miserliness, which may not be manifest in practice. That is why the Ulama have explained it in various ways. The Qur'anic word *Shuhh* in proper terms means greed or avarice. It includes greed for money as well as the desire to take others' property. A person came to Abdullah Ibne Mas'ood *Radhiallaho anho* and complained that he was ruined. On being asked, "How?" the man replied, "Allah *Jalla Shanohu* has ordained that only those will attain success who are free from *Shuhh,* and I am

suffering from *Shuhh* because I do not like to lose anything that I possess." Ibne Mas'ood *Radhiallaho anho* said that he was not suffering from *Shuhh* but from miserliness, although that was also not a good thing; *Shuhh* means taking away another's property unjustly. Ibne Umar *Radhiallaho anho* has also been quoted to say the same thing as Ibne Mas'ood *Radhiallaho anho,* adding that *Shuhh* is much worse than miserliness, as a miser only holds back his own property, while a man suffering from *Shuhh* does this and also wishes that others' wealth should become his property. Ta'oos *Rahmatullah alaihe* says, "Miserliness consists in not spending out of one's property; whereas *Shuhh* causes a man to dislike others spending out of their property. Ibne Umar *Radhiallaho anho* is reported to have said that *Shuhh* is even more hateful than miserliness because a miser withholds his own money and a man possessed of *Shuhh* (innate greed) does not spend his own property and also wishes that others' property should come into his possession.

In one of the Ahadith Rasulullah *Sallallaho alaihe wasallam* has said that a person possessing the following three qualities would be free from *Shuhh*: (a) giving Zakaat, (b) looking after one's guest and (c) helping others in their difficulties. In another Hadith Rasulullah *Sallallaho alaihe wasallam* has said that nothing harms Islam more than *Shuhh* (greed). Another Hadith states that the dust that gathers on one's body while one is in the path of Allah and the smoke of Jahannam can never remain together on any person; nor can Imaan and greed *(Shuhh)* remain together in anybody's heart. In another Hadith, Jabir *Radhiallaho anho* has quoted Rasulullah *Sallallaho alaihe wasallam* as saying, "Beware of oppression (cruelty), for oppression will produce layers upon layers of darkness on the Day of Judgment, and protect yourselves against *Shuhh*, for *Shuhh* destroyed the people before you; it made them shed one another's blood and induced them to commit adultery among their close relations whom it is unlawful to marry." Abu Hurairah *Radhiallaho anho* says that he heard Rasulullah *Sallallaho alaihe wasallam* saying, "Preserve yoursleves from innate greed and miserliness, for these evils caused the people before you to sever bonds of relationship with their kinsmen, induced them to commit adultery with women among their close relations forbidden for marriage, and led them to blood-shed." Obviously, committing adultery with a stranger woman costs something while incest with one's own daughter costs nothing. Similarly, plundering others' property leads to blood-shed.

Anas *Radhiallaho anho*, says that once a person died in the times of Rasulullah *Sallallaho alaihe wasallam* and people said that he would go to Jannah but Rasulullah *Sallallaho alaihe wasallam* said, "Do you know everything about his life? It is just possible that he may have said something that did not concern him or might have been miserly in a matter which brought him no benefit". In another Hadith, this incident has been related differently. A man died a martyr in the battle of Uhad. A woman came to his body and said, "Congratulation on your Shahadah (martyrdom) O son"! Rasulullah *Sallallaho alaihe wasallam* said to her, "You are unaware whether he had ever uttered something irrelevant or ever acted as a miser about a thing which was of little use to him". Indeed, to be stingy about a trifle is the worst form of greediness.



29. O you who believe! Let not your wealth nor your children distract you from remembrance of Allah. Those who do so, they are the losers. And spend of that wherewith We have provided you, before death comes unto one of you and he says: 'My Lord! If Thou wouldst reprieve me for a little while, then I would give Sadaqah and be among the righteous'. But Allah reprieves no soul when its term comes and Allah is aware of what you do. *(Al-Munafiqoon: 9-10-11)*

Note: Engagements concerning property or money matters together with involvement in the family affairs, usually become a hindrance in fulfilling the commandments of Allah, the Almighty. This happens in spite of the certainty of death whose timing remains unknown; when that moment arrives nothing shall avail a person except grief and disappointment. The household, the family, riches and property, all shall have to be left behind and one shall leave the world helpless. Ibne Abbas *Radhiallaho anho* quoted Rasulullah *Sallallaho alaihe wasallam* as saying, "When death comes to a person who had sufficient wealth to perform Hajj and to give Zakaat and yet did not accomplish these, he would pine for a return to this

world". Someone said to Ibne Àbbas that only a Kafir wishes to rejoin worldly life, not a Muslim; Ibne Abbas *Radhiallaho anho* recited this particular Ayat and said that Allah has addressed this Ayat to the Muslims. In another Hadith, Ibne Abbas *Radhiallaho anho* has been quoted to say that the Ayat refers to a Mo'min; when death comes to a Mo'min who has had sufficient wealth to enable him to give Zakaat as well as to perform Hajj, and yet has failed to do so in his lifetime, besides neglecting many other obligations towards Allah, he will wish to return to life, so that he may fulfil all those obligations. Nevertheless, Allah *Jalla Jalalohu* has decreed that when the moment of death comes, it cannot be delayed. *(Durre Manthur)*

The Holy Qur'an reminds men, time and again, that the moment of death has been fixed for every individual and that there can be no postponement. Man keeps thinking of giving such and such thing as Sadaqah, of dedicating such and such things for a sacred cause, and of donating so much to so and so through his will; but he remains absorbed in such thoughts till Fate suddenly takes his life. And he dies suddenly while sitting, walking or sleeping. Therefore, one should not delay the performance of virtuous deeds by prolonged thinking or planning, but one should spend for the cause of Allah as soon as possible and deposit it with Him.

(٣٠) يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ۝ وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنسَاهُمْ أَنفُسَهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ ۝ لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ ۝

30. O ye who believe! Fear Allah. And let every soul look to that which it has sent for the morrow. Fear Allah! Lo! Allah is informed of what you do. And be not you like those who forgot Allah, therefore He caused them to forget their souls. Such are the evil-doers. Not equal are the inhabitants of the Fire (Jahannam) and the dwellers of Jannah; the dwellers of Jannah shall be the victorious. *(al-Hashar: 18-20)*

Note: 'Allah caused them to forget their souls' means they lost their intelligence and were unable to distinguish between right and wrong and indulged in things ruinous for themselves. Jarir *Radhiallaho anho* says that once at mid-day he was in attendance

upon Rasulullah *Sallallaho alaihe wasallam* when a Jama'at of the Mudhar tribe arrived. They were all bare-headed and bare-footed and in a state of starvation. Rasulullah *Sallallaho alaihe wasallam* turned pale with grief to see them in this condition and went into his dwelling (obviously to get something for the visitors). He returned to the Masjid after a while and ordered Bilal *Radhiallaho anho* to say Azaan. After performing the Zuhur Salaat he mounted the pulpit, praised Allah *Ta'ala* and recited some Ayaat of the Holy Quran including the one above. He then exhorted the people to give Sadaqah before it becomes impossible to do so and repeated this by saying, "You must give before you become powerless to give, and give immediately whatever you can: a Dinaar, a Dirham, a piece of cloth, a little wheat or barley, dates or even a piece of a date". Hearing this, a man from the Ansaar got up, went home and brought a heavy bag full of things which he could hardly carry, and presented it to Rasulullah *Sallallaho alaihe wasallam*, whose serene face brightened with joy and he said that whosoever sets a good example shall get a reward for that as well as the reward equivalent to the reward of those who follow his good example, without any reduction in the latter's reward. Similarly, if a person sets a bad example, it will count as a sin against him and the sins of those who follow that example shall also go into his account, without any reduction in the latter's burden. Thereupon, all the people went away and returned with something to give, a Dinaar or a Dirham or some grain. The result was that there were two heaps of clothes and grain, etc., gathered in front of Rasulullah *Sallallaho alaihe wasallam*. These were all distributed among the tribe of Mudhar. *(Nisai-Durre Manthur)*

One of the Ahadith states, "O people send something in advance. The time is soon coming when Allah *Ta'ala* will talk to you without an intermediary and without a veil and say, 'Did not My Rasul come to you with My commandments? Did I not grant you wealth? Was it not more than your own needs? What did you send in advance for your requirements here'? The man will look around and see nothing except Jahannam in front of him". The Hadith further states, "Whoever wishes to save himself from this situation must give Sadaqah, even if it be a portion of a date". *(Kanz)*. It will be a terrible situation and a frightening stock-taking. The blazing Fire of Jahannam will be in front of the men trembling with the fear of being thrown into it at any moment, and deeply sorrowing for not having given away everything in worldly life and for withholding

money for imaginary needs, and for wasting it on useless things. When the eyes close, all needs vanish except the severe one", an escape from Jahannam which will keep haunting a person.

Abu Bakr Siddiq *Radhiallaho anho* addressing the people said, "Bear in mind that the tenure of your life, out of which you spend mornings and evenings, is not known to you. You do not know when your end will come. You should, if you can, most carefully utilise it before the end comes. This you can do only if Allah wills. There were people who spent their time in useless occupations; Allah *Jalla Shanohu* has forbidden you to be like them and has said:

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنسَاهُمْ أَنفُسَهُمْ

And be not you like those who forgot Allah, therefore He caused them to forget themselves. (Al-Hasher: 19)

Where are those of your brethren whom you knew? They have departed after finishing their term; their deeds have come to an end and they are face to face with reckoning of their deeds. They will lead a joyful life if their deeds were good or be in suffering if they were bad. Where are those despots of the past who raised walled cities for their protection? They are lying now under stones and mounds. This is the Sacred Word of Allah whose marvels shall never end, nor will its light grow dim. Get light from the Word of Allah today, to serve you during the dark days to come, and give heed to its warnings. Allah *Ta'ala* has praised certain people and said:

إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۖ وَكَانُوا لَنَا خَاشِعِينَ ۝

They hastened to do good deeds and called Us with Mixed feelings of longing and fear and showing humility towards Us. (al-Ambyia: 90)

Abu Bakr *Radhiallaho anho* went on saying, "That word has no merit which is not intended to please Allah; and that wealth is without benefit which is not spent for the cause of Allah; and that man is not good whose patience does not overcome his anger, and he is not a proper person who is concerned more about people's reproach than the pleasure of Allah *Ta'ala Shanohu*". *(Durre Manthur)*

(٣١) إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ ۚ وَاللَّهُ عِندَهُ أَجْرٌ عَظِيمٌ ۝ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوا
وَأَطِيعُوا وَأَنفِقُوا خَيْرًا لِّأَنفُسِكُمْ ۗ وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝

31. Your wealth and your children are only a temptation, whereas, Allah! with Him is an immense reward. So keep your duty to Allah as best as you can, and listen, and obey and spend; that is better for your souls. And whoso is saved from his own greed, such are successful. *(at-Taghabun: 15-16)*

Note: Shuhh i.e. innate greed is the worst form of miserliness and we have already dealt with it under the Ayat given at No.28 above. Wealth and children are a great trial for men: to distinguish those whose excessive love for them makes them neglect the commandments and remembrance of Allah, from those who persevere in loyalty to Him, despite these two temptations. Of course, the example to be followed is that of Rasulullah *Sallallaho alaihe wasallam* who had nine wives, several children and grand-children. In addition Rasulullah *Sallallaho alaihe wasallam* and most of the Sahabah *Radhiallaho anhum* had very large families. Many books on history give details of their children and grandchildren. It is difficult to calculate the exact number of the sons, grandsons and great-grandsons of Anas *Radhiallaho anho,* who himself remarked once, "Not to speak of the descendants of my sons and daughters, I have myself buried one hundred and twenty five persons out of my direct descendants" *(Isabah)*. One can imagine how many might have survived after his death and how large was the number of his sons, grandsons, great-grandsons, and other descendants! And yet Anas *Radhiallaho anho* is counted among the Sahabah who have transmitted a large number of Ahadith, and who took part in Jehaad frequently! Such a large family and its obligations could not deter him from participation in Jehaad, nor distract him from the pursuit of knowledge of Ahadith.

When Zubair *Radhiallaho anho* was martyred, his survivors included four wives, nine sons and nine daughters, and a few of his grandsons were even older than some of his sons. (Bukhari). Apart from these, he had other children who had died in his life. In spite of such a large family, he never joined any service or occupation, but spent his entire life in Jehaad and striving for the cause of 'Deen'. Similarly, there were many other Sahabah like them, who never allowed families, however large, or abundant wealth to deter them

from the performance of their religious obligations and functions. A number of them had large business concerns but never did these hinder them from observing their religious duties. Allah *Ta'ala* Himself has praised them in the Holy Qur'an by saying:

رِجَالٌ لَّا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ۝ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ ۝

(They are such) people whom buying and selling do not prevent from the remembrance of Allah, performance of Salaat and giving Zakaat. They are fearful of the Day when all hearts and eyes will be overturned, but in their case they will receive excellent returns for their noble deeds and Allah Ta'ala, by His special favour, will grant them extra rewards. (an-Noor: 37-38)

Several incidents have been related in the explanatory discussions of this Ayat. It is said that the Sahabah were businessmen, but business never prevented them from the remembrance of Allah *Ta'ala*. When the Azaan was called, they would immediately leave their shops for the performance of Salaat. *(Durre-Manthur)*

(٣٢) إِن تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ ۝ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ ۝

32. If you lend unto Allah a goodly loan, He will double it for you and will forgive you, for Allah is Responsive, Clement, Knower of the invisible and visible, the Mighty, the Wise. *(at-Taghabun: 17 - 18)*

Note: The same subject has been treated in the Ayaat given at Serial Nos. 25, 26 and 27. It is Allah *Jalla Shanohu's* special bounty and kind regard for the well-being of His bondsmen that He has repeatedly recounted the things which are important for them. We often recite these Ayaat merely for the sake of earning blessings of recitation with it. It is a favour of the Gracious Allah that He grants good returns for the mere recitation of the Qur'an. But it has to be borne in mind that the Qur'an has not been revealed simply for recitation, but its sacred commandments are to be put into practice and properly followed in life. It should be realised that when the Sovereign and Lord of the whole Universe, Who is our Benefactor,

our Guardian and Helper, our Cherisher and, above all, our Creator, repeatedly orders us to do something and we, in response, merely say, "Yes, O Lord we have read your directions and orders", and remain content with that, would not that be height of injustice?

(٣٣) وَأَقِيمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَأَقْرِضُوا اللّٰهَ قَرْضًا حَسَنًا ۚ وَمَا تُقَدِّمُوا لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ اللّٰهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا ۚ وَاسْتَغْفِرُوا اللّٰهَ ۖ إِنَّ اللّٰهَ غَفُورٌ رَّحِيمٌ ۝

33. And establish Salaat, and pay Zakaat, and (so) lend unto Allah a goodly loan. Whatsoever good you send before you for your souls, you will surely find it with Allah, better and greater in the recompense, and seek forgiveness of Allah. Lo! Allah is Forgiving, Merciful. *(al-Muzzammil: 20)*

(A goodly loan or 'Qardh-e-Hasanah' is a loan without interest or any thought of gain or loss.)

Note: "Better and greater in the recompense" means that a donor will be given better and greater recompense in the Hereafter for the money spent as Sadaqah, far better in quality and quantity than the thing he would have got, in return for the money, if he had spent it in the world, for instance, two kilograms of wheat for a rupee. The fact is that the recompense in the Hereafter would be far superior to the possible worldly returns both in quality and quantity. We have already quoted a Hadith under the Ayat given at Serial No. 7 to the effect that "Even if a date is given away as Sadaqah out of the lawfully earned property, with sincerity of intention, Allah *Ta'ala* grants increase in the recompense for it, till it becomes as large as the Mount Uhad."

Would that we appreciated the generosity of our Bounteous Lord Who grants such enormous rewards for such small amounts of Sadaqah, and deposited with Him as much money as possible! For, then He would have returned it to us with bountiful increase, at the time of our dire need.

In this Ayat, Allah *Ta'ala* has also promised that whatsoever virtue we send before us, He will accord us an equal recompense for it. In our booklet, 'Barakaat-e-Zikr' we have quoted many Ahadith about the increase in rewards for good deeds, including the following Hadith:

In the estimation of Allah the reward for saying:

(سبحان الله) Allah be glorified, or (الحمد لله) All praises to Allah or (لا إله إلا الله) There is none to be worshipped but Allah, or الله اكبر Allah is Great, is even larger than Mount Uhad, provided these are recitied with the purest motive of pleasing Allah.

As a matter of fact, sincerity of intention is the first condition for the acceptance of any virtuous deed. A good deed performed insincerely, with a worldly motive, shall be of no value in the Akhirah. For cultivating this quality, one has to associate with spiritual guides (Mashaaikh), serve them devotedly and earn their favour. For it is only through associating with such people that one can learn how to perform good deeds solely for the pleasure of Allah *Ta'ala*.

(۳۴) إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ○ عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ○ يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ○ وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ○ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنكُمْ جَزَاءً وَلَا شُكُورًا ○ إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ○ فَوَقَاهُمُ اللَّهُ شَرَّ ذَٰلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا ○ وَجَزَاهُم بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ○ مُّتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ○ وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا ○ وَيُطَافُ عَلَيْهِم بِآنِيَةٍ مِّن فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرَا ○ قَوَارِيرَ مِن فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ○ وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنجَبِيلًا ○ عَيْنًا فِيهَا تُسَمَّىٰ سَلْسَبِيلًا ○ وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا ○ وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ○ عَالِيَهُمْ ثِيَابُ سُندُسٍ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّوا أَسَاوِرَ مِن فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ○ إِنَّ هَٰذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُم مَّشْكُورًا ○

34. Lo! the righteous shall drink of a cup whereof the mixture is of water of Kafur. A spring wherefrom the slaves of Allah drink, making it gush forth abundantly (in whatever direction they would desire). They fulfil the vow and fear a day whereof the evil is wide-spreading. And they feed the needy, the orphan and the captive, for love of Allah. And say: "We feed you for the sake of Allah only, we wish for no reward or thanks from you. Because we only fear a day of wrath and fate from our Lord". Therefore, Allah hath warded off from them the evil of that day and made them find brightness and joy; and hath awarded them, for all that they endured, a Garden and silk-attire; reclining therein upon

couches, they will find there neither (heat of) sun nor bitter cold. The shade thereof will be close upon them and the clustered fruits bow down (at their command). **Goblets of silver are brought round for them and beakers of glass: (Bright as) glass but (made) of silver. They themselves will determine the measure thereof (according to their wishes). They will have a drink in a cup whereof the mixture is of Zanjabeel (ginger); the water of a spring therein named Salsabeel. There serve them young men of everlasting youth, whom when you see you would take them for scattered pearls. When you look, you will see their bliss and immense territory. Their raiment will be fine green silk and gold embroidery, bracelets of silver will they wear. Their Lord will satisfy their thirst with a pure drink (and it will be said unto them): Lo! this is a reward for you. Your endeavour (upon earth) has found acceptance.** *(ad-Dahr: 5-22)*

Note: The sacred Ayaat describe three varieties of drink, the specific quality of each drink and the way in which it will be taken. The first Ayat says that the righteous will drink it themselves, the second says that they will be offered a drink by their servants, while in the third, it is said that the Lord of all creation, the Grand Sovereign Himself, would present the drink to them. Probably, this may refer to three classes of the righteous; the common people, the superior ones and the highest class. In these Ayaat the greatness, honour and virtues of the righteous have been mentioned, which they shall attain especially through the performance of good deeds, particularly feeding the poor for the pleasure of Allah. If we had perfect Imaan and believed firmly in these promises, every one of us would like to follow the example of Siddiq-e-Akbar *Radhiallaho anho*, who gave away everything in his house to win Allah's pleasure, leaving behind only the blessings associated with the names of Allah and His Rasul. These Ayaat refer to a few matters which need special attention:

1. There is mention of fountains which the dwellers of Jannah would shift to any place they like: Mujahid *Rahmatullah alaihe* explains that those fountains will flow to any point and in any direction of their choice. Qatadah *Rahmatullah alaihe* says that they

will have drinks which have a mixture of 'Kafoor' and are sealed with fragrant musk, and the water of the fountains will run in any direction they desire. Ibne Shauzab *Rahmatullah alaihe* says that those people will have gold wands with which they will make a sign indicating the direction in which the fountains should flow and that will come about.

2. Qatadah *Rahmatullah alaihe* has been quoted as saying, 'They fulfilled the 'vow' means they acted upon every order of Allah *Ta'ala*'; that is why they have been called Abrar (the righteous). Mujahid *Rahmatullah alaihe* says that the vow means an undertaking to perform a good deed for the sake of Allah *(like fasting, I'tikaaf or worship)*. Ikrimah *Radhiallaho anho* says,"It means offerings for thanks-giving". Ibne Abbas *Radhiallaho anho* has been quoted to say that a man came to Rasulullah *Sallallaho alaihe wasallam* and submitted that he had vowed to kill himself for the sake of Allah. Rasulullah *Sallallaho alaihe wasallam* was busy in something else and could not properly attend to him. The man took his silence as an approval for fulfilling his vow and got up and went away to kill himself. Rasulullah *Sallallaho alaihe wasallam* came to know what the man was about to do and said, "Thanks be to Allah who has created such people in my Ummah who are so resolute in fulfilling their vows", and he ordered the man not to kill himself but to slaughter one hundred camels instead, for taking one's own life was forbidden by religion and the ransom (blood-money) for a life taken was a hundred camels.

3. The feeding of prisoners in the Ayaat concerns the idolaters who had become prisoners in various battles. There were no Muslim prisoners at that time. When the feeding of non-Muslim prisoners carries so much reward from Allah, the reward for the Muslim captives would be far greater. Mujahid *Rahmatullah alaihe* says that when Rasulullah *Sallallaho alaihe wasallam* brought the captives of Badr (who were infidels) to Madinah, seven notable Sahabah, namely Abu Bakr, Umar, Ali, Zubair, Abdur Rahman, Sa'd, and Abu Ubaidah *Radhiallaho anhum* were particularly generous in spending money on their food, etc. At this, the Ansaar remarked, "We fought those prisoners in the cause of Allah and you are looking after them so lavishly". Thereafter, the nineteen Ayaat beginning (إِنَّ الْأَبْرَارَ) were revealed in praise of those Sahabah who looked after the prisoners. Hasan *Rahmatullah alaihe* says that, at the time of revelation of these Ayaat, there were only idolaters as prisoners.

Qatadah *Rahmatullah alaihe* says, "When Allah *Jalla Shanohu* ordered us to show kindness towards prisoners who were idolators, the obligations in respect of Muslim prisoners must be far greater". Ibne Jurraij *Rahmatullah alaihe* says that there were no Muslim prisoners at the time when these Ayaat were revealed. Only the idolaters were prisoners, and Rasulullah *Sallallaho alaihe wassallam* gave orders for looking after their welfare. Abu Razeen *Rahmatullah alaihe* says that once he was with Shaqeeq Ibne Salmah *Rahmatullah alaihe* when a few of the prisoners passed that way, and Shaqeeq told him to give something as Sadaqah to the prisoners and recited the above Ayaat.

4. 'We wish for no reward nor thanks', means that the Sahabah did not like to have any type of return at all for their good deeds in this life, even in the form of Du'aa or thanks. They wanted total return for them in Akhirah. Aishah and Umme Salmah *Radhiallaho anhuma* are reported to have given instructions, to the person who took their Sadaqah to the poor, to quietly listen to what the recipient said after receiving it. When the person reported back any words of Du'aa, etc., to the venerable ladies, they used to make the same kind of Du'aa, etc., in favour of the poor, saying that it was in return for what the poor had said, so that their Sadaqah remained purely and solely for the Akhirah. Umar *Radhiallaho anho* and his son Abdullah *Radhiallaho anho* are reported to have done the same. Zainul Abedin *Rahmatullah aliahe* has remarked that if the giver of Sadaqah waits for the person in need to come to him, that would not count as real generosity. The truly generous one is he who fulfils his obligations to Allah by going himself to the doors of the needy persons, and does not expect any expression of thanks for that, in view of the full faith he has in the rewards from Allah.

5. 'The bunches of the fruits of Jannah obeying the commands' means that they will reach them when and where the dwellers in Jannah wish them to reach. Baraa Ibne Aazib *Radhiallaho anho* says, "The inhabitants of Jannah will be able to eat the fruit as they wish, while sitting, standing or lying". Mujahid *Rahmatullah alaihe* says, "If they wished to have fruit while standing, the bunch would bend and come in front of them, just within their reach; it would bend lower if they desired to eat it while sitting; and it would bend still lower if they liked to eat it while lying". Another Hadith reports him (Mujahid) as saying, "The ground of Jannah is made of silver, its dust is musk, the roots of its trees are made of gold, their

branches and leaves are made of pearls and jasper, with the fruit dangling in between them. If the dwellers in Jannah would like to eat the fruit while standing they would experience no difficulty in reaching it; if they desired to have it while sitting or reclining on their beds, it would bend down accordingly".

6. 'Bright as glass but made of silver' means that the silver will be transparent like glass. Ibne Abbas *Radhiallaho anho* has said that, in this life, if silver is beaten to the thinness of a fly's wing, one cannot see water through it, but in Jannah the silver goblets will be transparent. It has been said that, in this life, there are to be found samples of everything in Jannah, except the goblets of silver of the type mentioned herein. Qatadah *Rahmatullah alaihe* says that if all the experts in the world work together to make a transparent goblet of this type, they will fail to do so. Ibne Abbas *Radhiallaho anho* has said that an incident relating to Ali and Fatimah *Radhiallaho anhuma* (which will be mentioned in the story No. 43 at the end of this book) occasioned the revelation of these Ayaat. It is not an unusual thing to find an Ayat being revealed in consequence of more than one occurrence taking place severally; in that case, it applies to all such incidents.

(٣٥) قَدْ أَفْلَحَ مَنْ تَزَكَّىٰ ۝ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّىٰ ۝ بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ۝ وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ ۝

35. He is successful who purifies himself, And remembers the name of his Lord, and observes Salaat; but you prefer the life of the world. Although the Akhirah is far better and everlasting. *(al-A'laa: 14-17)*

Note: The Ulama have given several interpretations of 'purifies himself'; many of them say that it means 'gives Sadaqah at the end of Ramadhan, called 'Sadaqatul Fitr'; While some of them give it a general sense. Saeed Ibne Jubair *Rahmatullah alaihe* says that it means purifies himself of (the taint of) his lawfully earned wealth (through payment of Zakaat).

Qatadah *Rahmatullah alaihe* says, "Successful is he who has pleased his Creator by (spending) his wealth". Abul Ahwas *Rahmatullah aliahe* said, "Allah *Ta'ala Subhanohu* has mercy on a person who gives Sadaqah and then performs Salaat". He then recited the above mentioned Ayat. In another version, he is reported to have

said, "Let him, who can afford, give something as Sadaqah before offering Salaat". Ibne Mas'ood *Radhiallaho anho* says, "When a person intends to observe Salaat, it will be better for him to give something as Sadaqah before doing so". He then recited this Ayat. Arfaja *Radhiallaho anho* says that he once asked Ibne Mas'ood *Radhiallaho anho* to recite to him the Surah: سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى

Glorify the name of thy Lord, the most High: (al-A'laa)

He began to recite it and when he came to the Ayat:

بَلْ تُؤْثِرُونَ الْحَيٰوةَ الدُّنْيَا

But you prefer the life of this world,

he stopped short in the midst of recitation and adressing the people, said, "We have preferred this life to the Akhirah." People sat listening quietly. He then again said, "We have preferred this life because we have seen the beauty and adornment of the world, its women, its food and its drinks, while things of the Akhirah have been veiled from us. We are engrossed in what is before us, forgetful of what we have been promised in the Akhirah!"

Qatadah *Rahmatullah alaihe* has said that all mankind are engaged in the present-day worldly activities, except those who enjoy Allah's protection, even though the Akhirah is far more valuable and everlasting. Anas *Radhiallaho anho* has quoted Rasulullah *Sallallaho alaihe wasallam* as saying that the Kalimah (لَا إِلٰهَ إِلَّا اللّٰهُ) saves people from the displeasure of Allah *Ta'ala* as long as they do not give preference to their worldly requirements as against the demands of religion, but when they begin to do so, the kalimah (لَا إِلٰهَ إِلَّا اللّٰهُ) is returned to them with the Divine remarks, "You are telling a lie". In another Hadith, Rasulullah *Sallallaho alaihe wasallam* has said that whoever bears testimony to

لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ

will enter Jannah, unless he has mixed it with something averse to it and polluted his faith with falsification. Rasulullah *Sallallaho alaihe wasallam* repeated his words three times and the gathering remained silent. Probably Rasulullah *Sallallaho alaihe wasallam* wanted someone to ask about it, but the people were quiet due to respect and awe. Finally a man got up from a distance and said, "O

Rasulullah, may my parents be sacrified for your sake, what is the meaning of, 'mixing it with something else"? He replied, "The love of this world and prefering it to everything else, amassing wealth for its own sake and acting towards people unjustly and cruelly".

Another Hadith of Rasulallah *Sallalaho alaihe wasallam* says, "Whoever loves this world harms his Akhirah and when anyone loves the Akhirah he does harm to this world; therefore, prefer the love of the thing (Akhirah) that will remain for ever, over the thing (this world) that will come to an end". In another Hadith Rasulullah *Sallallaho alaihe wasallam* has said, "This world is the home of one who has no home in the Akhirah and it is the property of him who has no share in Akhirah, and only that person collects or hoards for this life who lacks wisdom". A Hadith says that, amongst His entire creation, Allah *Ta'ala* does not dislike anything more than this world; he has never looked at this world with kindness ever since He created it'. In another Hadith Rasulullah *Sallallaho alaihe wasallam* has said that the love of this life is the root-cause of all sins. At the end of this book in Chapter.six, a number of Ayaat and Ahadith regarding this life and Akhirah have been given in a summarised form. In addition to all the Ayaat which have been mentioned uptil now in this volume, there are many other Ayaat in the Holy Qur'an, exhorting us to spend for the cause of Allah *Jalla Shanohu*. This subject has been treated again and again in a variety of ways by Allah *Jalla Shanohu* in the Holy Qur'an, with different ways of persuasion to spend all. This shows its unquestionable importance, particularly, when all out of which one spends is a grant from Allah *Ta'ala*. For example, a rich man gives his servant some money for his personal needs but also says that he would like him to set aside a little money for such and such thing, and promises him a bountiful reward in case he complies with his directions. In such an event, it is obvious that the servant would gladly spend money on that particular thing, knowing that he would receive much more than what he has spent on it.

Sec (b)

AHADITH ON THE VIRTUES OF SPENDING FOR THE CAUSE OF ALLAH

After quoting so many Ayaat of the Holy Qur'an on the subject of spending for the cause of Allah *Ta'ala*, there should be no need of quoting any Ahadith bearing on this subject. But since the Ahadith clarify and explain the sacred Word of *Allah Subhanahu Ta'ala*, it would be worth-while narrating a few Ahadith before concluding this Chapter.

(١) عَنْ أَبِي هُرَيْرَةَ رض قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْ كَانَ لِي مِثْلُ أُحُدٍ ذَهَبًا لَسَرَّنِي أَنْ لَا يَمُرَّ عَلَيَّ ثَلٰثُ لَيَالٍ وَعِنْدِي مِنْهُ شَيْءٌ إِلَّا شَيْءٌ أَرْصُدُهُ لِدَيْنٍ ،
(رواه البخاري) (مشكوٰة)

HADITH: 1

Rasulullah *Sallallaho alaihe wasallam* said, "If I possessed gold to the extent of mount Uhud, I would not like to keep any of it with me for more than three days, except what I put aside for paying a debt".

Note: Mount Uhud is well-known as the biggest mountain near Madinah. Rasulullah *Sallallaho alaihe wasallam* has said that, if he had as much gold as the mountain of Uhud, he would like to give it away within three days and would not keep any portion of it with himself. This is simply meant to convey that it will take at least three days to distribute that huge amount of gold. Ofcourse, if there was debt to be paid and the creditor was not present, some portion of gold could be retained till the debt could be paid. This shows that payment of a debt is more important than Sadaqah. It was the noble habit of Rasulullah not to hoard anything. Anas *Radhiallaho anho* who was the special attendant of Rasulullah *Sallallaho alaihe wasallam* says that he never kept anything for the next day. Once somebody presented three birds to Rasulullah *Sallallaho alaihe wasallam*, one of which he gave to his own attendant. The attendant brought back that bird the following day to Rasulullah *Sallallaho alaihe wasallam* who said to him "Have I not told you not to keep

anything for the next day? Allah *Jalla Shanohu* Himself will provide food for the next day." Samurah *Radhiallaho anho* has quoted Rasulullah *Sallallaho alaihe wasallam* as saying that he checked the store cabinet frequently to make sure that nothing was left in it, lest he should die with something left behind.

Abu Zarr Ghifari *Radhiallaho anho*, a famous and extremely pious Sahabi, had particular aversion to wealth, about which several incidents have been reported, one of which has been related under the Ayat given at Serial No. 11 above. He says, "I was once accompanying Rasulullah *Sallallaho alaihe wasallam* when he looked at Mount Uhud and said, "If this mountain were to turn into gold and be given to me, I would not like to keep a single Dinaar of it with me for more than three days except that which I put aside to pay a debt". He added, "Many of those who have much property shall gain scanty rewards, except for those who say, 'Take this and this, before them, behind them, on their right and on their left". (The narrator made a gesture indicating that they spend profusely with both their hands, distributing money to people around them). *(Bukhari)*

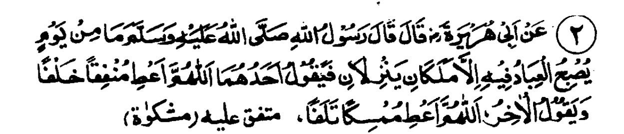
In Mishkaat, another incident has been related about Abu Zarr *Radhiallaho anho*. Abu Zarr *Radhiallaho anho* was once sitting with Uthman *Radhiallaho anho* during the period of the latter's Caliphate when he told Ka'b *Radhiallaho anho* that Abdur Rahman *Radhiallaho anho* had died leaving behind some property and asked him what he thought about it. Ka'b replied that there was no harm in leaving such property if he had given what was due on it to Allah *Ta'ala*. Hearing this, Abu Zarr raised the stick he was carrying, struck Ka'b and said that he had heard Rasulullah *Sallallaho alaihe wasallam* saying, "If I possessed gold equal in quantity to this mountain, which I could spend and which were accepted from me, I would not like to leave behind even six 'Auqias' (a small weight) of it". Abu Zarr *Radhiallaho anho* then turned to Uthman *Radhiallaho anho* and adjured him three times to tell him if he had not heard Rasulullah *Sallallaho alaihe wasallam* saying these words. Uthman said that he had.

Imaam Bukhari *Rahmatullah alaihe* has related still another story about Abu Zarr *Radhiallaho anho*, on the authority of Ahnaf Ibne Qais *Rahmatullah alaihe,* who says, "I was once sitting with a group of the Quraish in Madinah Munawwarah when a man came there. He had stiff, dry and dishevelled hair, was dressed in coarse

cloth and looked an ordinary man. He stopped by their side, greeted them saying, 'Assalam-o-Alaikum' and then adressing the people, said "Give those who hoard up treasures, tidings of a rock heated in the fire of Jahannam, which will be placed on their breasts; its heat will cause their flesh to melt and to boil over their shoulders. The rock will then be put on their shoulders causing it to flow from their breasts". Saying this, he went into the Masjid and sat down beside a pillar. I did not know who this Divine was; so, I followed him, sat near him and said, "The people gathered there did not pay heed to what you said; they rather seemed to dislike your saying so". The divine replied, "They are fools who lack proper understanding, my most loved friend once told me". When I asked him who was his most loved friend, he replied, "Rasulullah *Sallallaho alaihe wasallam* was my most loved friend who once said to me, 'Abu Zarr, do you see Mount Uhud over there? I said that I did" (thinking that he wanted to send me on an errand and was telling me how much time remained before sunset.) He then said, "If I had gold to the extent of that mountain I would love to spend all of it except for three Dinaars".

Other versions of the Hadith explain why he would like to keep three Dinaars. After this Abu Zarr *Radhiallaho anho* said, "These people have no sense; they go on hoarding wealth. By Allah, I neither expect them to give me any money, nor need to ask them anything about my religion! Then, why should I feel afraid or hesitate to tell them exactly what I believe to be true?" *(Fatah)*

We shall relate another incident about Abu Zarr *Radhiallaho anho* under the Ayat given at Serial No. 5 in Chapter two below, Insha Allah.



HADITH: 2

Rasulullah *Sallallaho alaihe wasallam* said, "Two angels come down (from the heavens) every morning; one prays, 'O Allah, grant a return to him who spends, while the other prays, 'O Allah, destroy the wealth of him who withholds it".

Note: This Hadith is corroborated by the Ayat given at *Serial No. 20* above, which says, "And whatever you spend (for good), He replaces it". We have also quoted many more Traditions bearing on this subject, in that context. Abu Darda *Radhiallaho anho* has quoted Rasulullah *Sallallaho alaihe wasallam* as saying, "At sunrise, two angels, one on each side of the sun, make a proclamation, which is heard by everybody except Jinns and mankind, calling, 'O people, turn to your Lord! The little which suffices for you is better than the abundance which may make you neglectful towards Allah!' Similarly, (the Hadith continues) At the time of sunset, two angels pray loudly from both sides of the sun, saying, 'O Allah, grant an early return to him who spends (for a good cause) and ruin the wealth of him who hoards it". *(Ahmad)*

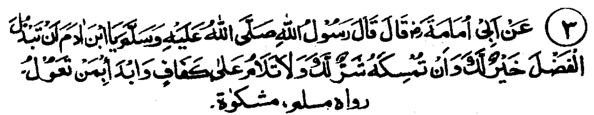
A Hadith says, "When the sun rises, two angels, one on each side of the sun, pray to Allah, calling, 'O Allah, grant an early return to him who spends; O Allah, ruin the property of him who withholds it"! Another Hadith says that there are two angels in the heavens above, who have no other function but to keep on praying; one says, 'O Allah, grant a return to him who spends (for a good cause), the other says, 'O Allah, destroy the property of him who holds it back". *(Kanz)*

It appears that the mornings and evenings are not the special hours appointed for the angels to make such invocations; they go on making these supplications all the time. The versions quoted earlier mean that they are particularly engaged in such supplications in the mornings and evenings (though they never cease to do so).

Known examples and experience of life confirm the truth of these Ahadith; very often, those who amass wealth fall a prey to calamities that ruin their property; some get involved in litigation, others enter upon a life of wasteful expenses, still others have the thieves chasing them. Hafiz Ibne Hajar *Rahmatullah alaihe* says, "When the property is hoarded, it brings ruin in its wake: very often the property is ruined; sometimes the owner himself passes away, leaving behind everything, or he is ruined through leading a vicious life. On the contrary, those who spend (for a good cause) are blessed with increase in their property". According to a Hadith, "Whoever gives much as Sadaqah, Allah Himself looks after his property after his death."*(Ihya)*. That is to say, the heirs of such persons do not waste away the property they have left behind and do not indulge in

useless pursuits; unlike the sons of the rich feudal lords who squander away the wealth inherited from their parents. Imaam Nawavi *Rahmatullah alaihe* writes: Only that expenditure is commendable which is incurred for good causes, i.e. spending to provide for one's family, for entertaining one's guests or for other devotional deeds."

Qurtabi *Rahmatullah alaihe* says, "Devotional deeds include both obligatory *(Fardh)* and supererogatory *(Nafl)* devotions. However, he who does not give away (Nafl) Sadaqaat is not affected by the curses of the angels, unless he is overpowered by an innate miserliness which causes him to pay 'Fardh Sadaqaat' with a heavy heart".



HADITH: 3

Rasulullah *Sallallaho alaihe wasallam* has said, "O son of Adam, it is better for you to give away what you can spare, and to withhold it is worse for you; but you will not be blamed if you keep back what may barely suffice you, and spend first on those who are dependent on you".

Note: This subject has also been corroborated by the Ayat at No. 4 above, where Haq *Ta'ala Shanohu* Himself has said, "Whatever is over and above your needs, spend it". That Hadith was also mentioned in that place. Here it is repeated for the sake of emphasis and clarification. The truth is that anything in excess of the proper needs is not to be held back at all. The best use for it is to have it deposited in Allah's Treasury, which never suffers a loss, nor is subject to any mishap. It will be readily available at the time of extreme adversity and pressing needs, unknown in this life. And there will be no source of income at that time, except the wealth spent as Sadaqah available as deposits in the storehouse of Allah. Another fact mentioned in this Hadith is that there will be no blame for keeping things that are needed urgently. These cover the bare necessities without which life becomes difficult, such as needs of one's family or some dependent people or even the animals which are owned by a

person and whose care is his responsibility. Any harm to those,due to lack of provisions, will be a sin and a cause of Divine punishment. In the Hadith of Rasulullah *Sallallaho alaihe wasallam* it is said that it will be enough to get one condemned,if one whose livelihood is one's responsibility, perishes or dies *(Mishkaat)*.

Abdullah Ibne Saamit *Rahmatullah alaihe* says that he was with Abu Zarr *Radhiallaho anho* when he received his share from Baitul-Maal and purchased his requirements from the bazar, after which he was left with seven Dinaars (gold coins) and he instructed his slave-girl to get them changed into small coins (for distribution). The narrator advised Abu Zarr *Radhiallaho anho* to keep the gold coins for a future need, such as entertainment of guests, etc.

Abu Zarr *Radhiallaho anho* said that his friend *Sallallaho alaihe wasallam* had settled the issue once for all, saying that if gold and silver are hoarded they would become sparks of the Fire for their owner, unless he spends them for the cause of Allah. As a matter of fact, so many are the exhortations given by Rasulullah *Sallallaho alaihe wasallam* to spend for the cause of Allah whatever exceeds one's needs that some Sahabah thought that no one had any right to keep with him anything exceeding his rightful needs.

Abu Saeed Khudri *Radhiallaho anho* narrates that once he was among those who were accompanying Rasulullah *Sallallaho alaihe wasallam* on a journey. One of the companions kept moving up and down the caravan with his she-camel. At this, Rasulullah *Sallallaho alaihe wasallam* said that if someone had a spare animal for riding he should give it away to the one who had none, and whoever had extra provision should give these to them who were in need. The Sahabah surmised from this that no one had any right to his provisions beyond his actual needs. *(Abu Dawood)*. As regards the Sahabi with the she-camel, if he was proudly showing off his animal, the injuction of Rasulullah *Sallallaho alaihe wasallam* was addressed to him and it meant that no one should make a show of his extra provisions; he should rather give them to others. But, if he was moving up and down with the animal to show its miserable condition, it means that he was indirectly asking others to give him a mount. In that case,the injunction of Rasulullah *Sallallaho alaihe wasallam* was addressed to other people, exhorting them to help him.

(۴) عَنْ عُقْبَةَ بْنِ الْحَارِثِ قَالَ صَلَّيْتُ وَرَاءَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِالْمَدِيْنَةِ الْعَصْرَ فَسَلَّمَ ثُمَّ قَامَ مُسْرِعًا فَتَخَطَّى رِقَابَ النَّاسِ إِلَى بَعْضِ حُجَرِ نِسَائِهِ فَفَزِعَ النَّاسُ مِنْ سُرْعَتِهِ فَخَرَجَ عَلَيْهِمْ فَرَأَى أَنَّهُمْ قَدْ عَجِبُوْا مِنْ سُرْعَتِهِ قَالَ ذَكَرْتُ شَيْئًا مِّنْ تِبْرٍ عِنْدَنَا فَكَرِهْتُ أَنْ يَّحْبِسَنِيْ فَأَمَرْتُ بِقِسْمَتِهِ۔

(رواه البخاري. مشكوٰة)

HADITH: 4

Uqbah *Radhiallaho anho* **has narrated that he offered his 'Asr' Salaat with Rasulullah** *Sallallaho alaihe wasallam.* **At the end of Salaat** Raulullah *Sallallaho alaihe wasallam* **hastily got up and, stepping over the shoulders of the people, went to the houses of one of his wives. People, not knowing what the necessity was, were perplexed over his haste. On his return he perceived the people's anxiety and explained that he had suddenly remembered leaving behind a piece of gold in the house and he was afraid (lest his death should take place while he owned a piece of gold; which would become objectionable for him on the Day of Reckoning). So, he had hurried home to tell them to distribute it immediately.**

Note: The same incident has been narrated in another Hadith which concludes:"I had left some gold in the house, and did not like to keep it with me during the night. A still more amazing anecdote has been related in another Hadith: Aishah *Radhiallaho anha* relates that during the illness of Rasulullah *Sallallaho alaihe wasallam* she had, with her, six or seven Dinaars belonging to him, which he told her to give away immediately. But she was busy attending to him in his illness and could not distribute the money immediately. When he *Sallallaho alaihe wasallam* asked her whether she had distributed the Dinaars, she replied that she had done nothing about them because she had been busy looking after him in his illness. He called for the Dinaars and, placing them in his hand, said, "How awkward would it be, if Allah's Rasul were to meet Allah, while having these in his possession!" (i.e. he would feel ashamed to meet his Lord while having Dinaars in his possession. *(Mishkaat)*

In another Hadith she has been reported as saying, "Some gold coins were given to him by someone at night; as a result he could not

sleep until she was able to spend them late in the night" *(Ihya)*. Sahal *Radhiallaho anho* says that once Rasulullah *Sallallaho alaihe wasallam* had seven gold coins, which he had kept with Aishah *Radhiallaho anha*. He told her to send them to Ali *Radhiallaho anho* but he soon fainted, as a result of which Aishah *Radhiallaho anha* remained occupied. A little later, when he recovered from the swoon, he asked the same question and again fainted. This happened several times. Ultimately the coins were sent by Aishah *Radhiallaho anha* to Ali *Radhiallaho anho* which he distributed. This incident happened during the day. The following night, preceding Monday, was the last night of the life of Rasulullah *Sallallaho alaihe wasallam* and that night Aishah *Radhiallaho anha* had no oil in her lamp. She sent the lamp to woman in the neighbourhood for filling it with some oil, requesting that it was needed for Rasulullah *Sallallaho alaihe wasallam* who was seriously ill and was about to depart from the world to meet Allah *Ta'ala*. *(Targheeb)*

Umme Salmah *Radhiallaho anha* has also narrated a similar incident. She says that once Rasulullah *Sallallaho alaihe wasallam* came home looking upset; she thought he was not well and enquired as to what had happened. The reply was that seven Dinaars had been received the previous night and that they were still lying unspent in the corner of his bed *(Ihya)*. Rasulullah *Sallallaho alaihe wasallam* used to receive presents continuously but he spent them immedia-tely, whether it was day or night and whether he was well or unwell. He did not rest content till everything had been spent. So much so that, in the state of serious illness when there was no oil in the lamp and seven gold coins were lying in the house, neither Rasulullah *Sallallaho alaihe wasallam* nor Aishah *Radhiallaho anha* thought of buying some oil with that money!

Here the author (Muhammad Zakariyya *Rahmatullah alaihe*) mentions the case of his own father *Rahmatullah alaihe* who, he says, never liked to keep any money in his possession at night. He was always in debt and owed seven or eight thousand rupees at the time of his death. So, if he had money at night, he would send it to his creditors and the small change was given to the children, and he would say that he never liked this filth to be with him at night, as death could come unexpectedly. Even more remarkable, I have heard about Shah Abdur Rahim Raipuri *Rahmatullah alaihe* that he used to receive many gifts and these, when accumulated, were suitably distributed. If after that, more things were received, he felt

unhappy and would say, "Oh! more have come!" Finally he distributed even his clothes and told his close associate Maulana Abdul Qadir *Rahmatullah alaihe* to lend him clothes to wear. The Auliya of Allah (the saints) behave amazingly: They have a strong desire to depart from this world empty-handed, just as they were born, and not leave behind any worldly collection as their property.

(٥) عَنْ أَبِي هُرَيْرَةَ رض قَالَ قَالَ رَجُلٌ يَا رَسُوْلَ اللهِ أَيُّ الصَّدَقَةِ أَعْظَمُ أَجْرًا قَالَ أَنْ تَصَدَّقَ وَأَنْتَ صَحِيْحٌ شَحِيْحٌ تَخْشَى الْفَقْرَ وَتَأْمُلُ الْغِنٰى وَلَا تُمْهِلُ حَتّٰى إِذَا بَلَغَتِ الْحُلْقُوْمَ قُلْتَ لِفُلَانٍ كَذَا وَلِفُلَانٍ كَذَا وَقَدْ كَانَ لِفُلَانٍ.

متفق عليه. (مشكوٰة)

HADITH: 5

Someone asked Rasulullah *Sallallaho alaihe wasallam* **as to what kind of Sadaqah was most rewardable? Rasulullah** *Sallallaho alaihe wasallam* **replied, "When at the time of giving Sadaqah you are in good health, you have greed for wealth, you fear to become poor and have a keen desire to become rich. That is the opportunity; do not postpone it till the last moment of your life and then say, 'So much to so and so, and so much to that (Masjid) and that much to such and such (Madrassah), although actually now the property belongs to so and so (heirs).** *(Mishkaat)*

Note: The fact is that the heir now has a rightful share in the property; the last will is applicable to at most one third of the property, therefore the dying person can only give as Sadaqah one third of his property. Another Hadith says that Rasulullah *Sallallaho alaihe wasallam* has said, "Man keeps saying 'my property, my property'; in fact his property is confined to three things only; that which he has eaten, which he has worn and which he has given as Sadaqah and deposited in Allah's Treasury; whatever is left over, he is leaving for other people." Another Hadith says, "It is better for a man to give one Dirham as Sadaqah early in his life-time than to give a hundred Dirhams at the time of his death". The reason is that anything given away on the death-bed amounts to giving from someone else's property, because the dying man has to leave everything behind. Another Hadith quotes the saying of Rasulullah *Sallallaho alaihe wasallam* that anyone who

gives Sadaqah, at the time of death, is like a man who, after satisfying his appetite, gives the remaining food as a present to someone. *(Mishkaat)*. Rasulullah *Sallallaho alaihe wasallam* has repeatedly declared that the proper time for giving Sadaqah is when one is healthy and fit; that is the time to control one's personal desires. This does not mean that Sadaqah at the time of death has no value. It does carry a reward and becomes an investment for the Akhirah, but it does not carry the same return as that for giving Sadaqah in spite of one's needs and requirements. Allah *Jalla Shanohu* has said:........

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِن تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ
بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ۝

It is prescribed for you that when one of you approaches death and leaves property, he should make a will, in a known manner, in favour of his parents and other rela-tives. All those who fear Allah will do this as their bounden duty. (al-Baqarah: 180)

This Divine order was given in the early days of Islam. Later, when the detailed orders regarding inheritance were revealed, the earlier order, for making will for those relatives whose rights had been fixed in 'Shariah', was cancelled; nevertheless the order for making a will upto one third of the property applied to all relatives who did not come under the Inheritance order. Ibne Abbas *Radhi-allaho anho* has said that, under the new order, the making of a will in favour of those who have been given a right of inheritance, has been cancelled while those who do not come under this order still enjoy the benefit of a will. Qatadah *Rahmatullah alaihe* says that, for those who are not entitled to become inheritors, the above Ayat regarding a will remains valid whether they be the relatives or strangers.

Another Hadith says that Allah *Ta'ala* says, "O son of Adam: You were a miser in life and extravagant at the time of death; do not heap two evils together: one, the miserliness when living and second the extravagance when about to die. Think of your relatives who are deprived of your heritage, include them in your will". *(Kanz)*. There is a hint towards this in the Ayat No. 2, among the Ayaat above, that it is better to give Sadaqah at the time when the love of wealth is uppermost in one's mind compared to the time when the mind is in-different. One Hadith says that Allah *Jalla Shanohu* is displeased

with the person who remains miserly in his lifetime and becomes generous at the time of his death.

Therefore, it is not desirable that people should postpone giving Sadaqah and endowments to a later time near their death. In the first instance, no one ever knows when that last moment is to come, how and where. Several instances have come to notice where people were highly desirous of leaving much for charity and endowments, but illness did not give them a respite to do so. Some were victims of paralysis, some of a coma and some were adversely influenced by the heirs nursing them. Even if they got a chance of fulfilling their desire, which was rare, the reward for it would not be as much as it might have been, if they had given Sadaqah in defiance of their own mundane desires. However, if a person has not been able to give away Sadaqah in his life owing to negligence, he should take the opportunity of spending for the cause of Allah at the time of death For, after death, few are remembered by their heirs, who mou them for a few days and then forget about them forever. These a common occurrence now-a-days. Therefore, whatever one wishes take to the Akhirah, one had better carry it with oneself without delay.

(٦) عَنْ أَبِي هُرَيْرَةَ رض أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ قَالَ رَجُلٌ لَأَتَصَدَّقَنَّ
بِصَدَقَةٍ فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ سَارِقٍ فَأَصْبَحُوْا يَتَحَدَّثُوْنَ تُصُدِّقَ
اللَّيْلَةَ عَلَى سَارِقٍ فَقَالَ اللّٰهُمَّ لَكَ الْحَمْدُ عَلَى سَارِقٍ لَأَتَصَدَّقَنَّ بِصَدَقَةٍ
فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ زَانِيَةٍ فَأَصْبَحُوْا يَتَحَدَّثُوْنَ تُصُدِّقَ اللَّيْلَةَ
عَلَى زَانِيَةٍ فَقَالَ اللّٰهُمَّ لَكَ الْحَمْدُ عَلَى زَانِيَةٍ لَأَتَصَدَّقَنَّ بِصَدَقَةٍ فَخَرَجَ
بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ غَنِيٍّ فَأَصْبَحُوْا يَتَحَدَّثُوْنَ تُصُدِّقَ اللَّيْلَةَ عَلَى غَنِيٍّ
فَقَالَ اللّٰهُمَّ لَكَ الْحَمْدُ عَلَى سَارِقٍ وَزَانِيَةٍ وَغَنِيٍّ فَأُتِيَ فَقِيْلَ لَهُ أَمَّا صَدَقَتُكَ
عَلَى سَارِقٍ فَلَعَلَّهُ أَنْ يَسْتَعِفَّ عَنْ سَرِقَتِهِ وَأَمَّا الزَّانِيَةُ فَلَعَلَّهَا أَنْ تَسْتَعِفَّ عَنْ
زِنَاهَا وَأَمَّا الْغَنِيُّ فَلَعَلَّهُ يَعْتَبِرُ فَيُنْفِقُ مِمَّا أَعْطَاهُ اللّٰهُ. (متفق عليه. مشكوٰة)

HADITH: 6

Abu Hurairah *Radhiallaho anho* **narrates that Rasulullah** *Sallallaho alaihe wasallam* **said, "A man (from Bani Israel) decided to give Sadaqah quietly at**

night. He took it and placed it in a person's hand. In the morning, people started talking and saying, 'Last night, Sadaqah was given to a thief!' The man said, 'O Allah, to Thee be praise! I gave it to a thief! I could do nothing if it had been given to a worse person'. He decided to give Sadaqah again on the following night and put it in the hands of a woman; he might have thought that a woman would not be a thief. In the morning the people were talking and saying, 'Sadaqah was given to a prostitute last night'. The man said, 'O Allah, to Thee be praise! I gave it to a prostitute! My property deserved worse than that'. He decided to give Sadaqah a third time on the following night and placed it in the hands of an unknown person. In the morning, the people were talking and saying, 'Last night, Sadaqah was given to a rich man'. The man said, 'O Allah, to Thee be praise! I gave it to a thief,a prostitute and a rich man'! He then had a dream in which he was told that his Sadaqah had been accepted. It was given providentially to a thief so that it might result in his refraining from stealing; to a prostitute so that she might repent of her immorality and to the rich man to teach a lesson, so that he may spend out of that which Allah *Ta'ala* had given him, following the example of the pious who gave Sadaqah, unnoticed ".

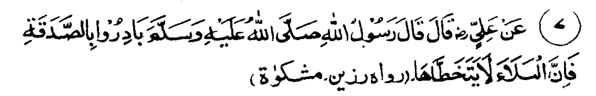
Note: In another Hadith this story has been narrated differently. It may be a separate one as there are, in fact, a number of similar stories, leaving no cause for confusion. If the other one relates to the same case, it clarifies and confirms the original story.

Ta'oos *Rahmatullah alaihe* says that a man took a vow to give Sadaqah to the first person he saw in the locality. It so happened that he saw a woman, to whom he gave the Sadaqah. People said that she was an unchaste woman; then he gave Sadaqah to a man whom he saw next. The people said that the recipient was the worst type of man. He then gave more Sadaqah to the next one he saw; people said a rich man had received Sadaqah.

The giver of Sadaqah was most distressed over these hapenings. At night he dreamt that all the three acts of Sadaqah had been

accepted by Allah *Ta'ala*. He was told, "The woman was a prostitue, but she had adopted the profession due to poverty; your Sadaqah has made her give up the evil business. The thief also stole to overcome his poverty; he gave up stealing after receiving your Sadaqah. The third person was a rich man but never gave any thing as Sadaqah. Your Sadaqah served as a lesson that, though he was richer than you, you gave Sadaqah to him; it made him realise that he should give more as Sadaqah than you; he now gives Sadaqah regularly".

It is clear from this Hadith that if Sadaqah is given with sincerity, but happens to be misplaced, that also serves a Divine purpose and should not be regretted. Man's responsibility is to keep his intentions pure, as the real requirement is good intention and action. This Hadith also brings out the piety of the man giving Sadaqah, for, though the results seemed to be wrong despite his repeated efforts, he did not stop giving Sadaqah. Due to his pure intention and sincerity, all three were ultimately blessed with acceptance, which was revealed to him in his dream. Hafiz Ibne Hajar *Rahmatuallah alaihe* says that the point to note in this Hadith is that, if the Sadaqah given happens to be misplaced, its repetition is Mustahab (desirable), which should be done without reluctance. It is stressed by several divines that service to others must not be given up, even if it may not appear acceptable. Allama 'Aini *Rahmatullah alaihe* has said that the above example shows that Allah *Ta'ala* is sure to reward pure intentions, as giving Sadaqah quietly at night clearly shows that it was done for the pleasure of Allah and, therefore, was accepted by Him and not rejected for being apparently misplaced.



HADITH: 7

Rasulullah *Sallallaho alaihe wasallam* has said, "Be quick in giving Sadaqah, as a calamity cannot overtake Sadaqah".

Note: This means that an approaching calamity is pushed back due to Sadaqah. An unverified Hadith has it that Sadaqah shuts seventy doors of evil. One Hadith quotes Rasulullah *Sallallaho alaihe wasallam* as saying, "Purify your property by Zakaat properly

paid, treat your sick by Sadaqah and meet the advancing calamities with Du'aa". *(Targhib).* Under several Ahadith in Kanzul Ummal, it has been mentioned that the best treatment for the sick lies in giving Sadaqah.

Experience also shows that frequently given Sadaqah results in recovery from sickness. Another Hadith advises treatment of the sick through Sadaqah, for, Sadaqah foils vilifiers, repels disease, increases virtues and prolongs life. *(Kanz).* Another Hadith says that Sadaqah repels seventy calamities, the least of which is poverty. *(Kanz).* Another Hadith says, "Treat your anxieties and sorrows with Sadaqah; thereby, Allah *Jalla Shanohu* will mend your damages and help you against your enemies". *(Kanz).* Another confirmed Hadith has it that when a person gives cloth to a Muslim to wear, he (giver) remains under the protection of Allah, as long as a rag of that cloth remains on the body of the wearer. Ibne Abi Aljad *Rahmat-ullah alaihe* says, "Sadaqah shuts seventy doors of evil". *(Ihya)*

Still another Hadith says, "Give Sadaqah early in the morning because calamity can never overtake Sadaqah". *(Targhib).* Anas *Radhiallaho anho* has quoted Rasulullah *Sallallaho alaihe wasallam* as saying that Sadaqah subdues Allah's wrath and protects one from tragic death. Ulama have written that Sadaqah guards against evil prompting from Shaitan at the time of death and protects one from uttering words of ingratitute under the influence of serious illness, and also prevents a tragic end. In short, it helps to bring a peaceful end. Another Hadith says that Sadaqah cools down the heat of the grave and a man will be under the protective shade of his Sadaqah on the Day of Judgment. *(Kanz).* If the Sadaqah is in large quantity, the shade will also be large.

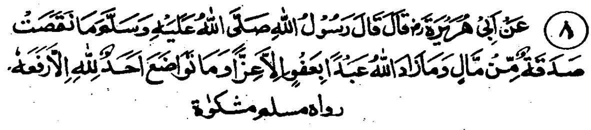
When Mu'az *Radhiallaho anho* requested Rasulullah *Sallallaho alaihe wasallam* to tell him about some virtue which would save him from Jahannam and get him into Jannah, he said, "You have asked for a very big thing, but it is actually an easy one, provided Allah *Ta'ala* makes it easy. It is to worship Allah *Jalla Shanohu* sincerely, not to attribute co-partners to Him, to establish Salaat and to pay Zakaat, to observe fasting during Ramadhan and to perform Hajj of Baitullah." After that Rasulullah *Sallallaho alaihe wasallam* said, "Shall I guide you to the gateways of eternal bliss? They are: Fasting is a shield against Shaitan's onslaughts, Sadaqah destroys sins just as water extinguishes fire, the Salaat at midnight has a similar effect on sins". Rasulullah *Sallallaho alaihe wasallam* then recited (تَتَجَافٰى جُنُوْبُهُمْ)

which has been mentioned at No. 19 of the Ayat above. He then said, "Shall I guide you to the head, the pillar and the height of Islam? The head is Islam (without which nothing has any value); its pillar is Salaat (just as no building can stand without pillars, Islam cannot exist without Salaat); its height is Jehaad (Islam reaches the height of perfection through Jehaad);" he then said, "Shall I not tell you about the root of all things, which is the foundation of all that?" Here Rasulullah *Sallallaho alaihe wasallam* took hold of his tongue and said, "Restrain this". I asked, "O Rasulullah,(*Sallallaho alaihe wasallam*) shall we really be punished for what we talk about"? He replied, somewhat angrily, "I am surprised at you,Mu'az!Is it not the tongue alone which will cause people to be dragged and thrown into Jahannam head-long!" ***(Mishkaat)***

The deduction is that all that we utter with our tongues,moving like a pair of scissors,goes into our book of deeds and will be weighed on the Day of Judgment. All the absurd and prohibited things we talk about will be instrumental in taking us to Jahannam. Another Hadith says that many a person says a word which wins Allah's pleasure for him, without himself knowing its importance: Allah *Jalla shanohu* raises his rank in Jannah. On the other hand, a person says something which he considers trifling, but it causes Allah's displeasure and for it, he will be thrown into Jahannam. Another narration says that he would be thrown as far away into Jahannam as the East is from the West. Another Hadith quotes Rasulullah *Sallallaho alaihe wasallam* as saying that if a person undertakes not to misuse two things: first the thing between his two jaws (tongue), second the thing between his two legs (private parts), he (Rasulullah) will guarantee his entry into Jannah. Another Hadith says that the majority of people will go to Jahannam due to misuse of these two things. A Hadith says that a person utters something in fun to make people laugh, which in fact becomes a misfortune for him, and he is thrown into Jahannam far away, upto the distance between the heaven and the earth.

Sufiyan Saqafi *Radhiallaho anho* made a request to Rasulullah *Sallallaho alaihe wasallam* asking,"What is it that you fear most in your mind for your Ummah?" He took hold of his own tongue and replied, "This one". Beside these, there are several narrations on record under different headings, with regard to this serious neglect. The truth is that one must exercise great care in the use of one's tongue, making sure that, if it cannot be used for a useful purpose, it

must not involve one in a calamity. Sufiyan Thauri *Rahmatullah alaihe,* who was one of the famous Imaams in the knowledge of Hadith and Muslim Law, said that he was guilty of a sin due to which he remained deprived of offering Tahajjud Salaat for five months. When someone asked him as to what it was, the reply was that once he saw a person crying and he thought in his mind that the man was a hypocrite. *(Ihya)*. Imagine! What an evil influence of a sinful thought. Yet we say very harsh things about others without any rhyme or reason. And if we have something against someone, we cross all limits in slandering him, even turning his virutes into vices, and publicise and magnify his weaknesses if any.



HADTIH: 8

Rasulullah *Sallallaho alaihe wasallam* **has said, "Sadaqah does not cause a decrease in wealth and to forgive an offender enhances the honour of the forgiver. Whoever humbles himself for the pleasure of Allah** *Jalla Shanohu,* **he is exhalted by Haq** *Ta'ala Shanohu."*

Note: This Hadith contains three subjects: first, on the face of it, giving Sadaqah causes reduction in wealth, but in fact this is not so; its returns and recompense are sure in the Akhirah, as has been made abundantly clear by all the Ayaat and quotations mentioned so far. There is also compensation in this life, which has been indicated in Ayat No.14 above and further clarified in Ayat No. 20. Moreover under the same Ayat, several sayings of Rasulullah *Sallallaho alaihe wasallam* have been quoted confirming all that. Under Ahadith at No.2 above, it has been stated that two angels daily offer the Du'aa, "O Allah, compensate those who spend, and bring ruin to those who withhold".

Abu Kabshah *Radhiallaho anho* says that Rasulullah *Sallallaho alaihe wasallam* mentioned three things on oath and a special one, he said, was to be noted and preserved. The first one was that wealth would never become less by giving Sadaqah, the second was that an oppressed person, by remaining patient, would be honoured on that

account; the third was that when a person begs something from someone, Allah *Ta'ala* opens for him the gate of poverty. He then said that he was going to tell him something which must be especially remembered, namely that there are four types of people in the world: firstly those whom Allah grants knowledge as well as wealth. Due to their knowledge they fear Allah when spending their wealth and do not spend it against Allah's dictates: they fulfil the needs of their kins-folk and spend rightly on good causes and deeds. They are the ones held in high esteem. Secondly, the one who is granted knowledge but no wealth; he has the intention and longing to spend like the first type,if he had the wealth. This one receives the same reward for his intention alone. The third type is he,who is devoid of knowledge but possess wealth, which he spends recklessly and lavishly on amusements and lustful pursuits. He does not fear Allah,in spending,nor cares for his kith and kin and is extravagant with his money. He will be in the vilest condition in the Akhirah. The fourth one is the person whom Allah *Ta'ala* has not granted any wealth nor any knowledge, but he thinks of doing the same things as the third one, if he had the wealth to spend. Due to his intentions, his punishment will be the same as for the person mentioned at No. 3. *(Mishkaat)*

Ibne Abbas *Radhiallaho anho* has quoted Muhammad *Sallallaho alaihe wasallam* to have said that Sadaqah does not decrease one's wealth; when a person extends his hand to give Sadaqah, it passes into the sacred hand of Allah *Ta'ala* before that of the beggar, which means Divine acceptance of his Sadaqah. And whoever begs without the actual need for it, Allah *Ta'ala* opens for him the gate to poverty. *(Targhib)*. Qais Ibne Selaa Ansaari *Radhiallaho anho* says that, when his brothers complained to Muhammad *Sallallaho alaihe wasallam* that he was extravagant and spent money unnecessarily, Qais Ansaari said that he took his own share from the garden and spent it as Sadaqah or used it for providing food to his visitors. Rasulullah *Sallallaho alaihe wasallam* patted his chest and said, "Go on spending", repeating the words three times, Allah *Ta'ala* will spend on you". Qais Ansaari *Radhiallaho anho* further said that after some time, when he went on Jehaad, he had his own riding beast and possessed more money than all his relatives. That is, in spite of his liberal spending, he had far more money than those who were too careful to spend liberally.

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Jabir *Radhiallaho anho* has said that once Muhammad *Sallallaho alaihe wasallam* addressed the people and said, "My people! Seek Allah's forgiveness before death overtakes you; make haste in doing virtuous deeds lest you get busy in other things; establish relationship with Allah *Ta'ala* by excessive remembrance and by secret and open Sadaqah in abundance. That would bring you ample provision and would bring you Allah *Ta'ala's* help and a compensation for your losses". *(Targhib).* Another Hadith commands us to seek Allah's help for increase in our means of livelihood through Sadaqah. Yet another Hadith says,"Sadaqah causes the means of livelihood to descend on you." *(Kanz).* Another Hadith says that Sadaqah causes an increase in wealth. Abdur Rehman Ibne Auf *Radhiallaho anho* says that Rasulullah *Sallallaho alaihe wasallam* said, "I swear by Allah, Who has control on my life, to three things: one, Sadaqah does not reduce your wealth, so give much; second, when a person becomes victim of an outrage and he forgives the oppressor, Allah *Ta'ala* will exalt his honour on the Day of Judgment; third, when a person takes to begging, Allah *Ta'ala* will open for him the gate to poverty".

Abu Salmah *Radhiallaho anho* has also reported Rasulullah *Sallallaho alaihe wasallam* as saying, "Sadaqah does not reduce wealth, so do give Sadaqah". 'Sadaqah does not reduce wealth' obviously means that the return for it promptly comes from Allah *Ta'ala*. Habib Ajami *Rahmatullah alaihe* was a famous saint; his wife kneaded flour for bread and went to the neighbour's house for bringing a little fire; meanwhile a beggar came and Habib *Rahmatullah alaihe* gave away the available flour to him. When she returned with fire and found the flour missing, she asked her husband about it, who replied that it had been sent to be baked into bread. She did not believe him and, on further questioning, he at last told her that he had given it away as Sadaqah. She said, "Allah be glorified! You should have known that there was no more flour in the house for the family to eat; what are we going to do without it? " While she was talking, a man came in with a large bowl full of meat and plenty of bread. She exclaimed! "How quickly the bread has been baked and the meat is an addition!" Such incidents occur very often but, due to our lack of correct relationship with Allah *Ta'ala*, we do not notice or realise how a certain thing came to us as a blessing for something that we had spent. We usually take such things as chance happenings, whereas they are a return for what we have spent.

(٩) عَنْ أَبِي هُرَيْرَةَ رض عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَا رَجُلٌ بِفَلَاةٍ
مِّنَ الْأَرْضِ فَسَمِعَ صَوْتًا فِي سَحَابَةٍ اِسْقِ حَدِيْقَةَ فُلَانٍ فَتَنَحّٰى ذٰلِكَ السَّحَابُ
فَأَفْرَغَ مَاءَهُ فِي حَرَّةٍ فَإِذَا شَرْجَةٌ مِّنْ تِلْكَ الشِّرَاجِ قَدِ اسْتَوْعَبَتْ ذٰلِكَ الْمَاءَ
كُلَّهُ فَتَتَبَّعَ الْمَاءَ فَإِذَا رَجُلٌ قَائِمٌ فِي حَدِيْقَتِهِ يُحَوِّلُ الْمَاءَ بِمِسْحَاتِهِ فَقَالَ لَهُ
يَا عَبْدَ اللّٰهِ مَا اسْمُكَ قَالَ فُلَانٌ لِلْاِسْمِ الَّذِي سَمِعَ فِي السَّحَابَةِ فَقَالَ لَهُ يَا عَبْدَ اللّٰهِ
لِمَ تَسْأَلُنِي عَنِ اسْمِي فَقَالَ إِنِّي سَمِعْتُ صَوْتًا فِي السَّحَابِ الَّذِي هٰذَا مَاؤُهُ وَيَقُوْلُ
اِسْقِ حَدِيْقَةَ فُلَانٍ لِاِسْمِكَ فَمَا تَصْنَعُ فِيْهَا قَالَ أَمَّا إِذَا قُلْتَ هٰذَا فَإِنِّي أَنْظُرُ إِلٰى
مَا يَخْرُجُ مِنْهَا فَأَتَصَدَّقُ بِثُلُثِهِ وَآكُلُ أَنَا وَعِيَالِي ثُلُثًا وَأَرُدُّ فِيْهَا ثُلُثَهُ۔

رواه مسلم (مشكوة)

HADITH: 9

Rasulullah *Sallallaho alaihe wasallam* has said that once a person in a jungle heard a voice from a cloud above, saying, "Go and supply water to such and such person's garden". Thereupon the cloud moved in one direction and rained on a piece of stony land. A channel collected the whole of that water which began to flow in a particular direction. He followed it and came to a place where a man stood with a shovel in hand, diverting the water to his garden. The person asked the man his name; and when he told him, it was the very name he had heard from the cloud. The person then asked him why he had asked his name? The person replied that he had heard a voice coming from the cloud saying, "Go and supply water to such and such person's garden" and it was the same name which he had told him. The person then asked the man,"What he did,for,the cloud to supply water to his garden." The owner replied that now he has to tell him the true facts. Whatever produce he got from the garden, he divided it into three equal parts; one part i.e. one third of the produce, he gave away promptly as Sadaqah, the second part he kept for himself and the family; the remaining one third he spent on the garden itself.

Note: What blessings result from Sadaqah in Allah's name! The one third of income spent for that purpose makes the unseen Divine

resources water the garden. This is a clear illustration of the subject-matter of the previous Hadith, that wealth does not decrease through Sadaqah. One third of the income from the garden given as Sadaqah raises the produce of the whole garden. Another excellent lesson to be learnt from the above Hadith is that a person should fix a certain portion of his regular income to be given as Sadaqah. This would be really useful.

As experience shows, once a portion for Sadaqah is permanently settled, one comes across frequent occasions to spend for good causes; whereas, without such a system, one fails to appreciate a worthwhile occasion for giving Sadaqah. When any occasion arises, the mischief of Nafs and Shaitan often misleads one into thinking that the particular occasion is not worth consideration for giving Sadaqah. Furthermore, if really a pressing demand does arise, one may have no funds to give, or the personal needs at the time might claim priority, leaving little or nothing for Sadaqah.

The proper course would definitely be to put aside, at the beginning of a month, a portion of the salary for Sadaqah, or in the case of business some fixed amount from the daily earnings be put away in a special box meant for Sadaqah. In that way, there will be no likelihood of any hindrance in spending, for the cause of Allah *Ta'ala*, from the ready money specifically meant for Sadaqah. This is undoubtedly a solution worth trying. Abu Vaail *Radhiallaho anho* has related that he was sent to Quraiza by Abdullah Ibne Mas'ood *Radhiallaho anho* with instructions to follow the example of the famous pious man of the Bani Israel, i.e. to spend as Sadaqah one third of the revenue, keep one third there, and bring the remaining one third to him, viz. Abdullah Ibne Mas'ood. It shows that the Sahabah *Radhiallaho anhum* also followed this'one third' system.

(١٠) عن ابی هريرة رض قال قال رسول الله صلى الله عليه وسلم غفر لامرأة مومسة مرت بكلب على رأس ركي يلهث كاد يقتله العطش فنزعت خفها فاوثقته بخمارها فنزعت له من الماء فغفر لها بذلك قيل ان لنا في البهائم اجرا قال في كل ذات كبد رطبة اجر. متفق عليه (مشكوة)

HADITH: 10

Muhammad *Sallallaho alaihe wasallam* was pleased to say that an unchaste woman was granted Divine

pardon for a simple act: she saw a dog standing beside a well with its tongue hanging out due to severe thirst, as if about to die; so she took off her shoe, tied it to her shawl and lowered it into the well to draw water, which she gave to the dog to drink. Someone asked Rasulullah *Sallallaho alaihe wasallam* whether they would receive reward for being kind to the animals. The reply was that there was reward for being kind to any living thing (Muslim or non-Muslim, man or animal).

Note: This is the story of a lewd woman of Bani Israel, of which various versions exist. *(Kanz)*. A similar incident has also been narrated by Rasulullah *Sallallaho alaihe wasallam* about a man who was travelling through a jungle. He felt very thirsty and climbed down a well for a drink. When he climbed back to the surface, he saw a thirsty dog rubbing its mouth in the mud, feeling uneasy for want of water. The man realised that the dog was suffering from thirst,in the way he himself did,before he had taken the drink of water. Finding nothing with which to draw water, he took off his shoe and climbed down the well, filled his shoe with water and climbed up, using both his hands and holding the shoe in his mouth. He gave the water to the dog to drink. Allah *Ta'ala* graciously pardoned all his sins.

The Sahabah *Radhiallaho anhum* asked if there was a reward for being good to the animals. Rasulullah *Sallallaho alaihe wasallam* replied in the affirmative, saying that it applied to all the living beings. *(Bukhari)*. The story No. 47 at the end of this book is about a tyrant who gave shelter to a dog suffering from scabies. Allah *Ta'ala* looked upon this act with kind approval. Since both these Ahadith indicate high rewards for being kind even to a lowly animal, the extent of rewards for showing kindness to a human-being, the oblest of creation, is beyond comprehension.

Certain Ulama have expressed the view that creatures like snakes and scorpions, the killing of which is a good deed, are excluded from the living beings referred to above. Some other scholars maintain that even such animals, if thirsty, should not be deprived of a drink. Muslims are ordered that, if and when any living being is to be killed, a proper decorum has to be maintained and mutilation after killing is forbidden. *(Fatah)*.

From the above two Ahadith and many others a delicate point becomes evident: if and when Allah *Ta'ala* is pleased with the sincerity of a single act of a person, this can get him a pardon for a life of sins. The kindness and favour of Allah *Ta'ala* are boundless compared with the small action done by a man. The crux of the matter is to win the acceptance and pleasure of Allah *Ta'ala*. It is not to be taken for granted that the pardoning of all sins of an offender would be possible simply on giving someone water for drinking, or doing some other type of good turn. Indeed, if it is of a standard to get the Divine approval, there may be no hindrance, but one must continue doing good deeds with all sincerity and with the hope that Allah *Ta'ala* may find these acceptable. Once that happens, one may find success assured. The important thing is sincerity of purpose: that is to do everything for the sake of Allah *Ta'ala*, without any desire for worldly benefits, such as prosperous living, popularity among people or acquiring position or status, etc. If any of these things become part of the purpose, the whole effort would be wasted. The smallest good deed, if done for Allah's pleasure, assumes a weight far more than that of a mountain. Luqman *Alaihissalam* advised his son to give something as Sadaqah, when he happened to commit a sin, because it washes away the sin and removes the displeasure of Allah *Ta'ala*. *(Ihya)*

(١١) عَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنَّ فِي الْجَنَّةِ لَغُرَفًا يُرٰى ظُهُوْرُهَا مِنْ بُطُوْنِهَا وَبُطُوْنُهَا مِنْ ظُهُوْرِهَا قَالُوْا لِمَنْ هِيَ قَالَ لِمَنْ اَطَابَ الْكَلَامَ وَاَطْعَمَ الطَّعَامَ وَاَدَامَ الصِّيَامَ وَصَلّٰى بِاللَّيْلِ وَالنَّاسُ نِيَامٌ.

اخرجه ابن ابی شیبة والترمذی وغیرهما کذا فی الدر۔

HADITH: 11

Muhammad *Sallallaho alaihe wasallam* has said that there are balconies in Jannah (which appear to be built of glass): everything in them can be seen from outside and the outer scene is clearly visible from inside. The Sahabah *Radhiallaho anhum* asked as to who will occupy them. Rasulullah *Sallallaho alaihe wasallam* said, "Those who speak nicely to people, who feed others while themselves they continuously fast and offer Tahajjud Salaat at night when others are asleep."

Note: Abdullah Ibne Salaam *Radhiallaho anho* says that he had not embraced Islam, when he heard the news that Muhammad *Sallallaho alaihe wasallam* had migrated to Madinah. He went at once to him and, on seeing his auspicious face, he said to himself that such a blessed countenance could not be that of a liar. When he reached there, the first thing that Rasulullah *Sallallaho alaihe wasallam* said was, "O people, exchange greetings of Salaam with each other, feed the needy, be kind to the blood-relations and pray during the night when all others are asleep; you will safely and peacefully enter Jannah". *(Mishkaat).* At No. 34 of the Ayaat quoted earlier, the same subject has been mentioned: that they feed the poor, the orphans and the convicts and say, "We feed you for the sake of Allah, without asking for any return or thanks from you". One Hadith has it that when a person gives his brother food and drink to his satisfaction, Allah *Ta'ala* creates seven moats between him and Jahannam, each one of which is as wide as the distance to be covered in seven hundred years. *(Kanz).* Another Hadith says that Allah *Ta'ala* treats all His creation as a family and whoever provides most benefits to His family is the most loved by Him. *(Kanz).* Another Hadith says that every good deed counts as Sadaqah, such as meeting a person smilingly or sharing a pail of water with the neighbour. *(Kanz).* To have a smiling face during conversation, instead of being peevish, is definitely a good deed.

A smiling look towards a brother is by no means a trifle, says a Hadith, while no favour, however small, is to be considered insignificant, and every small good deed amounts to Sadaqah. Similarly, to help some one who has lost his way or to tell someone to do a good act or to restrain him from a bad one, amounts to giving Sadaqah, and the same is the case with removing a thorn or a harmful object from a pathway or to share a pail of water with someone. *(Kanz).*

A Hadith says that those condemned to go to Jahannam will be drawn up in a line. A dweller of Jannah will pass by, when one of them will ask him to intercede for him with Allah *Ta'ala*. The Jannati will ask him, "Who are you?" and he will say, "Do you not recognise me? I am the one whom you had once asked for a drink of water, which I had given you". Another Hadith has: Those condemend to go to Jahannam will be drawn-up in a line. When one of the dwellers of Jannah passes by them, one of them will say, "So and so, do you not recognise me? I am the one who gave you a drink of

water and gave you water for ablution at such and such time". *(Mishkaat).* Still another Hadith has: On the Day of Resurrection, the Jannatis and the Jahannamis will be drawn up in separate lines. A man from among the Jahannamis will see a person standing in the row of the Jannatis and he will remind him of the good turn he had done to him (the Jannati) in his worldly life. At this the Jannati will hold him by the hand, take him into the presence of Allah *Ta'ala*, and say, 'O Allah, I owe this man a good turn!' Allah *Ta'ala* will say, "Let him go to Jannah on account of Allah's infinite mercy towards him!"

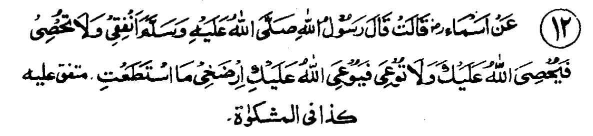
Another Hadith says: "Have a frequent contact with the poor and pour favours on them, as they are very rich people." Someone asked Rasulullah *Sallallaho alaihe wasallam* as to the nature of their wealth. Rasulullah *Sallallaho alaihe wasallam* replied that on the Day of Judgment they would be told to lead every such person to Jannah who had ever given them food or a drink of water or a piece of cloth. Another Hadith says that, on that Day, Allah *Ta'ala* will apologise to the poor in the same way as a person does to another person in this life, by saying, "I swear by My Honour and Greatness that I did not keep away the worldly wealth from you because you were disgraced in My eyes, I did so for the sake of bestowing on you the great honours of this day; you go and look into the rows of Jahannamis for those who fed you or clothed you for My sake, they are all yours. When the poor approach such persons they will all be drowned in their own sweat and the poor people will pull them out and lead them to Jannah. *(Rodh-ar-Rayahim)*

There will be a declaration on the Day of Judgment, "Where are the poor ones of the Ummah of Muhammad *Sallallaho alaihe wasallam;* let them go round the rows of Jahannamis and look for those who had given them a morsel of food for Allah's sake or a draught of water to drink or a piece of new or old clothing; take them by the hand into Jannah". On that call, the poor of the Ummah will rise and look round for such people and get them their entry into Jannah, saying that they did them such and such a good turn. All young and old of the Ummah's poor will thus get many people an entry into Jannah. *(Kanz)*

One of the Ahadith says that whoever feeds a hungry animal, Allah *Ta'ala* will give him the best of food to eat in Jannah. Another Hadith has it that prosperity enters as swiftly into a house that feeds

people as a dagger penetrates the hump of a camel. *(Kanz)*. Abdullah Ibne Mubarik *Rahmatullah alaihe* used to give the best dates to others to eat and used to say that whoever eats the most dates will be rewarded with one Dirham for each date. *(Ihya)*. An Hadith says that on the Day of Judgment an announcer will call, "Where are those who were kind to the poor and the destitute; today they may enter Jannah without any fear or sorrow", while another announcer will say, "Come forward those who had visited the poor and the meek during their illness; for you there are pulpits of Noor to sit on and to converse with Allah Ta'ala when the rest will be suffering from the severity of reckoning *(Kanz)*. Another Hadith says,'There is many a houri (in Jannah) whose dower is but a handful of dates or a like amount of something else given as Sadaqah'. One Hadith says that no Sadaqah is superior to feeding the hungry.

Another Hadith says that Allah *Ta'ala* likes best the act of pleasing a Muslim, or relieving him of a sorrow or a debt or feeding him when hungry; all these are pleasing deeds to be accomplished as far as possible. Still another Hadith says that any action meant to please a Muslim, is bound to receive the grant of Divine pardon. i.e. actions such as satisfying some one's hunger, or relieving him of a hardship. *(Kanz)*. Yet another Hadith says, "Whoever meets a wordly need of a Muslim, Allah *Ta'ala* will meet seventy two of his needs, of which the pardoning of all his sins will be the lightest". *(Kanz)*. Which means that there are much bigger needs than a mere pardon. This point is eleborated further in Hadith No. 13.



HADITH: 12

Asmaa *Radiallaho anha* **has said that Rasulullah** *Sallallaho alaihe wasallam* **told her to spend freely and not to count, otherwise (if she counted) Allah** *Ta'ala* **would give her counted favours; and not to save money, for (if she did so) Allah** *Ta'ala* **will also keep away from her (will give her less), therefore, she should give as much as possible.**

Note: Asmaa *Radhiallaho anha* was the sister of Aishah *Radhiallaho anha.* Rasulullah *Sallallaho alaihe wasallam* has, in this Hadith, encouraged us in various ways to spend increasingly. First, there is a clear order for spending liberally. It is obvious that the approved spending is the one according to Shariah, on things pleasing to Allah *Ta'ala.* Spending against Shariah cannot get anything but misfortune. Rasulullah *Sallallaho alaihe wasallam* has then forbidden counting, which is meant to emphasise the same subject matter. The Ulama have attached two meanings to counting: One, to count for the sake of hoarding, in which case Allah *Ta'ala's* blessings will be withheld: as you sow so shall you reap; the second meaning is: not to count when giving to the poor, in which case the return and reward from Allah *Ta'ala* will also be countless. Lastly, the same subject has been further emphasised by forbidding to withhold, stating that if you save instead of spending your wealth in the path of Allah *Ta'ala,* you will cause Allah's withholding of His bounties, favours and kindness. The point is stressed further by the commandment to spend as much and as well as you can. This means, in fact, not to hesitate in spending what you can genuinely afford; and this is within your power. This very subject is covered extensively in a number of Ahadith which say, "Save yourself from the flames of Jahannam by giving Sadaqah, be it a piece of date which is sufficient to give protection from Jahannam".

One of the Ahadith in Bukhari says, "Asmaa *Radhiallaho anha* enquired from Rasulullah *Sallallaho alaihe wasallam* whether she could give as Sadaqah from what her husband Zubair *Radhiallaho anho* had left with her, as she possessed nothing of her own. Rasulullah *Sallallaho alaihe wasallam* replied in the affirmative, advising her not to put aside things in the pot, lest Allah *Ta'ala* should keep away His bounties from her". In this Hadith, if the act of giving something to Asmaa *Radhiallaho anha* by Zubair *Radhiallaho anho* amounted to making her the owner of that, she clearly had the right to spend all of it in any way she liked. However, if those things were meant for meeting the household needs, then the advice of Rasulullah *Sallallaho alaihe wasallam* was based on his personal knowledge of Zubair's temperament that he would not be displeased by Asmaa's Sadaqah. The other reason for pressing her to give as Sadaqah could be that Rasulullah *Sallallaho alaihe wasallam* had already strongly advised Zubair *Radhiallaho anho* to give in Sadaqah. The Sahabah *Radhiallaho anhum* were willing to sacrifice each and everything because of the general advice in such matters by

Rasulullah *Sallallaho alaihe wasallam*, while in the case of a specific advice to an individual by him, the enthusiasm to comply was indeed marvellous. Thousands of such examples could be quoted in evidence; a few of these have been mentioned in the 'Stories of Sahabah'.

Allama Suyooti has quoted in *Durre Manthur* the story of Zubair *Radhiallaho anho* as told by himself, saying that he was specially persuaded by Rasulullah *Sallallaho alaihe wasallam* to spend in the path of Allah *Ta'ala*. Once he visited Rasulullah *Sallallaho alaihe wasallam* and sat in front of him. Rasulullah *Sallallaho alaihe wasallam* got hold of the tail of his turban, as a warning to note carefully, and told him 'O Zubair! I am the Messanger of Allah specially to you people and generally for all. Do you know what Allah *Ta'ala* has said?" Zubair *Radhiallaho anho* replied, "Allah and His Rasul know best!" Rasulullah *Sallallaho alaihe wasallam* said, "When Allah *Ta'ala* sat on His Grand Throne (Arsh), He looked at His bondsmen (mankind) with kindness and said, 'O My slaves, I am your Creator and Sustainer, your livelihood is in My hands; do not put yourself in hardship for that which is My responsibility; approach Me for your living and needs'. Rasulullah *Sallallaho alaihe wasallam* then repeated what Allah *Ta'ala* had further said, 'O My slaves, you spend on people and I will spend on you; be magnanimous to people and I will be so to you; do not be stingy in spending on others, I shall not straiten your livelihood for you; do not shut your wealth off from the people, so that I do not shut Mine from you; do not hoard a treasure, so that I do not hoard from you. The door of livelihood is open above all the seven heavens and joined to the Grand Arsh and remains open throughout the day and night; from there Allah *Ta'ala* sends down daily sustenance for every individual human being, according to that person's own intentions, his spending, his Sadaqah and his expenses; whoever spends more receives more, the one who gives less receives less, while he who holds back, Allah *Ta'ala* holds things back from him:' He further said, 'O Zubair! Eat and spend on yourself and feed others too; do not tie up things to put aside, or else Allah *Ta'ala*'s bounties would be held up and kept away from you; avoid counting lest counting, should be made against you; shun being strict in your dealings with others, lest the same is done to you; do not put people to hardship, lest that should happen to you.

'O Zubair! Allah *Ta'ala* is pleased with the act of spending and displeased with the close-fisted; generosity comes from having full faith in Allal *Ta'ala*, while stinginess infests the doubting minds; one who has full faith in Allah *Ta'ala*,will never go to Jahannam and he who has doubts, will never enter Jannah; Zubair, Allah *Ta'ala* is pleased with generosity, even with a piece of date. And Allah *Ta'ala* is pleased with bravery, be it in facing a snake or a scropion; O Zubair! Allah *Ta'ala* loves to see patience at the time of an earthquake or any other calamity, and He is pleased with the faith which overpowers every part of the body and obstructs the satisfaction of passionate desires; He loves the perfect wisdom which overpowers moments of doubts in Deen and is pleased with piety at the time of facing forbidden and dirty things; 'O Zubair, show respects to all brothers, enhance the greatness of the pious and honour good people; have good relations with neighbours and do not be a fellow-traveller of immoral people; whosoever remains stead-fast in all these matters will enter Jannah without any reckoning or any fear of punishment. This is the admonishment of Allah *Ta'ala* to me and mine to you'.

At No. 20 of the Ayaat, this very incident has been briefly treated with adequate remarks. After reading the detailed advice of Rasulullah *Sallallaho alaihe wasallam* given above, the reaction of Zubair *Radhiallaho anho* can be clearly understood, and it was quite justifiable that Rasulullah *Sallallaho alaihe wasallam* told Asmaa *Radhiallaho anha* to spend without hesitation from his property. Moreover Zubair *Radhiallaho anho* was a cousin of Rasulullah *Sallallaho alaihe wasallam* and, when relationship with one's own kith and kin is firm, exhortation of this type further strengthens the relationship. One comes across instance of this type even in the present-day loose conditions; there could be no question about the generosity of Zubair *Radhiallaho anho*. The author of Isaabah has stated that Zubair *Radhiallaho anho* had one thousand slaves on whom he used to levy tax, but not a penny of it was used on his household; all of it was spent in giving Sadaqah. It was the result of this great generosity of his that, at the time of his death, he owed debts of twenty-two thousand Dirhams, the detailed story of which is given in the relevant Hadith in Bukhari. The nature of this debt was that most of it was due to people's money deposited as Amanat with him. As he was a very conscientious person, people trusted him and entrusted their valuables or money to him for safe custody. He used to tell them that, as he had no place to keep their things as deposits

in trust, he would have them as a loan and would return them on demand. Thus he used to have loans, which he went on spending on other people's needs.

This was the case not only with Zubair *Radhiallaho anho* but with most of the Sahabah *Radhiallaho anhum*; wealth for them was not a thing to keep. Once Umar *Radhaiallaho anho* filled a bag with four hundred gold coins and told his slave to deliver the bag to Abu Ubaidah *Radhiallaho anho* for personal use, and to remain busy thereabout to see what he would do with the money. The slave took the money and delivered it to Abu Ubaidah who paid compliments and prayed for Umar, and then called his slave-woman and told her to go and give seven Dinaars to so and so, five to such and such person, and so much to so and so, and thus every single coin was given away. The slave reported the whole proceedings to Umar *Radhiallaho anho*, who then sent the same amount to Mu'az *Radhiallaho anho* with the same instructions as for Abu Ubaidah. Mu'az also called his slave-woman and distributed the money in various houses. Meanwhile his wife came and said, "We are also poor and needy, please give us something, too", at which, he threw the bag at her with only two coins remaining. The slave returned and narrated the whole story to Umar *Radhiallaho anho* who was very pleased to hear it and said, "They are all of the same stock."

(١٣) عَنْ أَبِي سَعِيدٍ رضـ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَيُّمَا مُسْلِمٍ كَسَا مُسْلِمًا ثَوْبًا عَلَى عُرْيٍ كَسَاهُ اللهُ مِنْ خُضْرِ الْجَنَّةِ وَأَيُّمَا مُسْلِمٍ أَطْعَمَ مُسْلِمًا عَلَى جُوعٍ أَطْعَمَهُ اللهُ مِنْ ثِمَارِ الْجَنَّةِ وَأَيُّمَا مُسْلِمٍ سَقَى مُسْلِمًا عَلَى ظَمَأٍ سَقَاهُ اللهُ مِنَ الرَّحِيقِ الْمَخْتُومِ. رواه ابو داؤد والترمذى كذا فى المشكوٰة

HADITH: 13

Muhammad *Sallallaho alaihe wasallam* has said, "whoever gives clothes to a naked Muslim, Allah *Ta'ala* will give him a green dress to wear in Jannah; and he who gives something to eat to a hungry Muslim, Allah *Ta'ala* will feed him with the fruits of Jannah; and the one who gives a drink of water to a thirsty Muslim, Allah *Ta'ala* will give him a drink of sealed wine in Jannah."

Note: The 'sealed wine' refers to that holy drink which, as indicated in the Holy Qur'an, would be reserved for the pious people in Jannah.

As Allah *Ta'ala* has said:

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ۝ عَلَى الْأَرَائِكِ يَنظُرُونَ ۝ تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ۝ يُسْقَوْنَ
مِن رَّحِيقٍ مَّخْتُومٍ ۝ خِتَامُهُ مِسْكٌ ۚ وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ۝

"The righteous will be in delightful comfort, sitting in their (curtained) seats, (looking at the wonders of Jannah). O listener, you will notice the freshness and gaiety in their faces, due to the comforts (of Jannah). They will have the sealed wine for a drink, the seal will be of musk. The greedy ought to have the greed for this bliss (this is what one should strive for)." (at-Tatfeef: 22-26)

Mujahid *Rahmatullah alaihe* says that Raheeq is one of the types of wine in Jannah, which is made from musk with a mixture of the (تَسْنِيم) Tasneem which, according to Qatadah *Rahmatullah alaihe*, is the most superior drink of Jannah. The favourities will drink it pure, while those below them will have a mixture of it. According to Hasan Basri *Rahmatullah alaihe*, Raheeq is the wine which has a mixture of Tasneem. The above Hadith mentions the virtues relating to giving a meal or a drink to a hungry person and a dress to the naked. It may be that the giver himself be in need of food or drink or clothes, yet he gives to others. With this aspect, the Hadith is in line with the interpretation of the Ayat No. 28 under Ayaat above, meaning:

يُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ

They prefer others to themselves, although they have the same need.

Another view would relate it to the state of the recipients need; if they are in urgent need of something and that need is fulfilled by someone, the latter will receive correspondingly more reward and blessing of Allah *Ta'ala* than that of Sadaqah to the poor under normal conditions. For example, there is a reward for giving clothes to a poor person, but for giving cloth to a naked person or one in tatters, the reward will be considerably more. To give food to a poor person will be definitely rewarded, but to feed a starving person will

receive exceedingly greater reward and blessings. Similarly, to give water for drinking to anybody is rewarded, but to give water to someone who is extremely thirsty will receive so much reward and blessings that his life-long sins would be expunged, as has been mentioned under Hadtih No. 10 above, wherein a prostitute got forgiveness for the sins of all her life for giving water to a thirsty dog.

Under the series of Ayaat above, at No. 23 a saying of Rasulullah *Sallallaho alaihe wasallam* has been recorded that one who goes from door to door, begging for a morsel or two of bread, is not really a poor person; it is the one who neither has sufficient provision to meet his needs nor anyone knows about his circumstances to come to his help; he is the one truly poor.

Ibne Umar *Radhiallaho anho* has narrated the saying of Rasulullah to the effect that whoever undertakes to meet the needs of a brother, Allah *Ta'ala* will look after his needs; and whosoever saves a Muslim from calamity, Allah *Ta'ala* will protect him from one of his calamities on the Day of Judgment; and when someone provides a dress to a Muslim to cover his body and prevents a disclosure of his shortcomings , Allah *Ta'ala* will provide for him the same type of cover on the Day of Qiamah. *(Mishkaat)*

Several such matters have been mentioned by the Sahabah *Radhiallaho anhum*. Another Hadith has it that when someone keeps quiet about some defect in a person, be it concerning his body or behaviour, the reward for that will be the same as for digging out of the grave a man who has been buried alive. *(Mishkaat)*.

Allah *Ta'ala* has said, (which has been mentioned under Ayat No. 25):

لَا يَسْتَوِىْ مِنْكُمْ مَّنْ اَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقٰتَلَ

Those who spent their money and fought in the path of Allah before the conquest of Makkah, cannot be equalled by others. (al-Hadeed: 10)

The reason for this as stated by the Ulama is that the need for spending before the conquest of Makkah was very great; that is why it is rated very high.

According to the author of Jamal, when Islam and the Muslims had not yet attained high honour and prestige and the Muslims were

in a greater need of help, both physical and financial, they were the first and the foremost among the Muhajireen and Ansaar, about whom Rasulullah *Sallallaho alaihe wasallam* has said that Sadaqah in gold, of the size of mount Uhud, given by others, will not equal a Mudd (about a kilogram) or even half Mudd given by those in the ranks of early Muhajireen and Ansaar. Apart from this, there are many narrations wherein Rasulullah *Sallallaho alaihe wasallam* has warned and exhorted his companions to give preference to those who are in urgent need. To accept an invitation to Valimah (marriage - feast) is desirable. However, one of the Ahadith narrates Rasulullah *Sallallaho alaihe wasallam* as saying that the Valimah meal is the worst type of meal, as only the rich usually are invited to it and the poor are overlooked. *(Mishkaat)*. Thus the feast is of worst kind when only important persons are invited to it, and not the poor ones, but if that is not so, attending it is desirable according to Sunnah.

One Hadith says that a person will be rewarded for giving water to a Muslim, when the water is available generally, as if he had freed a slave; whereas giving a drink of water to someone where water is scarce, will count equal to saving a dying person. *(Kanz)*. One Hadith says that the highest Sadaqah is to give food to a hungry (man or animal). Another Hadith says that the virtue which Allah *Ta'ala* appreciates most is to feed a starving destitute or to pay his debts or to remove his affliction. Ubaid Ibne Umair *Radhiallaho anho* has said that on the Day of Judgment the people will rise in a state of extreme hunger and thirst and in total nakedness; however, an individual who fed someone for the sake of Allah *Ta'ala*, will be granted food to his fill; similarly, the one who gave water to someone for the pleasure of Allah, will have his thirst quenched fully, and the one who gave someone clothes will receive a dress from Allah *Ta'ala*. *(Ihya)*.

(١٤) عَنْ أَبِي هُرَيْرَةَ رَضِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلسَّاعِيْ عَلَى الْأَرْمَلَةِ وَالْمِسْكِيْنِ كَالسَّاعِيْ فِيْ سَبِيْلِ اللّٰهِ وَاَحْسِبُهٗ قَالَ كَالْقَائِمِ لَا يَفْتُرُ وَكَالصَّائِمِ لَا يُفْطِرُ. متفق عليه (مشكوٰة)

HADITH: 14

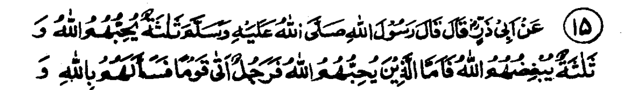
Rasulullah *Sallallaho alaihe wasallam* has said that he who strives to help a needy unmarried woman or a poor person, is like the one who strives in Jehaad

and, probably he added, he is like one who prays all night without the slightest slackness and is like a person who fasts every day for his whole life.

Note: A woman without husband usually means a widow or the one who cannot find a husband. This describes the reward for the effort made in helping these cases irrespective of any results. Another Hadith says that a person is rewarded like those who fight in the path of Allah if he undertakes to fulfil the need of a Muslim brother or tries to give him some benefit.

Another Hadith says that any one helping an afflicted brother will be granted by Allah *Ta'ala* the power to stand firm on the Day when mountains will move from their places (i.e. one Doomsday). *(Kanz).* A fine point emerges from this Hadith that, in the present day disturbed times, people get easily upset except those who keep helping and assisting others. Another Hadith says that if a person meets the need of a Muslim brother in this life, Allah *Ta'ala* will meet seventy of his needs, the least of which will be the forgiveness of all his sins; and if one takes up a cause for another person with those in power for solving his problem, Allah *Ta'ala* will help him to cross the 'Siraat' (the Bridge over Jahannam) on the Day of Judgment when many will slip while crossing. *(Kanz)*

This Hadith is of great value for those who have an access to those in power; they may take up legitimate problems of the subordinates and other sufferers with the concerned authorities and give it due importance. It is to be remebered that crossing of the 'Siraat', is the most difficult and the hardest of things on the Day of Judgment and, by this ordinary effort here, it will be made easy for them, to their great advantage. However, the effort is to be made for the sake of Allah *Ta'ala* and not for self publicity or popular esteem; the effort made for the sake of Allah will automatically bring good name and respect, far greater than desired by oneself but, if there be a personal motive behind the act, it will eliminate the purity of intention behind the effort, which has to be made for the sake of Allah *Ta'ala* to gain the promised reward.



لم يسألهم لقرابة بينه وبينهم فمنعوه فتخلف رجل بأعيانهم فأعطاه
سرًا لا يعلم بعطيته إلا الله والذي أعطاه وقوم ساروا ليلتهم حتى إذا
كان النوم أحب إليهم مما يعدل به فوضعوا رؤوسهم فقام يتملقني و
يتلو آياتي ورجل كان في سرية فلقي العدو فهزموا فأقبل بصدره حتى
يقتل أو يفتح له والثلاثة الذين يبغضهم الله الشيخ الزاني والفقير المختال و
والغني الظلوم. رواه الترمذي والنسائي كذا في المشكوة وعزاه السيوطي
في الجامع الى ابن حبان والحاكم۔

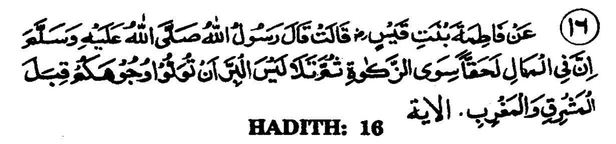
HADITH: 15

Rasulullah *Sallallaho alaihe wasallam* **has said that Allah Ta'ala loves three persons and detests three. Those whom Allah loves are (1) a person who, when a beggar came and begged from some people, none of them being related to him, and was refused by them, got up quietly and gave him something secretly so that only Allah** *Ta'ala* **and the beggar knew of it; (2) a person who was one of a party that travelled all night till sleep overtook them, but when all of them went to sleep (for a short while), he got up and engaged in devotions, begging Allah's favour with importunity and reciting from the Holy Qur'an; and (3) a person who was in a detachement that fought in Jehaad and was defeated but he went straight ahead till he was martyred or granted victory. The three whom Allah** *Ta'ala* **detests are an old man who indulges in adultery, a beggar who is proud and a rich man who is oppressive.**

Note: There are several different Traditions about the above subject concerning the six types of persons mentioned in this Hadith. At Ayat No. 9 under the Ayaat series above, this very Hadith has been mentioned. Some of the Traditions mention only one type of person and some, more than one. One Hadith says that there are three occasions when the prayer (Du'aa) of a person is not rejected, but certainly accepted. First, when a person offers his Salaat in a jungle alone, and no one can see him, his Du'aa is certain to be accepted; second when a person who is engaged in Jehaad along with a party,which runs away from the enemy, but he remains

steadfast alone; the third is a person who stands in devotions before Allah *Ta'ala* in the latter part of night. Allah *Ta'ala* will not listen to three persons on the Day of Judgement, nor will He purify them of their sins, nor look at them graciously and, for them, there will be grievious punishment. First the persistent adulterer in old age; second the lying ruler; and third an arrogant beggar. In this context, 'will not purify them' may mean, either 'not purify them of their sins', or 'will not commend their actions'. Another Hadith has it to the following effect: There are three to whom Allah *Ta'ala* will not accord a look of Grace on the Day of Resurrection and they will have a severe, painful punishment: an elderly man indulging in fornication, a proud beggar and a merchant who swears on all occasions, unnecessarily and repeatedly, both while buying and selling. Undoubtedly it amounts to sheer impudence towards the Divine Majesty of Allah *Ta'ala* to swear unnecessarily. Still another Hadith says: There are three at whom Allah *Ta'ala* will not look gracefully on the Day of Resurrection and they will have painful punishment; an old man indulging in fornication, a man who makes capital out of oaths, true or false, and a proud beggar who is vain of himself. *(Jami-us-Saghir)*

It occurs in a Hadith that Allah *Ta'ala* loves three persons and detests three: those whom he loves are (1) a person who joins a detachment making Jehaad, faces and fights the enemy most bravely till he is granted victory or dies a martyr; (2) a person journeying with a party of travellers who go to sleep at night, but he stands in devotional prayers till his fellow-travellers have taken rest for a while and then wakes them up, and (3) a person who is patient towards a neighbour who keeps molesting him till the two are separated by death or one of them journeying to a distant place. And the three whom Allah detests are: a merchant who swears frequently, a proud beggar and a person who, after giving Sadaqah, keeps reminding people of his generosity towards them.



HADITH: 16

Rasullullah *Sallallaho alaihe wasallam* **once said, "There is something due on property apart from**

Zakaat", and then recited the following Ayat (in support of what he said): لَيْسَ الْبِرَّ اَنْ تُوَلُّوْا وُجُوْهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ

"It is not piety that you should turn your faces to the east and west...... to the end of Ayat."

Note: We have quoted the Ayat,referred to in the Hadith,at Sr. No. 2 above in the series of Ayaat. Rasullullah *Sallallaho alaihe wasallam* inferred from this Ayat that, besides Zakaat, there are other obligations concerning one's property. The Ayat explicitly encourages spending on one's kinsmen, orphans, destitute persons, wayfarers, beggars and for setting free slaves and convicts (held in ransom for money owed by them) and paying of Zakaat has been mentioned separately. Muslim Ibne Yasaar *Rahmatullah alaihe* says, "Just as Salaat is of two types, the Fardh and the Nafl, Zakaat is also of two types, the Fardh and Nafl, and both have been mentioned in the Holy Qur'an. When asked to explain, he began to recite this Ayat in support of his view and, after reciting the first part of the Ayat which recounts the various occasions for spending (i.e. upto: 'for setting free slaves and convicts'), he said, "All these are the occasions for giving Nafl Zakaat (Sadaqah)". He then recited the last part of the Ayat mentioning Zakaat in particular and said,'This is Fardh Zakaat.' Allama Teebi *Rahmatullah alaihe* says,"There is something due on property apart from Zakaat," mentioned in this Hadith, indicates not to refuse a beggar nor one asking for a loan, nor any one asking to be lent things of common use, i.e. utensils like cooking pot, bowl, etc., or any one asking for some water, salt, a live coal for kindling fire, etc. Allama Qari *Rahmatullah alaihe* has said that the Ayat which Rasulullah *Sallallaho alaihe wasallam* recited in this particular Hadith applies, besides Zakaat, to the matters mentioned therein, like rights of near relations, showing favour to orphans, meeting the demands of the poor, travellers and beggars, and getting freedom for those who are slaves or prisoners.

The author of 'Mazahire Haq' has written that Zakaat is obligatory and has to be paid, while Sadaqah is a voluntary act and is highly praiseworthy; therefore, it must also be encouraged in the directions indicated in the aforementioned translations of the sayings of Allama Teebi and Allama Qari, confirming that Rasulullah *Sallallaho alaihe wasallam* read the Ayat as an authority for his views that Allah *Ta'ala* has praised the Momineen (believers) first for giving Sadaqah to their kith and kin and the orphans and later

He praised them for establishing Salaat and paying Zakaat. It is clear from this that giving of Sadaqah in the above manner is distinct from payment of Zakaat and the former is a Nafl act. The statement of Rasulullah *Sallallaho alaihe wasallam*, "Besides Zakaat, there is something more due on property," has been established by the Ayat in question; the Nafl Sadaqah has been mentioned first, and then the obligatory one.

Allama Jassas Razi *Rahmatullah alaihe* has written that certain Ulama have interpreted this Ayat to mean that there are obligatory occasions for giving Sadaqah, such as spending on one's blood relations, when any of them is in distress, or to spend on some afflicted person in danger of death, to the extent of saving his life. After that the Allama, quoting the same saying of Rasullullah *Sallallaho alaihe wasallam,* has said that it also implies spending on the poor kinsmen whose maintenance has been made incumbent on a person by a lawful ruler, spending on those in distress and spending on others by way of Nafl Sadaqah, as the term 'Something due on property apart from Zakaat' used by Rasulullah *Sallallaho alaihe wasallam* is applicable both to obligatory and Nafl Zakaat. The 'Fatawa Alamgiriya' says that it is obligatory to feed a needy person when he is not in a position to earn or to go out to beg. In this particular matter, there are three points to note: first, the needy one has to be fed by all those who become aware of his condition until he becomes fit to go out and fulfil all his needs; if the person or persons are not themselves able to fulfil this duty, he or they should inform others of the needy person's condition; if this is not done nor is the person fed and he dies, all who were aware of the state of affairs would be guilty of the sin. Secondly, if the needy one is able to move but not to earn, he should be helped through obligatory Sadaqah. If he is capable of earning his livelihood, then it is not permissible for him to beg for alms. Thirdly, if a needy one is able to go out but not able to earn, it is obligatory on him to go to people and ask for Sadaqah, otherwise he will be a sinner.

(١٠) عَنْ بُهَيْسَةَ عَنْ اَبِيْهَا قَالَتْ قَالَ يَا رَسُوْلَ اللّٰهِ مَا الشَّيْءُ الَّذِيْ لَا يَحِلُّ مَنْعُهٗ قَالَ الْمَاءُ قَالَ يَا نَبِيَّ اللّٰهِ مَا الشَّيْءُ الَّذِيْ لَا يَحِلُّ مَنْعُهٗ قَالَ الْمِلْحُ قَالَ يَا نَبِيَّ اللّٰهِ مَا الشَّيْءُ الَّذِيْ لَا يَحِلُّ مَنْعُهٗ قَالَ اَنْ تَفْعَلَ الْخَيْرَ خَيْرٌ لَكَ.

(رواه ابوداؤد كذا فى المشكوٰة)

HADITH: 17

Buhaisah *Radhiallaho anha* has related that when her father asked Rasulullah *Sallallaho alaihe wasallam* "What is the thing not to be refused (if asked for by someone)?" Rasulullah *Sallallaho alaihe wasallam* replied, "Water." Her father then asked the same question again, to which Rasulullah *Sallallaho alaihe wasallam* replied, 'Salt'. When her father repeated the question once again, the Prophet replied, "Whatever good you can do (to someone) is better for you."

Note: If the water is meant to be taken from the well and salt from a mine, then, according to Shariah, no one has the right to stop anyone who is in need, even when both the water and the salt are owned by someone. Rasulullah *Sallallaho alaihe wasallam* admonished never to refuse such simple things to a needy person, as these do not cost the owner much but the receiver's urgent need is met. As these ordinary things are commonly available in homes, their urgent need and scarcity is not felt. A small quantity of salt given to someone for his curry will make his food tasty, without much loss to you. Similar is the case in respect of giving water to someone. Aishah *Radhiallaho anha* narrates that Rasulullah *Sallallaho alaihe wasallam* said, "It is improper to refuse three things to anyone: salt, water and a bit of live fire." She then said that the need for giving water was understood, but the case of salt and fire was not clear? Rasulullah *Sallallaho alaihe wasallam* replied, "O Humairah! When someone gives a bit of fire to a person in need, it is as if all the things cooked on the fire were given as Sadaqah to the needy; and for the one who gives a bit of salt, all things that become tasty by its use will count as Sadaqah. So the gain to the giver is enormous". In the main Hadith, Rasulullah *Sallallaho alaihe wasallam* has mentioned two things as examples and then he has stated a principle, 'to do good as much as you can to someone is good for you', as has been well said, "Do good, and good will be done to you".

The fact is that when someone does any type of favour to another person, it is indeed a favour to oneself: Allah *Ta'ala's* commandments mentioned at No. 20 of the Ayaat series above, says that whatever you spend in the path of Allah, you will receive a return from Him. At Hadith No. 2 above, it has been mentioned that two angels permanently pray to Allah *Ta'ala* for a good return for those who spend for Allah's sake and ruin for him who holds back

his wealth. Under such circumstances, when one does a material favour to another person, he actually saves his wealth from an evil-fate and at the same time establishes a right for a handsome return from the treasury of Allah *Ta'ala*. A serious consideration of the matter will reveal the truth that we are not doing any favour to another person, but it may well be that he has saved your home from plunder, which shows that he has done you a favour and not you to him.

(١٨) عَنْ سَعْدِ بْنِ عُبَادَةَ رض قَالَ يَا رَسُوْلَ اللّٰهِ اِنَّ اُمَّ سَعْدٍ مَاتَتْ فَاَيُّ الصَّدَقَةِ اَفْضَلُ قَالَ الْمَاءُ فَحَفَرَ بِئْرًا وَقَالَ هٰذِهٖ لِاُمِّ سَعْدٍ. (رواه مالك وابو داؤد والنسائی كذا فی المشكوٰة)

HADITH: 18

Sa'ad *Radhiallaho anho* enquired from Rasulullah *Sallallaho alaihe wasallam* that, as his mother was dead, what type of Sadaqah would be best? (for inviting Divine blessings for her soul). Rasulullah *Sallallaho alaihe wasallam* replied that water was the best of all. On that, Sa'ad had a well dug, so that his mother should receive the blessings.

Note: **Supplying water was considered to be the best Sadaqah, as there was scarcity of it in Madinah. All hot countries suffer from shortage of water, but there was an acute shortage in Madinah in those days. Beside this, the benefits of water are common, as also its use. One of the Ahadith says that whoever arranges a water-supply system, wherefrom men, jinns and birds drink, will keep on receiving blessings and reward until they Day of Judgment, even after his death. Abdullah Ibne Mubarak *Rahmatullah alaihe* was visited by a person who complained about a wound on his knee, saying that, despite continuous treatment by many physicians for the last seven years, it had not healed at all. Abdullah Ibne Mubarak *Rahmatullah alaihe* advised him to have a well dug at a place where drinking water was scarce and said, 'I have full trust in Allah *Ta'ala* that, as soon as the water appears in the well, the wound will heal up.' The person acted accordingly and his wound was completely cured. The famous Mohaddith Abu Abdullah Hakim *Rahmatullah alaihe* had some wounds on his face, which remained incurable, in spite of various treatments for a year. He requested his teacher, Abu Uthman Sabuni, *Rahmatullah alaihe* to make a Du'aa for the cure of**

this wound. As it happened to be Friday, the teacher made a long Du'aa, to which the whole congregation said Aamin. On the next Friday, a woman came to the congregation and presented a written note which stated that, after she returned home last Friday, she kept on praying for Hakim carefully and she saw Rasulullah *Sallallaho alaihe wasallam* in her dream, telling her to advise Hakim to have the arrangements of water supply extended for the Muslims. After hearing this, Hakim arranged drinking water at the door of his house for the way-farers and got the water regularly replenished along with ice. Hardly a week had passed when all the wounds were healed and his face looked much more handsome than before.

An Hadith says that Sa'ad *Radhiallaho anho* told Rasulullah *Sallallaho alaihe wasallam* that his mother, who had died, had performed a Hajj at his expense, used to give Sadaqah from his money and also helped her relatives and other people from his wealth. He then asked whether she would receive any returns for all these actions if he continued to perform them on her behalf. Rasulullah *Sallallaho alaihe wasallam* replied, "Yes, she will." Another Hadith has: A woman told Rasulullah *Sallallaho alaihe wasallam* that her mother had died suddenly and had not been able to give Sadaqah as she would have done in case of a normal death. She then asked whether her mother would get any benefit if she (the daughter) gave Sadaqah on her behalf. Rasulullah *Sallallaho alaihe wasallam* replied, "yes, do so." In fact, for all the relatives, particularly those who leave property for us after their death, like parents, husband or wife, brothers and sisters, or those who might have done us favours, like teachers and holy personages, one should regularly give Sadaqah and do other good deeds and pray for the transference of the rewards to their account. It will be highly improper to go on benefitting from the wealth they have left behind, or from favours done by them, and yet to forget them when they are in need of receiving gifts and benefactions from the living ones. When a person dies, his own actions come to an end; unless he leaves behind a perpetually rewarding virtue or any deed of that kind, as will be explained later; he remains dependent on transference of blessings and prayers from the living ones. One Hadith says that a dead man in his grave feels like a drowning person who keenly desires help, from all directions, that his father, brother or a friend may send him as an aid in the form of a prayer. And if something is received, it becomes the dearest thing for him in that world.

Bashar Ibne Mansoor *Rahmatullah alaihe* says that once, during an epidemic of plague, a person busied himself very often in offering funeral prayers for the dead and in the evening he would stand at the gate of the graveyard and read this Du'aa

آنَسَ اللهُ وَحْشَتَكُمْ وَرَحِمَ غُرْبَتَكُمْ وَتَجَاوَزَ عَنْ سَيِّئَاتِكُمْ وَقَبِلَ اللهُ حَسَنَاتِكُمْ

"May Allah Ta'ala change your dreadful life into a pleasurable one, have mercy on your loneliness, overlook your faults and bless all your good deeds with acceptance".

He would then return home. One day it so happened that he returned home without offering the Du'aa. At night he saw in his dream that a large crowd of people approached him. When he asked them who they were and why they were there, they replied that they were the dwellers of the graveyard, and they used to receive gifts from him every evening. He asked them, 'What kind of gifts?' They said that the Du'aa that he used to make every evening would be turned into gifts that reached every one of them. Thereafter the man never forgot to make that Du'aa. Bashaar Ibne Ghalib *Rahmatullah alaihe* Najrani says that he used to make Dua'a most frequently for Rabi'ah Basriah *Rahmatullah alaiha*. Once he saw her in a dream and heard her saying, "Bashaar, your gifts reach us in the trays of 'Nur' covered with silken covers. When he asked her what it meant, she said, "When a Muslim makes a Du'aa and it is approved, it is placed in a tray of Nur and covered with a silken cover and presented to the dead person concerned, who is told that it is a gift for him from so and so. Later in the next Hadith, several examples of this type have been given. Imaam Nawavi *Rahmatullah alaihe* writes in his intrepretation of Muslim's collection of Ahadith that there is no difference of opinion among Muslims regarding the dead receiving the rewards of Sadaqah given on their behalf. This is the correct belief. A few have written that the dead cannot receive any reward for the Sadaqah given on their behalf, but this is definitely wrong and a clear mistake. It goes against the Qur'an, the Ahadith of Rasulullah *Sallallaho alaihe wasallam* and the general consensus of opinion among Muslim people; therefore, that contention is not fit for serious consideration. *(Bazl)*

Shaikh Taqiyyuddin *Rahmatullah alaihe* says that if a person thinks that a reward is receivable only for ones own deeds, he is acting against the consensus of opinion of the whole Muslim Ummah. For, the whole Ummah is unanimously of the opinion that a person receives benefits from the prayers of other people, which

means a gain from the deed of another person. As for instance, Rasulullah *Sallallaho alaihe wasallam* will intercede on the Day of Judgement and so will other Ambiya *Alaihimussalam* and men of piety, all of which would imply benefits from the actions of others. Likewise, the angels pray and seek pardon for the Momineen (as given in first Ruku' of Surah Momin). This, too, is a gain from the act of others. Allah *Ta'ala*, by His own Mercy and Kindness, will forgive the sins of people; this will amount to benefitting without any effort from oneself. Children of Momineen will enter Jannah along with their parents (according to what is said in the first, Ruku' of Surah at-Toor), which also means benefitting from others' good deeds. A Hajj by a substitute for a deceased person counts as obligatory Hajj for the latter, which means a gain from the act of another person. And there can be more examples of this type. A venerable gentleman related that his brother had died and he saw him in his dream; he asked his brother as to what had happened to him in his grave. The deceased brother replied that, as soon as he was buried, a flame of fire came close to him; at the same time a prayer from some person reached him and stood between him and the flame. If the prayer had not been made, he would have been caught in the flame.

Ali Ibne Moosa Haddad *Rahmatullah alaihe* says that once he was present in a burial prayer along with Imaam Ahmad Ibne Hanbal *Rahmatullah alaihe*. Muhammad Ibne Qudaama Jauhari *Rahmatullah alaihe* was also there. After the burial, a blind man sat down near the grave and started reciting the Qur'an. Imaam Ahmad Ibne Hanbal told him that reading of Qur'an beside a grave is an unapproved innovation. On the way home, Muhammad Ibne Qudama asked Imaam Ahmad Ibne Hanbal *Rahmatullah alaihe* what he thought of Mubashir Ibne Ismail Halabi *Rahmatullah alaihe*. The Imaam replied that he was a noble person and that he (Imaam) had learnt Ahadith from him. Ibne Qudaama said that he had heard from Mubashir that Abdul Rahman Ibne Alaa bin Lajlaaj *Rahmatullah alaihe* quoted his father as saying at the time of his death, "After my burial, the first and the last part of Surah Baqarah be recited at the head of my grave, and he confirmed this by saying that he (the father) had heard Abdullah Ibne Umar *Radhiallaho anho* entrusting the same duty to a person at the time of his death. After hearing this, the Imaam *Rahmatullah alaihe* told Ibne Qudaama to return to the graveyard and to tell the blind man to continue reading the Qur'an at the grave. Muhammad Ibne Ahmad Marvazi *Rahmat-*

ullah alaihe quoted Imaam Ahmad Ibne Hanbal as saying, "Whenever you go to a graveyard you should recite Surah Fateha, Ikhlas, al-Falaq and an-Nas and supplicate Allah to transmit the reward of those to the dead in the graveyard. They will certainly receive it." The author of Mughni, which is a recognised book of Fiqhe Hanbali, has quoted this very story and given a number of other examples in respect of this subject. In 'Bazlul-Majhood', a quotation from 'Bahar' indicates that if a person offers a Nafl Salaat or observes a Fast or gives something as Sadaqah, the rewards of these are transferable to any person, dead or alive, and the latter will undoubtedly receive it. In Abu Dawood (collection of Ahadith), a saying of Abu Hurairah *Radhiallaho anho* has been quoted that he would welcome a person who undertook to offer two or four Raka'at of Salaat at Masjid 'Ashar (near Basrah) and supplicate Allah *Ta'ala* to transmit the reward to him, i.e. Abu Hurairah. *(Abu Dawood).*

Due attention should be given by all relatives to transmit, in this way, spiritual benefits to the dead relations. Apart from their right in that regard, one has to meet them after one's own death. It will be a matter of great shame if their rights and obligations were forgotten while using their property for one's own needs.

(١٩) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلٰثَةٍ إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُوْ لَهُ. (رواه مسلم كذا في المشكوة قلت وابوداؤد والنسائي وغيرهما)

HADITH: 19

Rasulullah *Sallallaho alaihe wasallam* has said that the returns for a person's own virtues come to an end when he dies; but there are three such things, the returns for which keep accruing even after death: a Sadaqah with recurring benefits, knowledge from which people continue to benefit, and virtuous children who offer Du'aa for their deceased parents.

Note: How infinitely Kind, Liberal and Bountiful Allah *Ta'ala* is for man! Even after his death, when his own deeds come to an end and he is powerless to do any good act for himself and remains in a sound sleep in the grave, Allah *Ta'ala* has created means through which the deceased's account of virtues keeps on increasing.

Rasulullah *Sallallaho alaihe wasallam* has mentioned three of these means in this Hadith. The first one is virtue with recurring benefits, that is to give as Sadaqah something, the benefit of which is lasting, such as building a Masjid where people offer Salaat. As long as it remains in use for that purpose, its returns will keep accruing. Some other similar cases are: to build a caravan-serai for free stay of travellers, to dedicate a building for the public good or for religious purposes, to benefit Muslims. The recurring returns for such dedications will benefit the deceased donor. Yet another example of this is to have a well dug for public use; the benefit of this will keep accruing as long as people keep drinking its water or use it for ablutions, etc., all for the gain of the person who paid for the well, whether he is alive or dead. Another Hadith says, "The things for which a Mo'min continues to receive reward after death are: knowledge that he taught and spread, the good children he left behind, or a copy of the Qur'an which he left as a legacy, or a Masjid which he built, or a caravan-serai that he made for the travellers, a canal that he dug, or a Sadaqah which he gave when he was alive and healthy" *(Mishkat)*. One can continue to receive benefits after death through creating, by way of Sadaqah, any thing of lasting value and meant for public good. Yet another thing which is of continuous benefit is the knowledge taught to others and also the diffusion of knowledge, which includes donating money to a Madrasah or compiling a religious book or distributing such a book among religious students. To donate volumes of Qur'an and religious books to Masjids and Madrasahs for public reading also come under diffusion of knowledge.

Another Hadith mentions seven things which perpetuate their rewards even after death. These are teaching of knowledge, building of a canal, establishing a well, planting a tree, building a Masjid, leaving the Qur'an in heritage and leaving behind children who invoke upon the deceased parents forgiveness from Allah *Ta'ala*. It is not necessary that all the material things mentioned here are meant to be done by an individual, but any share in them would bring proportionate benefit for the deceased.

The other thing mentioned in the above Hadith is knowledge, which is meant for people's benefit. For example, to leave a book in a Madrasah, from which people will benefit as long as it lasts and which will remain a source of blessing for the deceased. Similar is the case of paying for someone to become a 'Hafiz' or an Alim; as long as their knowledge or 'Hifz' keeps spreading, whether the 'Hafiz' or

'Alim' is living or dead, the contributor will keep receiving the blessings. For example, the Hafiz taught the Qur'an to ten or twenty boys and he died, after which his pupils kept teaching and reading the Qur'an; as long as this system continues, the teacher (Hafiz) will perpetually receive its blessings, and so will the person who made the 'Hifz' of the Hafiz possible. Still, in the larger sense, this grand system of teaching and learning will continue till Qiamah, and thus the original contributor will be the recipient of everlasting blessings, whether someome invokes them or not. The same applies to the making of an Alim, with its blessed results again. Here it is not necessary that the total expenses of making an Alim or Hafiz are to be borne for receiving benefits after death. Blessings till Qiamah shall accrue for any portion or share in it.

Fortunate are the people who endeavour physically or financially to spread the right knowledge for the security and continuity of 'Deen'. As life here is no more than a dream, the termination of which can come about unexpectedly, whatever store of this sacred commodity one leaves behind will prove to be lastingly useful. The kith and kin, the relations and the friends will mourn him only for a few days and then become busy in their occupations, forgetting the deceased, whereas these contributions to 'Deen' are the things of lasting benefit which one must deposit during one's lifetime in the perpetual treasury, assuring safety of the capital and accruing of profit till Qiamah. The third item mentioned in the above Hadith is virtuous children who will pray for the welfare of their deceased parents. In the first instance, the effort to make children virtuous in itself is a deed of perpetual benefit and, as long as they do good deeds, the parents will keep receiving the blessings automatically. Their prayers for the benefit of the parents will be an additional permanent treasure for the latter.

In a book called 'Raudh' is a story of a pious lady known as Bahitah, who was too regular in her prayers. At the time of her death she raised her head towards heaven and exclaimed , "O, the One, who is my only Treasure and Provider for life and death; I pray, do not disgrace me at the moment of death and save me from the horrors of the grave"! After her death, her son made it a practice to visit her grave every Friday and read the Qur'an there, offering the blessings for his mother, as well as for all those buried in the graveyard. One day, he saw his mother in a dream and asked her, how she was. The mother replied, "The severity of death is extre-

mely harsh. By the grace of Allah *Ta'ala*, I am most comfortable in the grave with a bed of sweet basil and silken cushions. And the treatment given to me will last till Qiamah." The son asked her if he could be of any service to her. She said, "Do not give up coming to me on Fridays and reading the Qur'an. On your arrival all the dwellers of the graveyard come to me and tell me that you have arrived. Your visit to the graveyard is a source of great pleasure for me." The boy said that he visited the place regularly on Fridays. One day he saw in a dream that a very big gathering of men and women came to him and he asked them who they were? They said, they were the dwellers of such and such graveyard and they had come to thank him for his Friday visits to them and his prayers for their forgiveness by Allah *Ta'ala* that pleased them most. They requested him to keep up that practice, which he continued most carefully.

Another learned dignitary relates that a person saw in his dream that all the graves in a graveyard opened up suddenly and the dead came out of them and started picking up something from the ground, except one person who kept sitting and was quiet. The dreamer approached him and asked what the others were picking, to which he replied that they were picking up the blessings of Sadaqah, Du'aa and Darood, which the living people had offered for the dwellers of this graveyard. The dreamer asked him why he was not picking up any thing. The dead person replied that he was happy without picking up anything, as he had a young son who had the business of selling sweetmeats in such and such bazar and who daily read the whole of the Qur'an and sent him its blessings. The man went to that bazar in the morning and saw a young man selling sweets while his lips were moving. The man asked him what he was reading? The young man replied that he daily recited the whole of the Qur'an and offered its blessings as a present to his deceased father. The person who had the dream, again saw the same vision after sometime, and noticed that the person with whom he had talked was also picking up something along with others, whereupon the man woke up surprised! In the morning he went to the same bazar and came to know that the young man was dead. *(Raudh)*.

Saleh Murree *Rahmatullah alaihe* has related that once on a Friday night, well before dawn, he left his home to offer morning prayers at the Jamia Masjid, and came across a graveyard where he sat down beside a grave (as it was too early for Salaat), and dozed off. He saw in his dream that all the graves had opened up and the dead

came out. They were all happily and cheerfully talking to each other and among them was a young man with soiled clothes looking gloomy, who sat away from the others. After a short while, a large number of angels descended from the sky carrying trays covered with glittering napkins. They handed a tray to each person who returned to his grave with the tray. When all had gone, the lonely person also got up to enter his grave but without a tray. The dreaming gentleman approached him and asked him why he was so gloomy and what those trays were. He replied that the trays contained the presents which the living people had sent to their dead. As for him, he had no one living except his mother to send him anything, but she had remarried and was too busy with her husband and never thought of him. On enquiry, the dead son gave him the address of his mother. Next morning, Saleh went to the young man's mother and told her about his dream. The woman said, indeed, the young man was her son and most dear to her, and she had carried him in her lap. The woman then gave Saleh one thousand Dirhams and requested him to give that money as Sadaqah for her son who indeed was the coolness of her eyes, and she promised never to forget to pray for him and give Sadaqah for his sake. Saleh *Rahmatullah alaihe* further said that he once again had the same dream with the same gathering of people in the graveyard. This time the young man was wearing very good clothes and looked very happy. He came running to him and said, "May Allah *Ta'ala* bless you immensely. Your present has reached me." *(Raudh).*

There are thousands of instances of the above type mentioned in various books. Some of these have also been mentioned under the preceding Ahadith. So, any one who wishes that his children be of use to him after his death, should endeavour to do whatever he can, to make them virtuous and righteous. It is the best one could wish for his children, as also for himself, as Allah *Ta'ala* has said in Surah Tahrim:

يَاأَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا

"O, the believers! save yourself and your families from the fire of Jahannam." (at: Tahrim: 6)

Zaid *Rahmatullah alaihe* Ibne Aslam has said that when Rasulullah *Sallallaho alaihe wasallam* recited this Ayat, the Sahabah *Radhiallaho anhum* asked how they could save their children and families from the fire of Jahannam. Rasulullah *Sallallaho alaihe*

wasallam said, "Keep on exhorting them to do the deeds which Allah *Ta'ala* likes and to keep away from those which Allah *Ta'ala* dislikes." Ali *Radhiallaho anho* explained the Ayat by saying: to teach and exhort oneself and one's own family about all things which are good. Rasulullah *Sallallaho alaihe wasallam* has further said, "May Allah *Ta'ala* have mercy on the father who helps his children to remain courteous and good towards their father (and not to treat him in the way amounting to disobedience)". *(Ihya)*. This includes making them of good character and disposition; otherwise, their being discourteous will only be natural.

One Hadith says that the Aqeeqa ceremony of a baby be performed on the seventh day after birth and the baby be given a name; after six years of age the child must be taught good manners; after nine years of age the child must have a separate bed and should not share a bed with any other person; after thirteen years of age a child must perform Salaat regularly and may be punished if found neglecting Salaat, and when of sixteen years he or she should be married. After that, the father should get hold of his or her hand and say", I have taught you good manners and given you education and have got you married, I now seek Allah *Ta'ala's* protection in this life from any mischief by you and any punishment in the Hereafter due to you." The meaning of'any punishment due to you', as mentioned in a number of Ahadith under different versions is that, when a person acts in a wrong manner, that will count as a sin of his own doing and if the others copy him in that action, he will be accountable for their sins, too; not that there will be any reduction for the sins committed by them because of following another person; it will be a definite sin on their part, too, and the person whose example was followed will suffer additionally for their sins as well. Hence, when the children follow the bad examples set by their elders and act in a wrong manner, such sins will count against the elders, too. Therefore, the elders must particularly abstain from doing anything wrong in front of them (young persons).

In this particular Hadith it has been said that punishment for neglecting Salaat be given after thirteen years of age, whereas in a number of other Ahadith, the instructions for Salaat are to be given after seven years of age and beating for neglecting Salaat is to be done after ten years of age. This latter version is considered to supersede the previous one. Anyhow, a father is allowed to beat his child if he neglects to offer Salaat and if the former does not

discharge this responsibility he will be guilty of committing a sin. Contrary to that, if the child is habitually regular in peformance of Salaat, proper observance of fasting and other injunctions of Islam, the blessings of these virtues will accrue to the parents as well. Furthermore, when he grows up to be a pious person and makes Du'aa for his parents, that will be an additional source of blessings for them. Ibne Maalik *Rahmatullah alaihe* has said that in the above-mentioned Hadith, the condition is of the children being virtuous,as the Du'aa from the non-righteous children will not reach the parents. The mention of Du'aa in the Hadith is meant to encourage the children to pray for their parents. Moreover, it is generally maintained that the father of pious children automatically receives the blessings on account of all the virtuous deeds performed by them, whether they make a Du'aa for him or not. It is like planting a fruit tree for common benefit; the planter will keep on receiving blessings as people eat fruit from the tree, whether they offer a prayer for him or not.

Allama Munavi *Rahmatullah alaihe* has said that offering Du'aa by the children for their father has been specially emphasised to impress its urgency and importance for the children to keep up this virtue. Otherwise, Du'aa is fruitful in all cases, whether by one's own children or by others. The main Hadith however mentions only three things for indicating their basic importance. There are several other actions in the same category, which are mentioned in different Ahadith about perpetual rewards and blessings. For example, in one Hadith, it is said that when a person is the first, to do something good, he will receive a reward for that action as well as for the actions of those who copy that good deed, without any reduction in the rewards of the individuals who followed the first person. Similarly, if someone starts an evil practice, he will suffer for the sin that he has committed and also for the sins of those who followed his bad example, without any reduction in the punishment of those who followed him. In another Hadith, it is said that the blessings for doing good deeds come to an end at one's death but, in the case of a person who is assigned the duty of defending his country's frontiers, the blessings for him keep accruing till Qiamah. Building of a canal and planting a tree for the common good of the people come under the same category. Allama Suyooti *Rahmatullah alaihe* has counted those as eleven, while Ibne Emaad *Rahmatullah alaihe* has said those are thirteen in number. However, they are all related to the categories of the three principal actions mentioned in the main Hadith above. *(Aun)*

(٢٠) عَنْ عَائِشَةَ رضـ اَنَّهُمْ ذَبَحُوْا شَاةً فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَا بَقِيَ مِنْهَا قَالَتْ مَا بَقِيَ مِنْهَا اِلَّا كَتِفُهَا قَالَ بَقِيَ كُلُّهَا اِلَّا كَتِفَهَا. (رواه الترمذي وصححه كذا في المشكوة)

HADITH: 20

Aishah *Radhiallaho anha* has said that once someone slaughtered a goat (and distributed some of it); when Rasulullah *Sallallaho alaihe wasallam* enquired, "What remains of the goat?" the reply was, "Only a shoulder." Rasulullah *Sallallaho alaihe wasallam* said, "All remains except the shoulder".

Note: The idea in this is that whatever is given away for Allah's sake remains as an everlasting reward; the rest perishes unless it is spent for a worthwhile cause. Mazahir *Rahmatullah alaihe* has said that it points towards the Ayat of Holy Qur'an:

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللهِ بَاقٍ

"Whatever you have in this world will perish one day (either by its own decay or your death). That which reaches Allah remains for ever". (an-Nahl: 96)

In one of the Ahadith, Rasulullah *Sallallaho alaihe wasallam* has said that one says, "My property! My property"! whereas the fact is that his property is only that which he himself has used up by eating, wearing or giving it away in the path of Allah *Ta'ala* as a deposit for the Hereafter; the rest is all to be counted lost and left for other people, when he departs from here. Another Hadith says that once Rasulullah *Sallallaho alaihe wasallam* asked the Sahabah *Radhiallaho anhum*, "Is there any one among you who loves the property of his heirs more than his own property?" The reply was that there was no such person; every one loved his own property. Rasulullah *Sallalaho alaihe wasallam* then said that man's own property is only that which he sends ahead of him as his treasure, and whatever is left behind is the property of the heirs. *(Mishkaat)*

A Sahabi *Radhiallaho anho* has said that he was once in the company of Rasulullah *Sallallaho alaihe wasallam*, who recited Surah Takaathur and said, "Man claims to have his property. O man! you own nothing except that which you use in eating, the

clothes that you wear out and the Sadaqah that you send ahead to be preserved in Allah *Ta'ala's* treasury." Several Sahabah *Radhiallaho anhum* have narrated to the same effect. People deposit money in Banks most carefully, with no surety of its remaining with them. Even if a calamity does not fall on it in their lifetime, none of it will be any use to them after death; but the wealth deposited in the treasury of Allah *Ta'ala* will always be availabe for use without any fear of calamity, decay or decrease; in fact it will never finish.

Sahl Ibne Abdullah Tusturi *Rahmatullah alaihe* used to spend liberally in the path of Allah *Ta'ala*. His mother and brothers complained to Abdullah Ibne Mubarak *Rahmatullah alaihe* that Sahl wanted to spend everything and they feared he would become a pauper. Abdullah Ibne Mubarak *Rahmatullah alaihe* enquired from Sahl *Rahmatullah alaihe* about the matter. The latter asked Abdullah Ibne Mubarak, "If a person wanted to migrate from Madinah to the city of Rustaqq in Persia, where he had already purchased land, would he leave anything behind in Madinah?" The reply was that nothing would be left behind. Sahl *Rahmatullah alaihe* then said that was his real purpose. While the people thought he was going to migrate to another place, he had actually meant transfer to the next world. In these days, people have personal experience (of it) that when people who wish to move permanently from one country to another (e,g. India to Pakistan or vice versa) by their own choice, they try to transfer all their belongings and property, buildings, etc., by exchanging with those at the new locations, before actual migration. Until this arrangement is completed they do not move, despite all inconvenience at the old place. On the other hand, the people who are forced to move out of their homeland, leaving everything behind, undergo endless grief and sufferings. This is exactly the state of affairs of every single person leaving this world. As long as he is living, he has the power to transfer his property and belongings, etc., to the next world (Akhirah), ~~but~~ when death causes a forced change of place, everything has to be left behind, as if it had been confiscated by the state. There is still time for those who understand the truth to transfer their property to the next world.

(٢١) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ فَلْيُكْرِمْ ضَيْفَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ

فَلَا يُؤْذِ جَارَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ فَلْيَقُلْ خَيْرًا اَوْ لِيَصْمُتْ
وفى رواية بدل الجار وَمَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ فَلْيَصِلْ رَحِمَهُ ۔
متفق عليه كذا فى المشكوٰة)

HADTIH: 21

Rasulullah *Sallallaho alaihe wasallam* has said that whosoever believes in Allah *Ta'ala* and the Day of Judgment must treat his guest well, refrain from causing difficulties for his neighbour, and whatever he utters must be good, or else he should hold his tongue; the other version of this Hadith adds: 'He should be kind to his kinsfolk.

Note: In this Hadtih Rasulullah *Sallallaho alaihe wasallam* has warned us about several matters and each of these is preceded by the phrase,"Whosoever believes in Allah and the Day of Judgement", (Arabic text contains full version, while the above translation is abbreviated). Repeating this phrase with each clause aims at showing the extreme importance of each matter. It is like someone telling one of his children, "If you are my son, you will do such and such". The purpose of these warnings is that these matters are part of the complete faith and whoever is not careful about them cannot be considered as perfect in his faith. The belief in Allah and Akhirah have been stated together, due to the fact that there is no reward in Akhirah for any good deed without faith in Allah *Ta'ala*. To have faith in Allah *Ta'ala* includes faith in the Akhirah. Its special mention in the Hadith above is probably for inspiring a passion for the rewards to be had on the Day of Judgment for accomplishing the deeds emphasised by Rasulullah *Sallallaho alaihe wasallam.* On that day, it will become obvious to all how much rewards are given by Allah *Ta'ala,* for the smallest things and actions done in this life.

Rasulullah *Sallallaho alaihe wasallam* has emphasised four matters in the above Hadith:

One, to honour one's guest; this point is fully explained under the next Hadith.

Two, not to cause any difficulty for a neighbour. This is the least of the obligations towards a neighbour. In fact, considerable emphasis has been laid on this matter in the Traditions. Many Traditions narrated by the Shaikhain (Bukhari and Muslim) tell us,

"Treat your neighbour well", and in some of them it is said, "Be kind to the neighbour", meaning: 'Help him whenever he is in need and save him from any adversity'. In one Hadith, Rasulullah *Sallallaho alaihe wasallam* has said, "Do the people know their obligations to the neighbour? They are: help him whenever he asks for it, give him a loan when he wants it, help him if he is needy, visit him in his sickness; in the event of death, accompany the funeral; congratulate him on his happy occasions; condole with him in adversity, do not build your house higher than his without his permission, lest the ventilation of his house is obstructed; if you buy some fruit, send some of it to him as a present and, if you cannot do so, take the fruit into your house covered up, so that he cannot see it and make sure that your children do not take the fruit out of the house and make his children grieved, and do not let your smoke cause him annoyance, unless you are cooking something that you propose to share with him."

You now appreciate and understand the rights of a neighbour. Rasulullah *Sallallaho alaihe wasallam* then swore by Allah and said, "No one will ever understand these rights of the neighbour unless Allah has mercy on him". This Hadith has been narrated by Imaam Ghazali *Rahmatullah alaihe* in the Arba'een and by Hafiz Ibne Hajar *Rahmatullah alaihe* in Fath-ul-Bari. Another Hadith says that Rasulullah *Sallallaho alaihe wasallam* said, repeating his words three times, "By Allah, he is not a Mo'min, By Allah, he is not a Mo'min, By Allah, he is not a Mo'min". Someome asked as to who it was. Rasulullah *Sallallaho alaihe wasallam* said, "The person who causes suffering to his neighbour." Another Hadith says that such a person will never enter Jannah.

Aishah *Radhiallaho anha* and Ibne Umar *Radhiallaho anho* both have narrated the saying of Rasulullah *Sallallaho alaihe wasallam*, "Jibra'il *Alaihissalam* has been repeatedly stressing upon me the rights of the neighbours, so much so that I thought he would be made to share the inheritance. Allah *Ta'ala* has ordered in the Holy Qur'an.

وَاعْبُدُوا اللّٰهَ وَلَا تُشْرِكُوا بِهٖ شَيْئًا وَّبِالْوَالِدَيْنِ اِحْسَانًا وَّبِذِي الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَالْجَارِ
ذِي الْقُرْبٰى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيْلِ

"You understand worship of Allah and do not attribute any partner with Him, be kind and good to your parents, also to

other kinsmen, orphans, the poor, near and distant neighbours, your associates and the wayfarers". (an-Nisaa: 36)

The near neighbour is the one next to your house, and the distant one that living at a distance. Someone asked Hasan Basri *Rahmatullah alaihe* about the extent of neighbourhood. He said, "Forty houses in front, forty behind, forty to the right and forty to the left." Abu Hurairah *Radhiallaho anho* is reported to have said that a beginning should be made from the nearest and not from the one living farther away. Aishah *Radhiallaho anha* asked Rasulullah *Sallallaho alaihe wasallam*, "I have two neighbours, with whom should I begin?" Rasulullah *Sallallaho alaihe wasallam* said, "The one whose door is closer to yours". Ibne Abbas *Radhiallaho anho* has related this differently by saying that the nearness of a neighbour depends on his relationship: he is near, if he is related, while the one not related is the far one. Nauf Shaami *Rahmatullah alaihe* has related that the near neighbour is the one who is a Muslim and the far one is the non-Muslim. *(Durre Manthur)*

The version given in Musnad Bazzar and others, relates Rasulullah *Sallallaho alaihe wasallam* as saying that there are three types of neighbours:

First, the one having three rights, those of neighbourhood, kinship and Islam; second having rights of neighbourhood and Islam; third, he who has only one right and that will be a non-Muslim. Neighbourhood has thus been classified into three grades. Imaam Ghazali *Rahmatullah alaihe* has also narrated this particular Hadith and has said that Islam has given a preference even to a non-Mulsim over a Muslim due to neighbourhood.

Another Hadith says that the first case to be settled between two persons on the Day of Judgement, will be one about rights of neighbourhood. A person came to Abdullah Ibne Mas'ood *Radhiallaho anho* and complained bitterly about his neighbour. Ibne Mas'ood said to him, "Go and do your business; if he has disobeyed Allah *Ta'ala* in regard to you, you must avoid disobeying Allah in his respect. " An authentic Hadith says that a woman's way of living was described before Rasulullah *Sallallaho alaihe wasallam*, that she was regular in her Tahajuud Salaat and fasted frequently but molested her neighbour. Rasulullah *Sallallaho alaihe wasallam* said, "She will enter Jahannam, though she might be taken out of it after

undergoing her punishment". Imaam Ghazali *Rahmatullah alaihe* has said that not to trouble him is not the only right of a neighbour; to bear patiently any trouble from him is also one of his rights.

Ibnul Muqaffa *Rahmatullah alaihe* used to sit frequently in the shadow of his neighbour's wall. He came to know that the neighbour was in heavy debt and was about to sell his house to pay the debt. He said that he always enjoyed the shadow of the neighbour's wall and did not pay anything for that; so, he presented to the neighbour the price of his house and told him that, since he had received the price, he should not sell it.

The slave of Ibne Umar *Radhiallaho anho* slaughtered a goat; Ibne Umar told him that, after skinning the goat, he should first give a share of the meat to his Jewish neighbour and he repeated these words several times. The slave enquired why he was repeating the same words. Ibne Umar *Radhiallaho anho* said that he heard Rasulullah *Sallallaho alaihe wasallam* saying that Jibra'il *Alaihisslam* repeated himself several times in stressing the neighbour's right; that is why he too was repeating it again and again.

Aishah *Radhiallaho anha* has said that good conduct comprises ten qualities. Sometimes these are seen in a son and not in the father. The slaves may have them, while the masters may not. These are a gift from Allah *Ta'ala* to whomsoever He may grant:-

1. Speaking the Truth.
2. To be honest with people.
3. To grant favour to a deserving needy person.
4. To return a good turn.
5. To be kind to the kinsmen.
6. To take care of a trust.
7. To fulfil the rights of a neighbour.
8. To be dutiful to a comrade.
9. To discharge obligations towards a guest.
10. At the root of all these is modesty. (Ihya)

The *third* subject in the main Hadith is that anyone having faith in Allah *Ta'ala* and the Akhirah should speak of good things or else remain quiet. Hafiz Ibne Hajar *Rahmatullah alaihe* says that these are the most comprehensive words of Rasulullah *Sallallaho alaihe wasallam*, as whatever is spoken will either be good or bad. The good

includes all the things which need to be spoken of, obligatory or desirable; whatever is left is evil. In other words, anything which may appear to be neither good nor bad, according to Hafiz, will be treated as harmful, because when it does not look to be good it becomes absurd, which means evil. Umme Habibah *Radhiallaho anha* has reported Rasulullah *Sallallaho alaihe wasallam* as saying that anything uttered by a person becomes his own burden. Nothing is beneficial, except ordering good or prohibiting evil or remembering and praising Allah *Ta'ala*. After hearing this Hadith, a person remarked that it was very severe. Sufian Thauri *Rahmatullah alaihe* said, "What to say of the severity of this Hadith, Allah *Ta'ala* Himself has said in the Qur'an:

لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ۚ وَمَن يَفْعَلْ ذَٰلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ۝

People's whispering and talebearing is often devoid of good, except of those who encourage others to be charitable, virtuous or to have improved mutual relationship; and whosoever does this for the pleasure of Allah, We shall grant him immense rewards shortly. (An-Nisa: 114)

Abu Zarr *Radhiallaho anho* has said that when he requested Rasulullah *Sallallaho alaihe wasallam* to give him some advice, he said, "I bid you to ever remain fearful of Allah *Ta'ala*, as by that, every action of yours will become likable. He requested him for some more advice. He said," Be regular in reciting the Qur'an and the remembrance of Allah *Ta'ala*, as this will cause your remembrance in heavens and provide you light in this world." He asked for more advice; the reply was, "Observe silence most often, which will keep away Shaitan from you and help you in performing religious duties". He asked for still more; the reply was,"Abstain from laughing too much, as it deadens the soul and reduces luster of the face". He still requested for more; the reply was, "Speak the truth always, however bitter it may be." He asked for more; the reply was, " Do not fear anyone in your dealings involving Allah's commandments." On yet another request for more, the reply was, "The anxiety about your own faults should prevent you from looking at other people's faults."

Imaam Ghazali *Rahmatullah alaihe* has said, "The tongue is one of the greatest boons of Allah *Ta'ala*. It is one of His most wonderful

and exquisite creations. It is small in size but, by the exercise of tongue, one can perform great deeds like profession of faith, or fall into heinous sins, such as apostasy — the two extremes of human behaviour". After that, he recounts many sins that are committed by the tongue e.g. idle talk, absurd conversation, quarrels and altercations, talking while making faces, talking with false eloquence and ostentatious style, obscene talk, abusive language, cursing, over-indulgenece in poetry, making fun of others, disclosing people's secrets, making false allegations through hidden reference, backbiting, slander, duplicity in talk, out-of-place praises for someone and asking improper questions, etc, etc. So many of these mischiefs are related to so small a thing that the problem becomes really dangerous. That is why Rasulullah *Sallallaho alaihe wasallam* has repeatedly exhorted us to remain silent and has said that whoever observes silence will find deliverance. One Sahabi *Radhiallaho anho* requested Rasulullah *Sallallaho alaihe wasallam* to tell him of certain essentials in Islam for which he may not need to ask anyone else. The reply was, "To believe in Allah *Ta'ala* and to be steadfast therein". He further asked as to what thing should he guard against. The reply was, "Improper use of your tongue". Another Sahabi *Radhiallaho anho* asked Rasulullah *Sallallaho alaihe wasallam* the way to attain salvation. The reply was, "Restrain your tongue, remain at home (do not wander about) and keep lamenting over your sins".

In one of the Ahadith, Rasulullah *Sallallaho alaihe wasallam* has said, "Whoever can give me guarantee against misuse of two things, I shall guarantee his entry into Jannah: one, the tongue and the other, the private parts". One of the Ahadith says that someone asked Rasulullah *Sallallaho alaihe wasallam*, "What is the most important virtue, which will help people to enter Jannah?" The reply was, "The fear of Allah *Ta'ala* and good habits." The next question was about the deeds that will cause entry into Jahannam. The reply was, "Misdeeds relating to the mouth and the private parts." Abdullah Ibne Masood *Radhiallaho anho* was once performing the sa'yee (formal walk between Safa and Marwah) while he kept saying to his own tongue, "You will gain if you talk of good things and avoid evil talk; this will keep you safe from being put to shame." Someone asked him whether these were his own words or he had heard them from Rasulullah *Sallallaho alaihe wasallam*. He said that he had heard Rasulullah *Sallallaho alaihe wasallam* saying that most of man's sins arise from his tongue. Abdullah Ibne Umar *Radhialaho*

anho has quoted Rasulullah *Sallallaho alaihe wasallam* as saying, "Allah *Ta'ala* will hide the misdeeds of the one who keeps his mouth shut and He will save from His punishment one who controls his anger, and whoever seeks Allah's pardon, it is granted to him."

Ma'az *Radhiallaho anho* requested Rasulullah *Sallallaho alaihe wasallam* to give some good advice; the reply was, 'Worship Allah *Ta'ala* as if you could see Him, consider yourself among the dead and, if you like, I may tell you something which could give you a hold on these things", and then Rasulullah *Sallallaho alaihe wasallam* made a gesture towards his own tongue. It has been narrated from Sulaiman *Alaihissalam*, that if speech is silver, silence is gold. Luqman Hakim *(Alaihissalam)*, who is famous for his wisdom, was a negro slave of plain looks. Due to his wisdom and vast knowledge, he gained world-renown in his time. Someone asked him if he was not the slave of such and such person. He replied in the affirmative. The next question was, "Are you not the same person who used to graze goats at the foot of such and such mountain?" He replied, "Yes". The person asked him how he had attained his present high position. He replied, "By four things: Fear of Allah; speaking the truth; trustworthiness and preferring silence to useless talk." Several other narratives indicate it as his main habit. *(Durre Manthur)*

Baraa *Radhiallaho anho* has said that a Bedouin (villager) approached Rasulullah *Sallallaho alaihe wasallam* to ask him about the deeds which would take him to Jannah. Rasulullah *Sallallaho alaihe wasallam* said, "Give food to the hungry, a drink of water to the thirsty; tell people to do good and forbid them from evil deeds; if you are unable to do that, restrain your tongue from uttering anything but good". Rasulullah *Sallallaho alaihe wasallam* has advised us to guard our tongues from saying anything but good, as that would enable us to overcome Shaitan.

The above are some of the Traditions narrated briefly; besides these, there are many other sayings and Traditions which Imaam Ghazali *Rahmatullah alaihe* has mentioned. All those have been supported by Allama Zubaidi *Rahmatullah alaihe* and Hafiz Iraqi *Rahmatullah alaihe*. It apears from the above that the control of tongue is most important and yet we are totally unmindful, and talk whatever we like, disregarding the fact that Allah *Ta'ala* has appointed two watching angels for day and night who remain with us on our right and left shoulders, writing every good and bad action

committed by us. In spite of that, the mercy and favours of Allah *Ta'ala* and blessings of Rasulullah *Sallallaho alaihe wasallam* are with us. For lack of attention, we are prone to speak uselessly at times; for this, Rasulullah *Sallallaho alaihe wasallam* has prescribed an atonement that, before dispersing from a gathering, we should recite three times the prayer:

سُبْحَانَ اللهِ وَبِحَمْدِهٖ سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّآ
اَنْتَ اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ. (حصن حصين)

One Hadith says that Rasulullah *Sallallaho alaihe wasallam* used to recite this prayer at the end of all meetings. When somebody submitted that he *Sallallaho alaihe wasallam* had never done so before, the reply was that it serves as an atonement for what may have been spoken in a gathering; and if the gathering is for righteousness, those words will become a seal to the whole affair, like a seal that is put at the end of a document. Those words are:

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ لَآ اِلٰهَ اِلَّآ اَنْتَ اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ (ابوداؤد)

The *fourth* subject of the original Hadith mentioned above is about rights of the kith and kin, which will be discussed in the forthcoming Chapters.

(٢٢) عَنْ اَبِىْ شُرَيْحٍ الْكَعْبِىِّ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ
كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْاٰخِرِ فَلْيُكْرِمْ ضَيْفَهٗ جَائِزَتُهٗ يَوْمٌ وَّلَيْلَةٌ وَّالضِّيَافَةُ
ثَلٰثَةُ اَيَّامٍ فَمَا بَعْدَ ذٰلِكَ فَهُوَ صَدَقَةٌ وَّلَا يَحِلُّ لَهٗ اَنْ يَّثْوِىَ عِنْدَهٗ حَتّٰى يُحْرِجَهٗ
متفق عليه كذا فى المشكوٰة

HADITH: 22

Rasulullah *Sallallaho alaihe wasallam* has said that whoever has faith in Allah *Ta'ala* and the 'Akhirah' needs to honour his guest; a guest is entitled to special treatment for a day and night, while hospitality may be extended for three days and nights; it is not proper for the guest to stay too long, as it may cause hardship to the host. *(Mishkaat)*

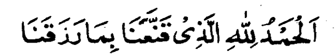
Note: This Hadith lays down two points of etiquette, one each for the host and the guest. The courtesy to be shown by the host is that, if he believes in Allah *Ta'ala* and the Akhirah as has been mentioned in the previous Hadith, he must honour his guest, which is to treat him broadmindedly and talk to him politely. One Hadith says that a person should accompany his guest upto the door. Uqbah *Radhiallaho anho* has quoted Rasulullah *Sallallaho alaihe wasallam* as saying that whoever does not show hospitality is devoid of virtue. Samorah *Radhiallaho anho* says Rasulallah *Sallallaho alaihe wasallam* used to entertain a guest with a feast. Someone saw Ali *Radhiallaho anho* weeping and asked him the cause. The reply was that seven days had passed without his having entertained a guest and he feared lest Allah *Ta'ala* might intend to dishonour him.

Rasulullah *Sallallaho alaihe wasallam* ordered that a guest be treated well and given special treatment for a day and night. The latter point has been explained differently by Ulama. Imaam Maalik *Rahmatullah alaihe* says that he may be shown special favour such as presents or special food for one day and night, and normal food (of the family) thereafter. Another interpretation is that the special day is in addition to three days ordered by Rasulullah *Sallallaho alaihe wasallam*, which would give the guest a right to stay for four days. Another version is that the special day is included in the three days. There is yet another interpretation: that a day's special treatment means provision of food for the journey if the guest cannot stay for three days. Another interpretation is that special treatment means food for the journey on the fourth day, after he has spent three days as a guest. Still another interpretation, is that special treatment is for a person who breaks his journey, for a day, unlike a person who comes for a regular visit and has a right to stay for three days. The purpose of all these interpretations is to bring out fully the way to honour a guest by giving him especially good meals for one day and food for the journey, particularly on routes where food may not be available.

The other point of etiquette mentioned in the above Hadith concerns the guest; that he should not prolong his stay so much that it causes hardship and inconvenience to the host. Another Hadith puts it that the stay should not be lengthened to the extent that the host may become sinful, that is, he may start back-biting about the guest or behave in a manner which may cause harassment to the guest, or he may begin to mistrust the guest in some way.

Such behaviour would make the host sinful, but this state of affairs would arise when there is no pressure for longer stay from the host, or when the guest does not realise that his stay is a burden to the host.

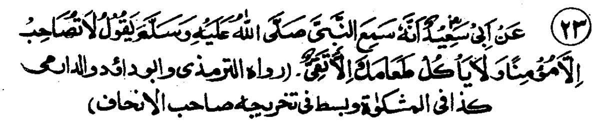
Someone asked Rasulullah *Sallallaho alaihe wasallam* about the things that would be the cause of the host's sin. The reply was to stay so long that the host is left with nothing to feed the guest. Hafiz *Rahmatullah alaihe* says that Salman *Radhiallaho anho* had that type of experience with his guest, which has been quoted by Imaam Ghazali *Rahmatullah alaihe,* as narrated by Abu Waail *Radhiallaho anho* who with a friend of his went to visit Salman *Radhiallaho anho;* the latter placed before them barley bread and some half-pounded salt. His friend remarked if there was Satter (a type of mint), served with this bread, it would taste delicious. Salman *Radhiallaho anho* went and pawned his metallic waterpot to purchase satter for the guest. After finishing the meal, that guest said:



"All praises are for Allah Ta'ala who has enabled us to be satisfied with the food served".

On that Salman *Radhiallaho anho* said, "Had you been satisfied with what was served, my waterpot would not have been pawned." The lesson is to avoid putting a demand on the host which would place him in difficulties. Also, it is highly undesirable to mention one's requirements when staying at someone else's home; whatever is presented as a meal should be eaten thankfully in good humour. Demands from guests very often put the host in difficulties. However, if there are indications that the host will be pleased to receive the guest's demands, particularly when the latter enjoys an affectionate regard and the host would love to make a sacrifice, one may order anything he desires. Imaam Shafe'i *Rahmatullah alaihe* was once a guest of Zafrani *Rahmatullah alaihe* in Baghdad. For the sake of the Imaam, the latter used to write the daily menu and send it through his slave-girl. One day, Imaam Shafe'i *Rahmatullah alaihe* took the menu from the slave-girl and added an item of his own taste. When Zafrani saw that item being served, he asked the slave-girl why she had prepared a thing which he had not mentioned in the menu? She brought the written menu to him and showed the

addition made by the Imaam. On seeing the addition written by the Imaam himself, he was beside himself with joy and set free the slave-girl in that happy mood. In the case of such a host and the same kind of guest, a demand becomes a source of pleasure for both.



HADITH: 23

Rasulullah *Sallallaho alaihe wasallam* has said, 'Do not have intimate companionship with anyone except a Muslim; and let only those who fear Allah partake of your meals.' *(Mishkaat)*

Note: In this Hadith Rasulullah *Sallallaho alaihe wasallam* has indicated two guidelines. One, there should be no intimate companionship and close association with non-Muslims. The second part of the Hadith is a guideline for a good Muslim, in that he should avoid relationship even with the impious Muslims. It is also indicated in another Hadith that no one should enter your house except the pious. The Hadith could also mean that a Muslim should associate with non-Muslims only per necessity. There is an insistence in the Hadith on keeping oneself in pious company. A person is known by the company he keeps: association has its influence according to the character of those who are associates; that is why Rasulullah *Sallallaho alaihe wasallam* has warned against the entry of impious people in the house. Intimacy with such people is bound to have an adverse effect. Rasulullah *Sallallaho alaihe wasallam* has said that the company of pious people is like meeting a musk-merchant; when one sits with him, he may give a small piece as present and one can also buy some musk from him; otherwise, at least one will enjoy the fragrance of musk while sitting with him. Bad company has been likened to sitting near a blacksmith's furnace, where a spark may rise and burn the clothes; if that does not happen, at least one will suffer from its smell and smoke. Another Hadith says that a person adopts the religion of his friend, therefore, take care as to who is your friend. This means that the company of a friend gradually influences one, so that a day comes when one adopts his religion; therefore, look carefully into the religious disposition of a person before adopting his company. Sitting frequently with the

irreligious people is bound to lead one into irreligiousness. It is a matter of common experience that one's intimate association with drunkards and chess-players, even for a few days, leads to indulgence in those habits.

In another Hadith, Rasulullah *Sallallaho alaihe wasallam* told Abu Razeen *Radhiallaho anho*, "I will tell you something that will give you the power to earn good of both the worlds; it is to adopt the company of those who constantly remember Allah *Ta'ala* and, when alone, keep your tongue moving as far as possible in His remembrance (Zikr), your friendship and enmity should be for the sake of Allah *Ta'ala* and not to follow your personal liking." Imaam Ghazali *Rahmatullah alaihe* has said that a companion should have five attributes in him. First, he should be intelligent, as intelligence is the real wealth, while a stupid person's company may cause annoyance or a break among blood relations. Sufian Thauri *Rahmatullah alaihe* considers it a folly even to look at a stupid person. Secondly, he should have good manners as, very often, bad manners affect a man's intelligence. For example, an intelligent person understands a matter very well but, very often, his anger, passions or niggardliness do not let him act rightly. Thirdly, he must not be corrupt; as such a person lacks fear of Allah *Ta'ala* and cannot be trusted as a friend; one never knows when or where he may lead one into trouble. Fourthly, he must not be an innovator in religion, as one is likely to be influenced by his innovations, which should be feared as contagious evils. In fact any connection with him must be severed and friendliness discouraged. Fifthly, he must not be greedy about increasing his earnings; intimacy with such a person is deadly poison. It is natural to follow and imitate such persons whose secret influence is inevitable.

Imaam Baqir *Rahmatullah alaihe* had said that his father Zainul Abideen *Rahmatullah alaihe* strongly advised him to keep away from five persons and never to talk to them or even walk with them on the same path. One, an immoral person; for, he will sell you for a single morsel or even for less than a morsel. When Baqir *Rahmatullah alaihe* asked what less than a morsel meant, the reply was, "He may sell you in the hope of receiving a morsel and, eventually, he may not get even that morsel". Two, a stingy person, as he would break all connections with you when you need him most. Three, a liar, as he is misleading like sand; he shows a near thing to be far and the far to be near. Four, a blockhead, as he will wish to give you

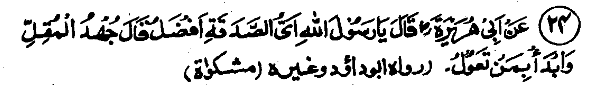
profit but it will result in a loss. Five, one who has severed relationship with his kith and kin, as the Qur'an has cursed him in three different places.

It is not that one is influenced by men only. Actuallay, a person is imperceptably affected by anything with which he is closely attached. Rasulullah *Sallallaho alaihe wasallam* is reported to have said that a shepherd has humility, while a horseman suffers from boastfulness and arrogance; this is because these attributes are to be found in these animals. The owners of camels and oxen are known to be severe and hard-hearted. Several sayings forbid riding on a leopard-skin (saddle); the Ulama have said that the ferocity of the animal is likely to give similar habits to the user of the skin. The second advice mentioned by Rasulullah *Sallallaho alaihe wasallam* in the above Hadith indicates that your meal may not be shared by any one but a pious person. This subject has been covered in various Traditions. One Hadith says, "Feed the pious and make Mo'mineen the object of your kindness". Here, feeding refers to a meal by invitation and not food given to needy persons.One Hadith says that only that person should be invited to partake of your food whom you love for Allah's sake. As regards feeding a needy person, Allah *Ta'ala* has praised feeding of even a captive and in those days only non-Muslims used to be in captivity, it has been mentioned earlier in the series of Ayaat the Qur'an, and in the series of Ahadith, that a lewd woman was granted Divine pardon simply for giving a drink to a thirsty dog. Several narrations have covered this particular subject in different ways. Rasulullah *Sallallaho alaihe wasallam* has given a clear-cut rule that there is a reward for good treatment given to any living being, which includes the pious, the non-Muslims, human-beings and animals alike. Hence, in the case of a need and exigency regarding food, the one who needs it will not matter but how urgent and severe the need is, will count; the severer the need the bigger the reward from Allah *Ta'ala*. If the food is being provided through an invitation or because of some relationship, or for the intention of meeting some religious expediency or general good, the reward will be in proportion to the nature and degree of the welfare and good in view. If, however, there is no speical religious interest, the extent of reward for feeding someone will depend on the degree of the piety of the invitee.

The author of Mazaahir and Imaam Ghazali *Rehmatullah alaihe* have written that giving meals to the pious results in encouraging

piety, while feeding an immoral person implies supporting immorality. It is obvious that if a pious person gains physical strength through good food, he will engage himself more in acts of piety while similar food given to an immoral person will make him go further in sin and frivolities, because of the additional strength. A certain divine often gave meals to the needy among religious devotees. When someone told him that it would be better if he fed the common poor, he said, "The people to whom I give food have their full attention and devotion towards Allah *Ta'ala* and, when they become hungry, their attention is naturally disturbed. If I help even one of them to maintain his attention to Almighty Allah, it is far better than helping a thousand hungry people whose total attention is towards this world". Junaid Baghdadi *Rahmatullah alaihe* was very pleased when he heard of this. A tailor asked Abdullah Ibne Mubarik *Rahmatullah alaihe* that, if he stitched the dresses of cruel rulers, was that an act of helping the cruel? The reply was, that he was not just a helper of the cruel but he himself was a cruel person; the helpers were those who sold needle and thread to him.

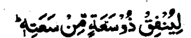
In one Hadith, Rasulullah *Sallallaho alaihe wasallam* has said that when a person does some favour or good turn to a generous man, the latter becomes his slave and if someone does a favour to a mean person, he invites the enmity of the latter. Another Hadith says, "Give your food to the pious people and grant your favours to Momineen." Apart from the above benefits, there is the inherent honour and respect for the pious and Mo'mineen, which is very desirable. Rasulullah *Sallallaho alaihe wasallam* has forbidden accepting an invitation from impious and immoral people. Beside other reasons for this, there is the element of giving them undesirable importance through accepting their invitation.



HADITH: 24

Abu Hurairah *Radhiallaho anho* asked Rasulullah *Sallallaho alaihe wasallam*, "What is the best Sadaqah?" The reply was, "The hard effort by an indigent person; a beginning must be made on those who are dependent on you."

Note: It means that the best Sadaqah is that of a needy and poor person who makes full effort to get something and then gives it as Sadaqah. Bashar *Rahmatullah alaihe* has said, "There are three difficult deeds, which demand a lot of courage. One, generosity in poverty. Two, piety and fear of Allah in privacy. Three, to speak the truth before a person whom one fears or expects a favour from him. That is, one may have certain interests attached to a person and the fear that, if the truth is spoken to him, it will go against those interests and may result in some harm. There is also a hint in this respect in the Holy Qur'an (as has been mentioned in the Ayat at series No. 28) about the people who give preference to others over their own urgent needs. Ali *Radhiallaho anho* has said that three persons came to Rasulullah *Sallallaho alaihe wasallam:* one of them said that he had one hundred (gold) Dinars with him and gave ten Dinars as Sadaqah; the other said that he had ten Dinars and gave one as Sadaqah; the third said that he had only one Dinar and gave one tenth of it as Sadaqah. Rasulullah *Sallallaho alaihe wasallam* said that all the three will get equal reward, as every one of them had given one tenth of his possessions as Sadaqah. Another Hadith quotes a similar instance and the same kind of answer by Rasulullah *Sallallaho alaihe wasallam,* except that he recited the Ayat which is the last Ayat in the first Ruku' of Surah Talaaq. The Ayat means:



'One should give according to one's capacity'. (at-Talaaq: 7)

Those who have less income should give something as Sadaqah from what Allah *Ta'ala* has bestowed upon them (i.e. the rich and the poor should give according to their means). Allah *Ta'ala* does not put anyone in hardship beyond what one can bear. The poor should not be afraid of becoming destitute if they give something as Sadaqah; Allah *Ta'ala* can cause easy means of living to succeed hard conditions readily enough. Rasulullah *Sallallaho alaihe wasallam* has gone further than this in another Hadith by saying that one Dirham begets rewards more than a hundred thousand Dirhams when a person having only two Dirhams in his possession gives one as Sadaqah and this Dirham will fetch a greater reward than a hundred thousand Dirhams given as Sadaqah by a person having plenty of wealth.

Allama Suyooti *Rahmatullah alaihe* has quoted Abu Zarr *Radhiallaho anho* in his publication, Jami-as-Saghir, as an authentic narration of Rasulullah *Sallallaho alaihe wasallam* that a person owning only two Dirhams but giving one as Sadaqah is an example of great sacrifice by an indigent person, as he gives in Sadaqah half of his possessions, which may amount to a few cents only. However, there is an example of still greater sacrifice in another narration by Imaam Bukhari *Rahmatullah alaihe*. According to him, Abdullah Ibne Mas'ood *Radhiallaho anho* has said, "Whenever Rasulullah *Sallallaho alaihe wasallam* told us to give something as Sadaqah, some of us would go to the market to do physical labour, received a 'Mud' of grain and gave that away as Sadaqah". In some other narrations, it has been said that the Sahabah *Radhiallaho anhum*, who did not possess even a Dirham, used to go to the market and request people to engage them for some physical labour. They carried heavy loads on their backs in return for a Mud of grain, which they gave away as Sadaqah. The narrator has mentioned that Abdullah Ibne Mas'ood *Radhialaho anho* himself was one such Sahabi. Imaam Bukhari *Rahmatullah alaihe* has written a chapter entitled, "About the man who carried loads on his back to earn and gave the earnings away as Sadaqah." Could one find someone today who would go to the Railway station to carry loads on his back as a coolie and give away as Sadaqah the few annas (small coins) that he got for it! The Sahabah *Radhiallaho anhum* were worried about their food in the Akhirah as much as we are worried today for our food here in this life. We today would do physical labour because we have nothing to eat now, while they did physical labour thinking that they had nothing to deposit for the Akhirah! In the early days of Islam, the hypocrites used to laugh at the people who bore hardships to earn something for the sake of giving as Sadaqah. Allah *Ta'ala* has shown His displeasure with such hypocrites in the Qur'an:

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ
فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ۝

These hypocrites are among those who laugh at the Muslims who gave as Sadaqah, particularly at those who have no other means but to work (as porters) and give away (their earnings) as alms; they are reproached by these hypocrites. Allah (Himself) reproached them and has promised a suitable return for their making fun, that on the Day of Judgment they will be laughed at by multitudes) besides the painful punishment (which awaits them and it shall never be averted or decreased). (al-Taubah: 79)

The commentators have given several Traditions concerning this Ayat. It is said that the Sahabah used to work as porters at night,to spend the earnings as Sadaqah and even whatever they had at home was used for the purpose of Sadaqah. They utilised a bare minimum for their own needs under compulsion. Once, when a person approached Ali *Radhiallaho anho* for a favour, he told Hasan or Hussain *Radhiallaho anhoma* to ask his mother Fatimah *Radhiallaho anha* to give one Dirham out of the six which he had given her to keep. The son returned with the reply that he (Ali) had given those for purchasing flour. Ali *Radhiallaho anho* said that no one is sincere in his Imaan unless his faith in what Allah *Ta'ala* has promised is stronger than his belief in his worldly possessions, and told his son to ask his mother to give all the six Dirhams. Fatimah *Radhiallaho anha,* who had hesitated earlier only for the sake of reminding her husband of his original intention before giving away the money as Sadaqah, at once handed the money to her son for giving as Sadaqah, all of which Ali gave to the person Ali *Radhiallaho anho* had not moved away from the place when a man arrived there with a camel for sale. When Ali *Radhiallaho anho* asked the man the price of the camel, he said it was worth 140 Dirhams. Ali bought the camel, promising to pay the price a little later, A short while later, another man came and asked Ali about the owner of the camel. When Ali *Radhiallaho anho* said that he himself was the owner, the man asked if he wanted to sell the camel. Ali *Radhiallaho anho,* agreeing, indicated the price as 200 Dirhams. The man took the camel and paid Ali 200 Dirhams,out of which he paid the original owner 140 Dirhams and sent the remaining 60 Dirhams to his wife, Fatimah *Radhiallaho anha,* who asked him wherefrom the money came. Ali *Radhiallaho anho* replied that Allah *Ta'ala,* through Rasulullah *Sallallaho alaihe wasallam*, has promised to give ten times the reward for every single virtuous deed that is performed in this world. This is yet another example of the Sahabah's spending out of their hard-earned money. One had only six dirhams, which were meant to buy flour for the family's food, but when his strong faith in Allah made him spend the whole of that money for Allah's sake, it was repaid ten-fold as the promised return in this world.

There are many similar instances in the lives of the Sahabah *Radhiallaho anhum* who, as a result of their strong faith in Allah *Ta'ala,* gave away every bit of their possessions. The story of Abu Bakr *Radhiallaho anho* giving Sadaqah at the time of Tabook is wellknown. When Rasulullah *Sallallaho alaihe wasallam* asked for

contributions, he brought everything that he had at home. When Rasulullah *Sallallaho alaihe wasallam* asked him what he had left behind, his reply was, "Allah and His Rasul", meaning their pleasure, although, at the time of embracing Islam, Abu Bakr *Radhiallaho anho* had considerable wealth amounting to forty thousand gold coins. Muhammad Ibne Abbaad Mohallabi *Rahmatullah alaihe* has said that his father once visited the king (Caliph) Mamoon Rashid, who presented to him one hundred thousand Dirham; all of which he gave away as Sadaqah. The king came to know of this and showed his displeasure. His father told the king, "To withhold what one has is a mistrust in the One Who is the Lord we worship." That means, to hang on to what one has and not to spend it, for fear that when it is spent nothing may be available again, is a mistrust in the Lord who had given earlier. There are many examples of our earlier Divines who used to give as Sadaqah whatever they possessed. In contrast to these instances, there are several Ahadith which indicate a different approach. One of the well-known sayings of Rasulullah *Sallallaho alaihe wasallam* is:-

خَيْرُ الصَّدَقَةِ مَاكَانَ عَنْ ظَهْرِ غِنًى

"The best Sadaqah is that which does not leave its giver in want".

This subject-matter forms the content of several narrations. One instance is given in Abu Dawood, narrating on the authority of Jabir *Radhiallaho anho*, who said that, once, while he was in company with Rasulullah *Sallallaho alaihe wasallam*, a man came and presented a piece of gold, the size of an egg, saying that he had found it in a mine and that he had nothing else in his possession. Rasulullah *Sallallaho alaihe wasallam* turned his face away from him. He came round to face Rasulullah *Sallallaho alaihe wasallam* and reported the same thing, but Rasulullah *Sallallaho alaihe wasallam* again turned his face away from him. This happened several times. Finally, Rasulullah Sallallaho alaihe wasallam picked up the piece of gold and threw it away with such force that if the man had been hit, he would have been injured. Rasulullah *Sallallaho alaihe wasallam* then said, "Some people give away their entire belongings and later start begging; the best Sadaqah is the one which does not leave its giver in a state of want."

Abu Saeed Khudri Radhiallaho anho has said that once a person came to Rasullullah's Masjid, wearing clothes in poor condition. On seeing him Rasulullah *Sallallaho alaihe wasallam* asked people to give him clothes for Sadaqah. Several pieces of clothes were collected, out of which Rasulullah *Sallallaho alaihe wasallam* gave two pieces to the poor visitor. On a later occasion a similar requirement of clothes was announced by Rasulullah *Sallallaho alaihe wasallam*, on which the same poor man gave one of the two pieces as Sadaqah. Rasulullah *Sallallaho alaihe wasallam* showed his displeasure and returned the piece to him.

In another Hadith, the same situation has been mentioned where Rasulullah *Sallallaho alaihe wasallam* remarked, "The man had come to the Masjid in a very bad condition and I had thought people would do something for him on their own. Since nothing happened, I asked those present to give something as Sadaqah; some clothes were brought and I gave two peices to the needy person; he gave one piece as Sadaqah when another needy person came, but I returned his piece to him". In another Hadith, the saying of Rasulullah *Sallallaho alaihe wasallam* has been repeated that some people give all their belongings as Sadaqah and then sit back expecting other people's generosity; the best Sadaqah is when the feeling of want does not arise afterwards. Another Hadith says that no Sadaqah is valid without freedom from want. This may appear opposite to what has been said in the earlier Ahadith, but in fact it is not so, as Rasulullah *Sallallaho alaihe wasallam* has not said here anything against those but has only indicated that it is improper to give away all the belongings as Sadaqah and then expect others to give you something. However, this does not matter for those who rely far more on what Allah *Ta'ala* has in store than on their own belongings; like the instance of Ali *Radhiallaho anho* mentioned above or that of Abu Bakr *Radhiallaho anho*, which explains the case better. By all means one may go on trying to attain the level of those great personages, so as to have a similar degree of reliance on Allah *Ta'ala*, without any attachment to the world,as they did. The sincere effort to acquire anything is invariably rewarded by Allah *Ta'ala*, as is the saying مَنْ جَدَّ وَجَدَ meaning, whoever tries receives reward. Someone asked a divine how much Zakaat was to be paid from a certain amount. The reply was, "For a common Muslim, five Dirhams out of two hundred Dirhams, but for us the total amount should be given away as Sadaqah". We may mention here the remarks of Rasulullah *Sallallaho alaihe wasallam* under Sr.No.1, in the series of Ahadith

that, "If the entire mountain of Uhad becomes gold, he would not like to keep a Dirham out of it, except what was required to pay a debt". For this reason Rasûlullah *Sallallaho alaihe wasallam* once rushed to his residence after Asr Salaat and ordered the giving away as Sadaqah of the piece of gold which, by chance, had been left over; and as mentioned in Ahadith at No. 4, he felt upset during his illness because of a small amount of money that was lying in his home.

Imaam Bukhari *Rahmatullah alaihe* has mentioned in his famous book,'Sahih Bukhari', that Sadaqah is improper without freedom from want and that Sadaqah given in a state of want will not be acceptable. If one is in debt, the debt must be cleared first or, when one is needy or his family is indigent, these must be taken care of first. However, if someone is well-known for patience and fortitude and is able to ignore his own needs,like Abu Bakr *Radhiallaho anho* and the Ansaar *Radhiallaho anhum* who gave preference to Muhajireen over their own needs, such cases could be treated as exceptions. Allama Tabri *Rahmatullah alaihe* has said that the majority of Ulama allow a person to give all his property as Sadaqah, provided he is not in debt, nor feels any hardship in doing this, and either has no dependents or they are also agreeable, in which case Sadaqah will be admissible. If however any of these conditions is not satisfied, the Sadaqah is better avoided. *(Fateh).* Shah Waliullah *Rahmatullah alaihe* has said that the Hadith, saying that Sadaqah is valid only with freedom from want, indicates a feeling of freedom from want in the heart of the person who gives Sadaqah. This is in line with another saying of Rasulullah *Sallallaho alaihe wasallam* that freedom from want does not come from the excess in property but is a condition of the heart. *(Mishkaat)*

The instance of the man who wished to give a piece of gold as Sadaqah, but repeatedly said that it was all that he possessed, is an example indicating that he had some reluctance in his heart to part with the piece of gold. The writer of the Mazahir has said that it is obligatory that Sadaqah must accompany freedom from want; even when there is only a feeling of freedom from want in the heart, it would amount to complete reliance on Allah *Ta'ala*. Such was the case of Abu Bakr *Radhiallaho anho*,who had given all his belongings for the sake of Allah and,when Rasulullah *Sallallaho alaihe wasallam* asked him as to what he had left for family he replied, "Allah *Ta'ala* and His Rasul". Rasulullah appreciated this reply. If this level of freedom from want is not present, then possession of some

property remains essential. It may be deduced from all this that, in the presence of perfect trust in Allah *Ta'ala*, one may spend in Sadaqah as much as one likes. In the absence of this trust, the family's needs are to be given preference. However, one should remain mindful of this weakness and keep admonishing oneself for lack of trust in Allah *Ta'ala*, as against too much reliance on the wordly means. Insha-Allah, by repeated self-admonishment, the desired results will be obtainable.

(۲۵) عن عائشة رض قالت قال رسول الله صلى الله عليه وسلم اذا انفقت المرأة من طعام بيتها غير مفسدة كان لها اجرها بما انفقت ولزوجها اجره بما كسب وللخازن مثل ذلك لا ينقص بعضهم اجر بعض شيئا.

(متفق عليه كذا في المشكوة)

HADITH: 25

Rasulullah *Sallallaho alaihe wasallam* has said that when the wife gives something as Sadaqah out of the family's provisions, without being wasteful, she will receive a reward for that and the husband also receives a reward because he was the earner; while the person (man or woman) who made arrangements for the food also earns a reward; all three will be rewarded,without reduction in any one's share.

Note: Two subjects have come up in this Hadith. One is about spending by the wife and the other about the one who makes various arrangements for food, etc. There are many Traditions about both these subjects. One of the Traditions by the Shaikhain quotes Rasulullah *Sallallaho alaihe wasallam* as saying that, when a wife spends something without her husband's permission, she earns half the reward. *(Mishkaat).* Sa'd *Radhiallaho anho* has said that once, when Rasulullah *Sallallaho alaihe wasallam* was initiating into Islam a group of women, one tall woman stood up and said, "O Rasulullah, we the women are a burden to our fathers as well as on our children and husbands, what right do we have on their property?" The reply was, "Fresh things(the perishables)which you may eat as well as give to others." Another Hadith says that Allah *Ta'ala* will reward three persons over a morsel of bread and a handful of dates: one, the husband who is the owner of the house, two, the wife who cooked the food and three, the servant who carried the thing to the beggar at the door.

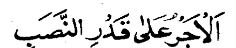
Asmaa *Radhiallaho anha*, the sister of Aishah *Radhiallaho anha*, told Rasulullah *Sallallaho alaihe wasallam* that she had nothing of her own except what her husband Zubair *Radhiallaho anho* gave her and asked if she could give out of that to someone. The reply was, "Spend well out of that and do not store any part of it, lest you are barred from receiving anything." This and several similar traditions, have already been mentioned above. In another Hadith, Rasulullah *Sallallaho alaihe wasallam* has said that, when a woman spends out of her husband's property without his permission to do so, he will receive half the reward for the Sadaqah. Correspondingly, it has already been mentioned that the wife will receive only fifty percent reward for such Sadaqaat. If carefully interpreted, there are two situations regarding the wife spending out of her husband's property. One, when the husband gifts something out of his own earnings to the wife and she spends from the gifted part, full reward for that will be her due and half the reward will also be for the husband, although he had given away the ownership of that part to his wife; the fact that he had earned it initially, is given credit due to the kindness and generosity of Allah *Ta'ala*. The other situation is that the husband does not give ownership of his earnings to his wife but gives her things for household expenditure, from which she gives something as Sadaqah; the full reward in this case will be for the husband and half for the wife, because the man is the owner while the wife suffers from the shortage in family expenses. Similarly, women have been encouraged, in the several traditions, to give as Sadaqah from the things meant for feeding the family. They should not refuse to do so on the excuse that the husband's permission is not there. In contrast to this line of advice, there are certain Traditions forbidding action in that manner.

Abu Umamah *Radhiallaho anho* has said that, on the occasion of 'Hajja-tul-Wida, Rasulullah *Sallallaho alaihe wasallam*, in his famous address, directed that no woman should spend from the property of her husband without his permission. Someone asked if food was also not to be given away as Sadaqah without permission. Rasulullah *Sallallaho alaihe wasallam* replied that food was the best of the property; even that is not to be given away without permission. This Tradition, in reality, does not contradict the previous Ahadith. All the earlier Traditions are based on common and general conditions, as well-known practices in homes that, whatever the husbands give for household routine expenditure, they do not object to anything being given as Sadaqah by the wives or for feeding a

poor person from that money. On the other hand, a husband asking questions regarding that expenditure is considered to be mean and miserly. However, in spite of this common practice, if a miserly husband does not permit this, it is improper for a woman to give anything as Sadaqah or as a gift from what she receives for household expenses. Nevertheless, she may spend on anything she likes from her own belongings. A person submitted to Rasulullah *Sallallaho alaihe wasallam* that his wife spent from what he gave her without his permission. Rasulullah *Sallallaho alaihe wasallam* replied that both he and his wife would receive reward for that. When the person said that he had forbidden her to do so, Rasulullah *Sallallaho alaihe wasallam* replied that he will have a return for his miserliness and his wife will receive a reward for her kindness. This shows that the husband's act of stopping the wife from spending such a small thing amounts to miserliness and also that the wife should not spend when her husband stops her from doing so. However, if the wife is anxious to give away Sadaqah, but is unable to give because of her husband's orders, she will be rewarded continuously for her noble intention.

Allama 'Aini *Rahmatullah alaihe* says that in such matters, the current practices vary in different towns and cities and the attitudes of husbands are also different; some approve of the wive's actions and others do not. Likewise, a difference occurs over the kind of things given away. Certain things are so ordinary that no importance is attached to their being given away, while some others are considered important by the husband. In some cases, retention of things may render them useless while in another case a certain thing remains useful for the future. According to Ibne Hajar *Rahmatullah alaihe*, the wife should not spend in a way that may lead to trouble. Some Ulama have said that it was a well-known custom in Hijaz to encourage wives to spend as Sadaqah and they had a general permission to give from the eatables to the poor, the guests, the needy neighbouring women and the beggars. The purpose of Rasulullah *Sallallaho alaihe wasallam* in the above Ahadith is to persuade the Ummah to follow the good practice of the Arabs in spending on the needy people. Consequently, it has become a general custom among the Muslim families in our country that husbands do not mind their wives giving as Sadaqah from the eatables to the poor, the needy relatives or the hungry.

The other subject in the Hadith above is about the steward (Cashier) or the caretaker, etc. Usually the persons in those positions create hinderance when the owner wishes to give something as a present to someone. It often happens, in the case of the rich and ruling people, that their stewards and cashiers cause obstructions even against the written instructions from their masters on the plea of funds not being available. That is why Rasulullah *Sallallaho alaihe wasallam* has stressed and encouraged, in a number of Ahadith that if these employees willingly and cheerfully comply with their master's instructions and orders, they will receive from Allah *Ta'ala*, through His kindness, suitable honour and rewards for their being the means for accomplishing the good deed. There are several Ahadith on this. One such Hadith says, "If a Muslim caretaker or a treasurer fully and whole-heartedly obeys his master's commands, he will be counted among the alms-givers". Another Hadith says, "If an article given as Sadaqah passes through seventy million hands, the last one will receive the same reward as the first one. For example, a king gives orders for giving Sadaqah and, if a large number of persons are involved in the arrangements, each one of them will be entitled to receive a similar reward as the king who had given the orders, although the precise extent of reward may vary. It is not necessary that the master should receive the most. In some cases, the master may be the greatest receiver, e.g. a master may give a hundred rupees to a servant for giving to a person who is present or waiting at the gate; in this case the master's share of reward will be greater. In another case, a master gives a pomegranate to a servant to be delivered to a sick man living at a distant place. The hardship in reaching there deserves more consideration than the piece of fruit: and here the servant will receive more reward than the master. Similarly, a treasurer has to make effort in collecting money and keeping it, while the master gets it effortlessly. Any amount of Sadaqah given through the treasurer will, therefore, bring more reward for the latter; as the saying is:



"The reward is in proportion to the effort and hardship".

This is a definite rule in the Shariah. But a treasurer, unless he has a general permission of his master to give, cannot give anything without the master's orders unlike the wife who can spend from the husband's property without his permission.

(٢٦) عَنِ ابْنِ عَبَّاسٍ رض مَرْفُوْعًا فِيْ حَدِيْثٍ لفظه كُلُّ مَعْرُوْفٍ صَدَقَةٌ وَالدَّالُّ عَلَى الْخَيْرِ كَفَاعِلِهٖ وَاللّٰهُ يُحِبُّ اِغَاثَةَ اللَّهْفَانِ. (كذا فى المقاصد الحسنة وبسط فى تخريجه وطرقه وذكر السيوطى فى الجامع الصغير حديث اَلدَّالُّ عَلَى الْخَيْرِ كَفَاعِلِهٖ من رواية ابن مسعود وابى مسعود وسهل بن سعد وبريدة وانس)

HADITH: 26

Rasulullah *Sallallaho alaihe wasallam* has said, "Every good deed is Sadaqah and to encourage someone to a good deed brings the same reward for the encourager as a good deed done by himself. Allah *Ta'ala* loves the help given to people in adversity.

Note: This Hadith contains three subjects:-

One, every good deed is Sadaqah. It means that for Sadaqah, spending of money is not the only way, nor is it confined to giving something. A Hadith says that there are three hundred and sixty joints in human body, and it is essential that a Sadaqah be given for each joint everyday. The Sahabah submitted that no one has the capacity to give that much Sadaqah everyday. Rasulullah *Sallallaho alaihe wasallam* replied, "Removing of spittle from the Masjid counts as Sadaqah, removing a harmful thing from the road is an act of Sadaqah; if nothing else can be done, two Raka'at of Salaat in the fore-noon (Salaat-ud-Dhuhaa) will suffice you (since every joint is engaged in Salaat)". Another Hadith says: "Everyday the sun rises, an act of Sadaqah becomes due from every person for every joint in his body. If one makes a just settlement between two persons, it amounts to Sadaqah; if one helps a man in mounting, loading or unloading his beast, it is Sadaqah; reciting 'Kalimah Tayyebah' is Sadaqah; every step taken to go for Salaat is Sadaqah; to remove a troublesome thing from the road is an act of Sadaqah". Another Hadith says, "Every one must give Sadaqah everyday for each joint in his body. Every Salaat is Sadaqah, fasting is Sadaqah, performing Hajj is Sadaqah, saying (سُبْحَانَ اللّٰهِ) (Allah be glorified) is Sadaqah, saying '(اَلْحَمْدُ لِلّٰهِ) (All praise to be Allah!) is Sadaqah, saying(اَللّٰهُ اَكْبَرُ) (Allah is Great) is Sadaqah". Another Hadith says, "Greeting everybody you meet on the way with Assalaam-o-alaikum counts as Sadaqah, enjoining what is good or forbidding what is bad counts as Sadaqah". (Abu Dawood). There are several other Ahadith from which it becomes clear that every good deed and each act of kindness ·ts as Sadaqah, provided the intention is to please Allah *Ta'ala*.

The *second* point in the Hadith is that exhorting someone to do a good deed is like doing it oneself, which earns the same reward. The point is contained in a well-known Hadith. A good many Sahabah *Radhiallaho anhum* have quoted Rasulullah *Sallallaho alaihe wasallam* as saying that the one who guides others to righteousness is like him who does the righteous deed himself. This shows how infinitely Kind, Generous and Beneficent Allah *Ta'ala* is, the Giver of all rewards! He liberally rewards even those whose acts involve but little effort. It is our misfortune that we do not take advantage of His great Generosity. A person may not be offering plenty of Nawafil himself, but if he exhorts others to do so, he will receive as much reward as the others receive who perform Nawafil on his exhortation. A man may not have enough to spend as Sadaqah, but he can persuade others to give Sadaqah and receive as much as those who spend for the cause of Allah. Similarly, one may not be able to fast or perform Hajj, or go for Jehaad, or observe his Salaat properly, but if he invites and enocurages others to perform these good deeds, he is entitled to receive the same reward as is granted to those who actually perform those deeds, after listening to his exhortation. However, if a man performs all these deeds for himself, he will receive a single reward, but if he persuades a hundred others, he will receive reward for one hundred such performances or even more, according to the number of persons he has persuaded. To crown it all, he will go on receiving, even after his death, the rewards for the actions of those who keep performing these deeds of righteousness. There is no limit to the Kindness and Favours of Allah *Ta'ala*! How fortunate are those who in their lifetime, encourage and exhort millions of people to lead a religious life! After their death, they will continue to receive a good reward, for the good actions of all those people.

Maulana Ilyas *Rahmatullah alaihe* used to say, with delight, "Some people leave behind individuals, but I am leaving behind a whole country". He meant the region of Mewat where, by virtue of his personal efforts, hundreds of thousands of people became regular and punctual observers of Salaat, thousands of them took to observing Tahajjud Salaat, and thousands learnt the Holy Qur'an by heart (became Hafiz of the Qur'an). So, he will continue to receive full reward for all the righteous deeds of all those people in Mewat. The Tablighi Jama'at initiated by him, by the Grace of Allah, is now working in all the countries of the world. Through the untiring efforts of this Jama'at, a large number of people are engaged in

religious devotions, such as Salaat, recitation from the Qur'an, etc. and the reward for the virtuous deeds of all these people will also go to every member of this Jama'at, including, of course, the Maulana himself, who used to say delightedly that he was leaving behind a whole country. After all, this life is bound to end and only that will be of use in the life after death which one earns here for the Akhirah. Therefore, every moment of this life is precious and we must earn here as much as we can for the life after death. Neither the parents nor the children left behind will care for anyone. They will just shed tears and mourn for a few days, and then forget about the deceased. The best thing, therefore, is to earn perpetual rewards.

The *third* point mentioned in the above Hadith is that Allah *Ta'ala* loves the help given to people in adversity. A Hadith says that Allah *Ta'ala* will show no mercy to those who do not show mercy to other people. Another Hadith reports Rasulullah *Sallallaho alaihe wasallam* as saying, "He who helps the women in their distress, or the poor, is like one who is engaged in Jehaad." The narrator says he thinks that Rasulullah *Sallallaho alaihe wasallam* also added, "Like one who offers Nafl Salaat the whole night without slackening, and he is like one who is always fasting without break." One Hadith says that whoever removes any suffering of a Mo'min in this life, Allah *Ta'ala* will save him from the distress of the Day of Judgment; and Allah *Ta'ala* will grant relief, both in this life and in Akhirah, to anyone who relieves someone's hardship. Whoever conceals the shortcomings of a Muslim in this life, Allah *Ta'ala* will save him from the exposure of his shortcomings both in this life and in the Akhirah. One Hadith says, "When someone fulfils the need of a Muslim brother, his reward will be like that of a person who spent his whole life in the service (worship) of Allah *Ta'ala*." Another Hadith says, "If someone places the need of a Muslim brother before a person in power, he will be helped to cross the 'Siraat' (the bridge over Jahannam) when feet will slip on it."

According to a Hadith, there are a number of men whom Allah *Ta'ala* has created for the sole purpose of meeting people's needs and helping them in difficulties; those men shall have no worries on the Day of Judgement and will have nothing to fear. Another Hadith says that whoever helps his brother in distress, Allah *Ta'ala* will keep him steady and firm when even the mountains will not be able to stay firm in their place, i.e. on the Day of Qiamah (Doomsday). One Hadith says, "If someone helps a Muslim by saying a few words

in his favour, or takes a few steps to help him in any manner, Allah *Ta'ala* bestows on him seventy three blessings, one out of which will suffice him for his well-being in this life and in the Akhirah, while the remaining seventy two will be reserved for exalting his rank and status on the Day of Judgment". Beside these, there are several Ahadith on this subject quoted by the author of Kanzul-A'maal. A Hadith maintains that the Muslims, by being kind to each other, by their close relationship with each other and being merciful to one another, are like a single human body, of which when one limb suffers, all its other parts become restless and share its suffering. For example if one of the limbs is injured, all other limbs become uneasy; if one hand gets hurt, all other limbs are restless and the whole body becomes feverish. Likewise, all the Muslims must feel disturbed over the difficulties of any one Muslim.

A Hadith says, "Rahman (Allah *Ta'ala*) shows mercy to those who are merciful to others; be merciful to those on earth, you will have the mercy of those who are in Heaven, which includes Allah *Ta'ala* and the Angels." One Hadith says that the best Muslim home is the one in which an orpahn lives and gets fair treatment, while the worst home is the one where an orphan lives and gets bad treatment. Rasulullah *Sallallaho alaihe wasallam* has said, "Whoever in my Ummah helps someone in his need to make him happy, he makes me happy and my hapiness makes Allah *Ta'ala* happy, and when Allah is happy He grants that person entry into Jannah." One Hadith says, "When someone helps an afflicted person, he becomes entitled to seventy three grades of forgiveness, one of which is enough for his salvation; the remaining seventy two will raise his rank and positions in Akhirah." A Hadith says that the whole of creation is Allah's family, and from amongst mankind He likes those most whose behaviour is good towards His family. 'The entire creation is Allah *Ta'ala's* family' is a well-known Hadith quoted by several Sahabah. The Ulama have explained that, just as a man is responsible for the provision of all needs of his family, so does Allah *Ta'ala* provide for the whole of His creation, which, for that reason, is here called the family of Allah *Ta'ala*. In this regard the Muslims do not have any special status. Muslims and non-Muslims are all alike, even the aniamls come in the same category; every species in the creation is here included in the family of Allah *Ta'ala*. Whoever metes out good treatment to the whole creation will thus become the loved one of Allah *Ta'ala*.

(٢٧) عَنْ شَدَّادِ بْنِ أَوْسٍ قَالَ سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ صَلَّى يُرَائِي فَقَدْ أَشْرَكَ وَمَنْ صَامَ يُرَائِي فَقَدْ أَشْرَكَ وَمَنْ تَصَدَّقَ يُرَائِي فَقَدْ أَشْرَكَ. (رواه احمد كذا فى المشكوٰة)

HADITH: 27

Rasulullah *Sallallaho alaihe wasallam* Says, "He who observes Salaat hypocritically (for show) attributes a partner to Allah, he who fasts hypocritically attributes a partner to Allah, and he who gives Sadaqah hypocritically attributes a partner to Allah.

Note: It means that whoever offers worship and prayers to please someone, makes him a co-sharer with Allah *Ta'ala*; that is, the persons whom the worshipper wishes to impress are made partners with Allah *Ta'ala*, for whom his prayers are meant. This is a very important subject on which this Chapter is being ended. The real object is that every prayer or worship should be purely for the pleasure of Allah *Ta'ala*; it aught not to be corrupted by hypocrisy, publicity, respectability, etc., otherwise it may turn out to be a case of good deeds gone for nought, while sins against you are established. Many Ahadith contain severe warnings and threats of grave punishment on this account.

According to a Hadith Qudsi, Allah *Ta'ala* says, "I am most unconcerned among all partners: when someone joins anyone with Me in his worship, I leave the worshipper with him; that is, he may go to that partner for the return of his prayers, for I have no concern with him." Another such Hadith says, "On the Day of Judgment, a herald will proclaim, "Whoever ascribed a partner to Allah *Ta'ala*, in any of his deeds, should seek the reward from that partner of Allah *Ta'ala*, as Allah *Ta'ala* is most unconcerned with such partnership". Abu Saeed Khudri *Radhiallaho anho* says, "Once Rasulullah *Sallallaho alaihe wasallam* came to us when we were discussing Dajjal and told us, 'Shall I tell you a thing of which one should be afraid more than Dajjal?' We submitted, 'Please do tell'! He said, 'It is the latent Shirk (associating partners with Allah *Ta'ala*)'. For example, while praying with sincerity, a person notices someone watching him and, there upon, he prolongs his Salaat". Another Sahabi *Radhiallaho anho* has reported Rasulullah *Sallallaho alaihe wasallam* as saying, "I am most afraid for you of the minor Shirk". The Sahabah *Radhiallaho anhum* enquired as to what the minor Shirk was? At this he replied

'Hypocrisy'. A Hadith says that on the day when Allah *Ta'ala* will distribute His rewards for good deeds of the good men, the hypocrites will be told to go to those for whom they had acted and see,if they have any rewards to offer them for their actions. Allah *Ta'ala* has said in the Qur'an.

فَمَنْ كَانَ يَرْجُوْا لِقَآءَ رَبِّهٖ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَّلَا يُشْرِكْ بِعِبَادَةِ رَبِّهٖٓ اَحَدًا ۝

"Whoever longs to meet his Lord (to become His beloved and favourite) must keep acting righteously and must not join anyone else with Allah Ta'ala in his prayers". (al-Kahf: 110).

Ibne Abbas Radhiallaho anho has said that someone submitted to Rasulullah *Sallallaho alaihe wasallam* that, when he started some good deed for the sake of Allah *Ta'ala*, he felt in his mind that people should see him making that effort. Rasulullah *Sallallaho alaihe wasallam* kept quiet till the above Ayat was revealed. Mujahid *Rahmatullah alaihe* has said that someone said to Rasulullah *Sallallaho alaihe wasallam* that he gave Sadaqah with the intention of pleasing Allah *Ta'ala* but he did have the feeling that people should call him a good person; thereupon the above Ayat was revealed. A Qudsi Hadith quotes Allah *Ta'ala* as saying, "If anyone does a righteous action for My pleasure but seeks to please someone else also, I reject the whole of it, for, I accept only that deed which is purely for Me." After that, Rasulullah *Sallallaho alaihe wasallam* recited the above Ayat. Another Hadith quotes Allah *Ta'ala* as saying, "I am the most Liberal in apportioning share with My partners, if someone makes another person My co-sharer in his worship for Me, I leave My share also with the co-sharer". A Hadith says that there is such a valley in Jahannam,that Jahannam itself seeks protection against it four hundred times a day, and that valley is for the hypocritical Qaaris (Qur'an reciters).

A Hadith says that Rasulullah *Sallallaho alaihe wasallam* asked the Sahabah to implore the protection of Allah *Ta'ala* from going to 'Jubb-ul-Huzn' (the well of grief in Jahannam). They asked him as to who will go into it. The reply was,"Those who act with insincerity (ostentatiously)." A Sahabi *Radhiallaho anho* says that the above Verse was revealed last of all in the Holy Qur'an. In another place in the Holy Qur'an it is said:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُبْطِلُوْا صَدَقٰتِكُمْ بِالْمَنِّ وَالْاَذٰى كَالَّذِيْ يُنْفِقُ مَالَهٗ رِئَآءَ النَّاسِ
وَلَا يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ فَمَثَلُهٗ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَاَصَابَهٗ وَابِلٌ
فَتَرَكَهٗ صَلْدًا لَا يَقْدِرُوْنَ عَلٰى شَيْءٍ مِّمَّا كَسَبُوْا وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الْكٰفِرِيْنَ ۝

"O those who believe, do not ruin your Sadaqah by reminding the poor of your favours to them or causing vexation. He is like a person who spends in charity, but as a show to the people; he neither believes in Allah nor in the Akhirah. This type of person resembles a smooth stone, which may get covered with soil (and some green growth), but all is washed away by a heavy rain. (Simi-larly, the Sadaqah of those who display their generosity, who are harsh towards the poor and who are hypocrites, shall vanish and not a particle of it will be available to them on the Day of Judgement). All the virtues and the charities given will become useless. (and their earnings will be of no avail to them)". (al-Baqarah: 264).

Hypocrisy has been reproved strongly in several places in the Holy Qur'an.

One Hadith says that on the Day of Judgment the people,whose reckoning will take place first of all, will include a martyr. He will be called and reminded of all the bounties which he received from Allah *Ta'ala* in this life and asked what acts of virtue he had performed in return for those bounties. He will submit to Allah *Ta'ala* that, to seek His pleasure, he did Jehaad till he was martyred and gave his life for His sake. The Divine answer will be, "It is a lie; you went to Jehaad, to be called a hero by the people, which they have done". (So, your aim has been achieved).The Divine verdict and order for him will be to throw him into Jahannam, which orders will be carried out by dragging him face foremost and throwing him into Jahannam.

The next person to be reckoned with will be an 'Alim (religious scholar). He will be reminded of all the Divine favours and bounties bestowed on him and questioned what the virtues were that he had done to show gratitude for it. His reply will be, "I acquired knowledge and taught knowledge to people and read the Qur'an, seeking your (Allah *Ta'ala's*) pleasure". Allah *Ta'ala's* verdict and order will be, "All of it is a lie; you did all that to be called a great 'Alim and Qaari by the people (which has been done)." He too will be thrown into Jahannam being dragged on his face.

The third person, who will have to give his account, will be a generous person, on whom Allah *Ta'ala* had bestowed his favours and bounties extensively in this life and who will be reminded of everything given to him and questioned as to what he did with them. He will submit that he did not miss any opportunity of doing good and spending for Allah *Ta'ala's* pleasure. The Divine reply will be, "It is a pure lie; you spent entirely to be called a very generous man by the people, which they did (and your aim has been achieved)." The order for him will also be, to be dragged on his face and thrown into Jahannam. In this Hadith, as well as in other Ahadith, the mention of one man implies all the people of his kind. It does not mean that only three persons will receive that punishment; rather, the three types of people will be treated in that manner; for the sake of illustration, only one individual of each type has been mentioned above.

Rasulullah *Sallallaho alaihe wasallam* has given very severe and heavy warnings to the Ummah that every action and deed must be done solely for Allah *Ta'ala*, and extreme care must be taken in this matter, so that no mixture of hypocrisy, show and publicity is allowed to creep into our affairs. But we must take care of the deceit of Shaitan who, as a strong enemy, uses many ways of hostility against his victims. Invariably, he makes a person doubt the sincerity of his actions and for that he makes him give up his very important virtuous deeds. Imaam Ghazali *Rahmatullah alaihe* has said that Shaitan's first move is to stop a person from doing a virtuous act and to create such thoughts in his mind whereby he does not even think of doing a good deed. But when a person is strong enough to oppose Shaitan in that effort, then Shaitan makes a fresh move against him, by suggesting to him that he lacked sincerity in his prayers which rendered all his hard labour useless; as such there was no use of insincere worship. By creating such doubts and suspense, Shaitan succeeds in stopping a man from doing any type of good. When this happens, his purpose is fulfilled. Therefore, one must not stop doing good deeds, because of such doubts about sincerity, but go on acting and trying to achieve sincerity through prayers to Allah *Ta'ala* that He, by His Mercy and Kindness, may grant him protection against insincerity and save his good deeds from becoming valueless.

وَمَا ذٰلِكَ عَلَى اللّٰهِ بِعَزِيْزٍ

CHAPTER - II

ON CONDEMNATION OF MISERLINESS

The Ayaat of the Qur'an and the Ahadith of Rasulullah *Sallallaho alaihe wasallam*, given in Chapter I, have made it abundantly clear that there are great and enormous virtuous gains and profits in spending in the path of Allah *Ta'ala*. Any deficiency in this will bring a corresponding heavy loss which, by itself, is deplorable. However, Allah *Ta'ala* and Rasulullah *Sallallaho alaihe wasallam* have condemned and given such warnings against miserliness and hoarding that, are in a way, a great favour of Allah *Ta'ala* on the Ummah of Rasulullah *Sallallaho aiaihe wasallam*, as these have been given with a view to saving them from this deadly disease. Both the Holy Qur'an and the Ahadtih have treated this subject in many different ways: such as persuasions to do virtuous deeds, warnings prohibiting the evil and harmful acts, etc. It is difficult to cover fully any of these aspects. However, as an example, a few Ayaat and Ahadith are given in this Chapter.

Section (a) **AYAAT:**

(١) وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ۛ وَأَحْسِنُوا ۛ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

1. **Spend your wealth for the cause of Allah, and be not cast by your own hands to ruin.** *(al-Baqarah: 195)*

Note: This Ayat has already been mentioned at No. 3 of the Ayaat in Chapter I. This Ayat considers the failure to spend for the cause of Allah *Ta'ala* as self-ruination and destruction, and has been mentioned in detail by the Sahabah *Radhiallaho anhum*. Who would want his own ruination and destruction, but how many are there who, after knowing this full well, try to save themselves from this calamity and keep away from hoarding? What can be the conclusion other than that our minds being befogged by negligence, we are bent upon causing our own ruin.

(٢) الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ ۖ وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً مِنْهُ وَفَضْلًا ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ

2. **Shaitan promises you destitution and enjoins upon you lewdness. But Allah promises you forgiveness from Himself with bounty. Allah is All-Embracing, All-Knowing.***(al-Baqarah: 268)*

Note: According to Abdullah Ibne Mas'ud *Radhiallaho anho*, Rasulullah *Sallallaho alaihe wasallam* has said that man is influenced within his mind by Shaitan and also by an angel. Shaitan's purpose is to frighten him with evil results (like spending will bring poverty) and to falsify the truth, while the angel promises blessings and confirms the truth. Whoever perceives the angel's advice should think it to be from Allah *Ta'ala* and be thankful for it; and whoever thinks the opposite,should seek the protection of Allah against Shaitan, as it is he who creates such thoughts in man's mind; and then Rasulullah *Sallallaho alaihe wasallam* recited the above Ayat in support of his contentions. The Ayat actually denotes Allah's direction that Shaitan frightens by this fear of becoming poor and incites us to indulge in obscenities, which in fact is falsifying the truth. Ibne Abbas *Radhiallaho anho* says that the above Ayat contains two things from Allah *Ta'ala* and two from Shaitan. Shaitan avows poverty and orders evil; he asks us not to spend anything but to hoard it carefully for later needs. And Allah *Ta'ala* promises forgiveness of all sins and an abundant increase in provisions.

Imaam Ghazali *Rahmatullah alaihe* says that one should not get involved in fears for the future but should trust in Allah *Ta'ala*, Who has promised to provide livelihood; and consider such fears as an evil influence of Shaitan. As has been mentioned in the above Ayat, Shaitan fosters the thought in the human mind that, if you do not hoard wealth, you would land in trouble and difficulties when you fall ill or become unfit to earn or when some other emergency arises. Through these thoughts, he keeps people involved in toil and hardships all their lives and later makes fun of them that the men, through imaginary future fears, are caught in real hardships at present in the form of constant anxiety to save for the fearful thought of an unknown future!

(٣) وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخَلُونَ بِمَآ اٰتٰىهُمُ اللّٰهُ مِنْ فَضْلِهٖ هُوَ خَيْرًا لَّهُمْ ۚ بَلْ هُوَ شَرٌّ لَّهُمْ ۚ
سَيُطَوَّقُوْنَ مَا بَخِلُوْا بِهٖ يَوْمَ الْقِيٰمَةِ ۚ وَلِلّٰهِ مِيْرَاثُ السَّمٰوٰتِ وَالْاَرْضِ ۚ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ۝

3. **And let not those who hoard up wealth that Allah has bestowed upon them of His bounty think that it is better for them. No, it is worse for them. That which they hoard will be made a collar (in the form of a snake and put round their necks)on the Day of Resurrection. Allah's is the heritage of the heaven and the earth, and Allah is Informed of what you do.** *(Aal-e-Imran: 180)*

Note: According to Bukhari, Rasulullah *Sallallaho alaihe wasallam* has said that, if a man has been given wealth by Allah *Ta'ala*, but fails to pay Zakaat on it, that wealth will,on the Day of Judgement,be turned into a bald-headed snake (extremely poisonous) with two spots under its mouth (a sign of deadly poison) and will be put round his neck.

The snake will grab both his jaws and say, "I am your hoarded wealth and the protected treasure". Then Rasulullah *Sallallaho alaihe wasallam* recited the above Ayat. This Hadith will be repeated in Chapter 5 under Ahadith at No.2. Hasan Basri *Rahmatullah alaihe* has said that the above Ayat was revealed about the Kaafirs and about those Muslims who are miserly and do not spend in the path of Allah *Ta'ala*. Ikrimah *Radhiallaho anho* has said that, when someone fails to fulfil the demands of Allah *Ta'ala* from his property, that property will become a bald-headed snake and chase the person who will be begging for protection from it.

Hajar Bin Bayan *Radhiallaho anho* has quoted Rasulullah *Sallallaho alaihe wasallam* to say that when a close blood relation approaches a relative for help from his spare wealth and the latter refuses it, due to miserliness, that wealth will become a snake to be worn by the owner of the wealth round his neck. Rasulullah *Sallallaho alaihe wasallam* then recited the above Ayat. Many Sahabah *Radhiallaho anhum* have also repeated this subject. Masrooq *Rahmatullah alaihe* says that the above Ayat refers to a person whom Allah *Ta'ala* has given wealth but who fails to fulfil his obligations to his relatives: that property will be turned into a snake which he will be made to wear round his neck. He will ask the snake, "Why are you persecuting me"? The snake will reply,"I am your property". *(Durre Manthur)*

Imaam Razi *Rahmatullah alaihe* writes in his Tafseer 'Kabeer' that the preceding Ayaat exhort us to participate in Jehaad personally. This Ayat contains exhortation to spend money in the path of Allah and warns those who do not spend for the cause of Allah,that their wealth will become a bald snake, which would be hung round their necks. After a detailed discussion of the topic, the Imaam *Rahmatullah alaihe* says, "This Ayat does not apply to the cases of Supererogatory spending (Nafl Sadaqaat). It applies to cases of failure in obligatory spending, which falls in several categories: first, spending on oneself and the dependents in the household; second,paying Zakaat and the third, spending money at the time when the Muslims are invaded by non-Mulims to destroy their life and property: the rich must give to the defenders as much as needed, which will in fact mean protection of their own life and property; fourth,to help a person in distress till he is out of danger. All these payments are obligatory .

(٤) إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ۝ الَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ
مَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ ۗ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا ۝

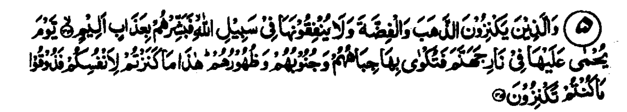
4. **Lo! Allah loves not such as are proud and boastful, who hoard their wealth and enjoin avarice to others, and hide that which Allah has bestowed upon them of His bounty. For disbelievers We prepare a shameful doom.** *(An-Nisaa: 36-37)*

Note: Teaching miserliness may be by verbal encouragement or by setting a personal example for others; this subject has been treated in many Ahadith to the effect that whoever adopts a wrong course suffers for his own sins as well as of those who follow his example; there will be no reduction in the punishment to the followers for their own sin. This subject has already been discussed earlier in detail. In the explanation of "Mukhtaalan-Fakhoora", Mujahid *Rahmatullah alaihe* has been quoted to have said that anyone who keeps counting the things gifted to him by Allah *Ta'ala*, and does not offer thanks to Him, is a proud person. Abu Saeed Khudri *Radhiallaho anho* has quoted Rasulullah *Sallallaho alaihe wasallam* as saying that, on the Day of Judgement when Allah *Ta'ala* will collect His entire creation in one place, the fire of Jahannam will advance furiously, flames over flames, towards the people and the angels appointed on it would like to halt it, but it will

say, "I swear by my Lord, let me get hold of my companions or else I will swallow all of these people". The angels will ask who are they? It will reply, "Every proud person and tyrant". After that, it will pick up with its tongue, one by one, every cruel and arrogant person and devour him, like an animal eating grass. It will withdraw after that, but return soon after, with the same fury and demand the conceited and the persons thankless to Allah *Ta'ala*, picking them up one by one and swallowing them. In the third turn, it will come and deal with all those who were arrogant and strutted proudly in life. Thereafter the reckoning of the remaining people will commence.

Jaabir bin Sulaim. (Hujaimi) *Radhiallaho anho* says that once, he came to visit Rasulallah *Sallallaho alaihe wasallam* and met him in a street of Madinah. He asked him about the wearing of the 'Izaar' (lower garment), to which he replied, "It should be worn halfway down to the calf, but if you dislike that, you may wear it a little lower, and if you do not like it even that high, you can wear it still lower, till it comes down to a point just above your ankles. If even that is not to your liking, there is no further scope, as Allah does not like those who are proud and boastful (and trailing of lower garment or wearing it lower than the ankles is a sign of pride)". He then asked about the acts of kindness and Rasulullah *Sallallaho alaihe wasallam* replied, "Do not consider any act of kindness too small or insignificant, nor delay it, be it a piece of string or a shoe-lace (that you give to someone), or a bucket of water (that you fill for someone) or to remove a harmful object from the road or to speak to someone with a smile or pay Salaam to a wayfarer, or to show affection to a person in distress; all are good acts of beneficence. If someone talks about a vice which you may have, you should suppress his vice that you may know of ; the concealment of his vice will bring you reward and its disclosure will be a sin. When you intend to do something, and you will not regret its becoming known to people, go ahead and do it. And if there be something you wish to do but are afraid of people knowing it, do not do it (as that is the sign of its being a vice)".

Abdullah Bin Abbas *Radhiallah anho* says that Kardam Ibne Yazid and others used to come to the Ansaar and advise them not to spend too much, as they feared that all their possessions might get exhausted and they might become destitute. They advised them to keep back something for meeting any unforeseen eventuality. The above Ayat was revealed as condemenation of such persons. *(Durre Manthur)*



5. They who hoard up gold and silver and do not spend it in the way of Allah, unto them give tidings (O, Muhammad) of a painful doom. On that Day when it will (all) be heated in the fire of Jahannam, and their foreheads and flanks and their backs will be branded therewith (and it will be said unto them).Here is what you hoarded for yourselves. Now taste of what you used to hoard . *(al-Taubah: 34-35)*

Note: The Ulama have said that the mention of forehead, etc., means that all the parts of the body will be branded. Another Hadith confirms this interpretation, saying that face to foot, all will be branded. Some of the Ulama have said that there is mention of only three limbs in the Ayat because these are very sensitive to pain, while others have said that these three parts have been mentioned because, when a person meets an indigent person, he turns his face and shoulder away from him and walks off with the back towards the poor man; hence the painful suffering promised for these three particular parts. There are other reasons toc. The above Ayat mentions branding with the heated gold and silver, while the Ayat at No. 3 above mentions the property turning into a snake and chasing its owner. Both these punishments are appropriate in their respective fields, which will be clear in Hadith No. 2 of Chapter V. In the above Ayat according to Abdullah Ibne Abbas *Radhiallaho anho* and several Sahabah, the hoarded wealth means that particular property from which Zakaat has not been paid, while that from which Zakaat has been paid is not considered hoarded wealth. Ibne Umar *Radhiallaho anho* however, has said that this order was revealed before the order for paying Zakaat; thereafter, Allah *Ta'ala* made Zakaat, when properly paid, the source of purification of the rest of the property.

Thauban *Radhiallaho anho* has said that, at the time when the above Ayat was revealed, we were accompanying Rasulullah *Sallallaho alaihe wasallam* on a journey. Some of the Sahabah *Radhiallaho anhum* submitted, "O Rasulullah, when this is the fearful reult of collecting gold and silver, what then is the best wealth to be

hoarded as a treasure?". The reply was, "The tongue which remains busy in Zikr of Allah, the heart full of thanks to Allah *Ta'ala* and a pious wife who helps in preparing for the Akhirah". Umar *Radhiallaho anho* has been quoted to say that, when the above Ayat was revealed, he went to Rasulullah *Sallallaho alaihe wasallam* and submitted that the Ayat weighed heavily on the minds of the Sahabah *Radhiallaho anhum.* Rasulullah *Sallallaho alaihe wasallam* said that Zakaat had been made obligatory for the very purpose of making the remaining property pure and fit for inheritance, and the best thing to be treasured is the devoted wife who causes pleasure when seen, obeys orders instantly and takes full care of herself and the husband's property when the latter is away (on travels). In reply to a question from Abu Bakr *Radhiallaho anho* as to what was the best thing to be treasured, Rasulullah *Sallallaho alaihe wasallam* said, "The tongue in rememberance of Allah, the heart filled with thanks to Allah *Ta'ala* and a pious wife who helps in virtuous deeds". Abu Zarr and Abu Umamah *Radhiallaho anhoma* have quoted Rasulullah *Sallallaho alaihe wasallam* as saying that whoever has a Dinaar (gold coin), a Dirham (silver coin) or a piece of gold or silver and does not spend it in the path of Allah, this money (unless it is kept back for paying a debt) will be taken as a treasure and will cause him to be branded on the Day of Judgment. Similarly, any one who leaves behind, after his death any amount of hoarded silver or gold, will be branded with it on the Day of Judgment,even if,later he is sent to Jahannham or forgiven

Ali *Radhiallaho anho* quotes Rasulullah *Sallallaho alaihe wasallam* as saying that Allah *Ta'ala* has made obligatory on the properties,of the rich Muslims, as much as would suffice for the needs of the poor. The poor suffer from hunger and want of clothing because the rich do not give away what is due on their property. Beware! Allah *Ta'ala* will demand an explanation from the rich about it or punish them severely". *(Durre Manthur).* There is a commentary on this Hadith given in 'Kanz-ul-Ummal'. And it has been narrated in another Hadith, on the authority of Abu Hurairah *Radhiallaho anho,* "If in the knowledge of Allah *Ta'ala*, Zakaat were not sufficient for the poor, He would enjoin something more to be paid, apart from Zakaat". Therefore, the hunger of the poor is a consequence of the rich people's sin of withholding Zakaat, or not paying it in full. (Kanz). Bilal *Radhiallaho anho* has quoted Rasulullah *Sallallaho alaihe wasallam as* saying,"Meet Allah *Ta'ala* in a state of poverty and not in riches". When asked how is that to be, the

reply was, "When you get something, do not hide it and do not refuse a needy person". On the query as to how that was possible, the reply was,"If that cannot be, then Jahannam is the end". Abu Zarr Ghifari *Radhiallaho anho* is one of those whose belief was that money was not a thing to be kept. He thought that one Dirham was one branding and two Dirhams were two brandings. We have already narrated quite a few stories about him in the foregoing pages.

Once Habib Ibne Salmah *Rahmatullah alaihe*, the governer of Syria, sent three hundred Dinaars (gold coins) as a gift to Abu Zarr *Radhiallaho anho*, with the request that he should spend the money on his own needs. But Abu Zarr *Radhiallaho anho* declined to accept the money saying, "Can't you think of anyone other than me, who is more liable to be deceived into a mistrust of Allah *Ta'ala* (i.e. keeping so much money in one's possession is a sign of heedlessness towards Allah *Ta'ala*)." Truely, it is a deception to be unafraid of Allah's punishments. There are many Ayaat to that effect in the Holy Qur'an; for example:

وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغَرُورُ

"Let not the deceiver deceive you with regard to Allah Ta'ala". (al-Faatir: 5)

The Ayat has been re-quoted below at Sr. No. 38 in Chapter six, with many more Ayaat about this world and the Akhirah. Abu Zarr *Radhiallaho anho* then added, "I need but a little shelter to protect myself against the sun, three milch goats whose milk should suffice for our family, and a slave-woman good enough to take care of me and my family. And I feel afraid (of Allah *Ta'ala*) to keep anything that exceeds my bare necessities". Abu Zarr *Radhiallaho anho* is also reported to have said, "On the Day of Resurrection, the one who possessed two Dirhams will be detained longer (for Reckoning) than the person who possessed one Dirham". *(Durre Manthur)*

Abdullah Ibne Saamit *Radhiallaho anho* says, "I was once sitting in company with Abu Zarr *Radhiallaho anho*, when a man brought for him his daily allowance from the Baitul Maal (Public Treasury). He sent his slave-woman to the market who bought for him the things he needed for the day. After this, he was left with seven Dirhams. He told her to get small change for the money so that he might distribute it among the poor. I asked him to keep it, for he

might want it for entertaining his guests or for any other need that might arise. Abu Zarr *Radhiallaho anho* said that Rasulullah *Sallallaho alaihe wasallam* had told him once, "It is an established fact that whosoever hoards some gold or silver is like one keeping a spark of the fire of Jahannam in his possession, until he spends it for the cause of Allah." *(Targheeb).*

Shaddad *Rahmatullah alaihe* says that Abu Zarr *Radhiallaho anho* would listen to Rasulullah *Sallallaho alaihe wasallam* giving a strict commandment regarding a matter and then go to his lonely resort in the forest (where he was living). Sometimes, the commandments were made lenient afterwards (as a concession to the weaker natures) but he did not know of it, and, therefore, stuck to the same strict commandment. *(Durre Manthur).* It is true that Abu Zarr *Radhiallaho anho* held extremely stern views concerning money matters; undoubtedly perfect asceticim consists in adhering to his views, and our spiritual leaders lived up to the same high standards of renunciation. But it is not worthwhile imposing these high standards on everybody; nor does, as a rule, failure to comply with them, lead one to Jahannam. Fortunate are those who can be stern and austere in these matters, of their own sweet accord, with the special aid and favour from Allah *Subhanahu Ta'ala*. May Allah grant this humble author, who regards himself to be a mere worldling, something of the fine qualities possessed by the great ascetics of those times.

وَاِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ .

"Truly, Allah is Able to do all things".

(٦) وَمَا مَنَعَهُمْ اَنْ تُقْبَلَ مِنْهُمْ نَفَقٰتُهُمْ اِلَّآ اَنَّهُمْ كَفَرُوْا بِاللّٰهِ وَبِرَسُوْلِهٖ وَلَا يَاْتُوْنَ الصَّلٰوةَ اِلَّا وَهُمْ كُسَالٰى وَلَا يُنْفِقُوْنَ اِلَّا وَهُمْ كٰرِهُوْنَ ۝ فَلَا تُعْجِبْكَ اَمْوَالُهُمْ وَلَآ اَوْلَادُهُمْ ؕ اِنَّمَا يُرِيْدُ اللّٰهُ لِيُعَذِّبَهُمْ بِهَا فِى الْحَيٰوةِ الدُّنْيَا وَتَزْهَقَ اَنْفُسُهُمْ وَهُمْ كٰفِرُوْنَ ۝

6. **"And nothing prevents their contributions to be accepted from them, save that they have disbelieved in Allah and His Rasul and that they come not to worship save as idlers, and pay not (their contribution) save reluctantly. So, let not their riches nor their children please you (O Muhammad). Allah thereby intends but to punish them in the life of the world and that their souls shall pass away while they are disbelievers.** *(at-Taubah: 54-55)*

Note: Beside faithlessness, carelessly offered Salaat and reluctance in giving Sadaqah have been mentioned as causes of non-acceptance of alms. The subject of Salaat has been dealt with in detail in the book 'The Virtues of Salaat'. Rasulullah *Sallallaho alaihe wasallam* has said about Salaat, that he who does not offer Salaat has no place in Islam. In fact, there is no Deen without Salaat, which is as important for the Deen as the head is for the body. Rasulullah *Sallallaho alaihe wasallam* has further said that the Salaat offered with utmost humility and supplication ascends to the heavens as a luminous object, with good wishes for the concerned person's welfare and prosperity, whereas the Salaat carelessly offered assumes a black ugly shape, curses the person concerned: "May Allah ruin you as you have ruined me," and is thrown like a dirty rag on his face. Another Hadith says that the very first deed taken up for reckoning on the Day of Judgment will be the Salaat. If it is reckoned as satisfactory, all the remaining deeds will become acceptable, and if Salaat is rejected, nothing else will be acceptable.

The next thing mentioned in the above Ayat is the reluctantly given Sadaqah, which will be rejected. In case of Zakaat, only the obligation will be taken as fulfilled. In various narrations about Zakaat, Rasulullah *Sallallaho alaihe wasallam* has said that Zakaat must be given cheerfully, which beside fulfillment of obligation, will bring numerous blessings and rewards. In another Hadith in Abu Dawood, Rasulullah *Sallallaho alaihe wasallam* has stated,

طَيِّبَةً بِهَا نَفْسُهُ ترغيب   رَافِدَةً عَلَيْهِ كُلَّ عَامٍ ابوداؤد

"Whosoever gives with the intention of receiving a good return will certainly receive it, while the one who does not give, shall be made to pay". Some versions add 'with penalties' after 'to pay'.

Ja'far Ibne Muhammad *Rahmatullah alaihe* has narrated that once he went to see Khalifah Abu Ja'far Mansoor and there he saw a descendent of Zubair *Radhiallaho anho* who had come to request the Khalifah for some help. The Khalifah ordered something to be given to him, but the person complained of this being too little, at which, the Khalifah lost his temper. On seeing this, Ja'far *Rahmatullah alaihe* said that he had been informed through his ancestors that Rasulullah *Sallallaho alaihe wasallam* has said that anything given cheerfully, brings blessings both to the giver and the receiver. On hearing this Hadith the Khalifah Mansoor said, "By Allah I was not happy while giving it to that person, but now I feel very glad". Thereafter, Ja'far *Rahmatullah alaihe* turned to the Zubairy and said that he had also received a Hadith through his ancestors that, if

a person thought a small gift to be too little, Allah *Ta'ala* would deprive him of receiving any bigger one. The Zubairy replied, "By Allah I had thought of the sum given to me to be too little but, after hearing the Hadith, this same sum has grown big in my eyes". Sufyan Ibne Oyeniyah *Rahamtullah alaihe,* who has related this story, says that he met that Zubairy later and asked him how much he had received from the Khalifah. He said that it was a small amount but, eventually with Allah's blessing, it earned a profit of fifty thousand.

Sufyan *Rahmatullah alaihe* has further said that Ja'far *Rahmatullah alaihe* was from the 'Ahl-al-Bait' (a descendant of Rasulullah *Sallallaho alaihe wasallam)* and anyone from among them was a source of general benefit like the rain. In the above instance, by quoting two different Ahadith, Ja'far *Rahmatullah alaihe* benefited both the parties, making them happy. One may envy the rulers of that time, for accepting willingly and cheerfully the words of Rasulullah *Sallallaho alaihe wasallam.* This was because of the spiritual environment that prevailed in those days.

The next thing in the above Ayat pertains to one's property, and descendants becoming a source of chastisement in this life. The children become a source of trouble and grief for the parents due to illness, sufferings and death. Muslims also suffer from such happenings but, because any type of suffering in this life turns into a blessing and reward in the Akhirah for them, these no longer appear as a punishment but a cause of ultimate comfort and happiness in Akhirah. As for the faithless, who will have no reward in Akhirah for the troubles in this life, all their sufferings are nothing but a punishment. Ibne Zaid *Rahmatullah alaihe* has said that punishment in this life means all sorts of troubles and calamities which people have to undergo. For the unbelievers, it is a punishment, while the Muslims derive blessings therefrom.

(٧) وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ۝ إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ ۚ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ۝

7. **And let not your hand be chained to your neck, nor open it with a complete opening, lest you sit down rebuked, denuded. Lo! Allah enlarges the provision for whom He will, and straitens (it for whom He will). Lo! He was ever Knower, Seer of His slaves.**
(Bani Israel: 29-30)

Note: At this place in the Qur'an, detailed warnings have been given in respect of requisite standards in social obligations. In this particular Verse, there is warning against miserliness and extravagance and also an encouragement to be moderate and to adopt a middle course in giving Sadaqah. Certain narrations say that someone solicited Rasulullah *Sallallaho alaihe wasallam* to give him something, but when he replied that he had nothing to give, the man siad, "Give me the shirt that you are wearing". Rasulullah *Sallallaho alaihe wasallam* was kind enough to give it to him. Thereupon this Verse was revealed. وَلَوْ بَسَطَ اللّٰهُ الرِّزْقَ لِعِبَادِهٖ

Ibne Abbas *Radhiallaho anho* has said that the above Verse pertains to domestic expenses, in which a middle course be adopted, avoiding miserliness and extravagance. Rasulullah *Sallallaho alaihe wasallam* has also mentioned several times that whosoever adopts moderation will not become poor. The last part of the Ayat rejects the foolish naive idea that all are entitled to equality in provisions of life. It is entirely in the hands of Allah to enlarge provisions or restrict them, on whosoever and as He wills. He is the best Judge of matters concerning His slaves and knows their expediencies. Hasan *Radhiallaho anho* has said that Allah *Ta'ala* is fully aware of the circumstances prevailing upon His slaves and knows what is advisable for each. He gives to whom he wills affluence and sends hardship on those for whom He wills poverty. It is given at another place in the Qur'an:

وَلَوْ بَسَطَ اللّٰهُ الرِّزْقَ لِعِبَادِهٖ لَبَغَوْا فِى الْاَرْضِ وَلٰكِنْ يُّنَزِّلُ بِقَدَرٍ مَّا يَشَآءُ ۭ اِنَّهٗ بِعِبَادِهٖ خَبِيْرٌۢ بَصِيْرٌ ﴿۲۷﴾

"And if Allah were to enlarge the provision for His slaves, they would surely rebel in the earth, but He sends down by measure as He wills. Lo!. He is Informed, a Seer of His bondsmen". (ash-Shuraa; 27)

This particular Verse indicates that an overall affluence for mankind will cause all-round arrogance and disturbances. As a matter of experience it may well be seen that, if Allah *Ta'ala* be so gracious as to make everyone rich, human administration would become impossible, as all and sundry will behave as independent masters and there will be no one willing to work for anyone else. Ibne Zaid *Rahmatullah alaihe* has said that, whenever in Arabia production became plentiful, people indulged in killing and imprisoning each other, but when a famine occured all these evils would

disappear. Ali *Radhiallaho anho* and a number of other Sahabah *Radhiallaho anhum* have said that the Ayat وَلَوْ بَسَطَ اللّٰهُ الرِّزْقَ was revealed when the Sahabah of the Suffah *Radhiallaho anhum* wished to obtain some worldly benefits. Qatadah *Rahmatullah alaihe,* in his interpretation of the Ayat, has said, "The best sustenance is that which does not make one arrogant, nor does one get overwhelmed with it". We were told that the worst fear of Rasulullah *Sallallaho alaihe wasallam* about his Ummah was that they would become infatuated with worldly splendour! Someone asked Rasulullah *Sallallaho alaihe wasallam* whether the lawfully earned money could become a source of evil, whereupon this particular Ayat was revealed.

In a Hadith Qudsi, Rasulullah *Sallallaho alaihe wasallam* has reported Allah Ta'ala as saying, "Whosoever behaves disrespectfully towards a friend of Mine (a wali) is like one waging war against Me and I become as wrathful,while protecting My friends, as a furious lion (when attacking its prey)". Rasulullah *Sallallaho alaihe wasallam* said, "No one can attain nearness to Allah *Ta'ala* more readily than by fulfilment of obligatory matters. Secondary (in importance in this regard) are the optional prayers (Nawafil) whereby a person can also come close to Allah *Ta'ala* (the more he offers these, the nearer he approaches Him till he earns love from Allah *Ta'ala).* At that state, Allah *Ta'ala* assumes control of his eyes, ears and hands and becomes his constant Helper. Allah *Ta'ala* responds when he cries to Him; when he asks for something, He meets his demands." Allah further says, "I never hesitate when I will to do something, except when the soul of My mo'min slave is to be taken as, for some reason, he does not wish to die; and I do not want to go against his wishes; whereas death is a must. Some of my slaves are keen to offer special type of prayers but I do not let them do so, for it may lead to vanity; some of them are such,who can have sound faith only when in good health, if I destine sickness for them, they are adversely affected; there are others who can maintain their faith only in sickness, if I order health for them, they may go astray. I give orders befitting the affairs of My slaves,because I know all that is in their minds".

This Hadith is immensely important, as it concerns pre-ordained matters. It, however, does not mean that we are not required to help a poor or sick person. If that were so, all the Ayaat of the Qur'an and the Ahadith about Sadaqaat and alms would become irrelevent, so would the Ahadith regarding treatment of the sick. Rather, destiny

will continue to operate, against which it is impossible for doctors and health organizations to stop the occurrence of disease, or for a state to completely end poverty. By all means, people must continue to help others, to show sympathy, and give treatment to the sick, according to available means, as we are all entrusted with these missions. Every effort in this regard by anyone is worthy of reward, according to one's contribution, both from worldly and religious points of view. Despite all such efforts, if the sick do not get well and the poor are not relieved of poverty, they must not be dismayed, but should think that Allah *Ta'ala* has willed it so and that it is bound to be good for them. We have no power to act against destiny, but we must continue to make increased efforts to help, to sympathise, to give good treatment and to succour the needy, the poor and the sick.

وَاللّٰهُ الْمُوَفِّقُ لِمَا يُحِبُّ وَيَرْضٰى

"And Allah aids His men to behave as He wills".

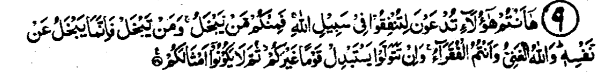
(٨) وَابْتَغِ فِيمَآ اٰتٰكَ اللّٰهُ الدَّارَ الْاٰخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَاَحْسِنْ كَمَآ اَحْسَنَ اللّٰهُ اِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْاَرْضِ اِنَّ اللّٰهَ لَا يُحِبُّ الْمُفْسِدِينَ

8. **Whatever Allah *Ta'ala* grants you, seek also therefrom, for Akhirah, and do not forget your share in this life, (which has to be for the Akhirah), be kind (to people) as Allah has been Kind to you; refrain from making trouble in the earth (by disobeying Allah and violating human rights); certainly Allah dislikes the trouble-makers.** *(al-Qasas: 77)*

Note: The Holy Qur'an gives this as a warning, from the believers to Qaroon (Korah). The complete story is given on non-payment of Zakaat by Qaroon in Chapter 5 under Ayat No. 3. Suddi *Rahmatulah alaihe* has said that the phrase of 'seeking for Akhirah' means gaining nearness to Allah *Ta'ala* by giving Sadaqah and by helping one's kith and kin. Ibne Abbas *Radhiallaho anho* has said that, 'not to forget your share in this life' means, not to ignore working for the pleasure of Allah *Ta'ala*. Mujahid *Rehmatullah alaihe* has said that offering prayers to Allah *Ta'ala*, is a part of this life, for which we shall get a reward in the Akhirah. Hasan Basri *Rahmatullah alaihe* has said that it means keeping sufficient amount for one's need and

spending the rest for the Akhirah. One Hadith says that one may keep a years requirement and should spend the rest. To forget about the share of one's Akhirah is an extreme cruelty to oneself.

Rasulullah *Sallallaho alaihe wasallam* has said that on the Day of Judgement a person will be brought before Allah *Ta'ala*, like a little lamb (infirm and weak). He will stand before his Lord, Who will demand what he had done with the wealth and property that Allah had bestowed upon him. The man will submit, "My Lord, I collected a lot of wealth and increased it very much from what I originally had, but I have left it behind. If you send me back in that world, I shall bring everything here". He will be asked to show what he had sent here to be treasured for this Day. His reply will be the same, that he had accumulated enormously but had left it behind; that he would bring everything if sent back to that life. Ultimately, in the absence of any accumulation for the Akhirah, he will be sent to Jahannam. All these sayings and reminders by Allah *Ta'ala* and His Rasul *Sallallaho alaihe wasallam*, are matters for serious consideration and are to be acted upon most carefully and not to be read cursorily or ignored. This life is meant to be a preparation for the Akhirah, of which we must take full advantage and earn as much as we can, otherwise life will pass away like a dream. May Allah *Ta'ala* give all of us the ability to accomplish what is required of us; Ameen.



9. Take heed, you are the people who are called to spend in the path of Allah, yet among you there are some who hoard. And as for him who hoards, he hoards only from his soul. And Allah is the Rich, and you are the poor. And if you turn away, He will exchange you for some other folk, and they will not be the likes of you. *(Muhammad: 38)*

Note: It is obvious that there is no personal interest of Allah *Ta'ala* in the Sadaqah that we give. All the virtues and benefits that He and His Rasul *Sallallaho alaihe wasallam* have stated, to encourage us, are for our gain only. Many benefits of Sadaqaat, both from the religious and the wordly point of view, have been dealt with in Chapter one. When a Ruler, who is also the Creator and the Lord, requires someone to do something, without any personal interest,

the total gain in this is that of the one who is being told and if he disregards that, to him must come maximum retribution.

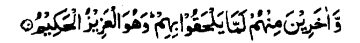
One Hadith says that many people receive plenty of bounties from Allah *Ta'ala,* meant for benefitting other people. So long as they keep on giving to others,they retain them. If and when they go wrong, Allah *Ta'ala* deprives them of those bounties and grants them to others. These favours, which Allah Ta'ala grants are not confined to riches, but include honourable position, respectability and influence, all of which suffer the same fate. Certain Ahadith say that, when the above Ayat, saying, 'If you turn away from obedience of Allah *Ta'ala,* He will bring another people in your place', was revealed, some Sahabah asked Rasulullah *Sallallaho alaihe wasallam* as to who will those people be, who will replace them in the event of their disobedience. Rasulullah *Sallallaho alaihe wasallam* put his hand on the shoulders of Salman Farsi *Radhiallah anho* and said, "He and his people". He then swore by Allah and said, "If Islam were placed on the distant stars, some people of Faris (Persia) would have attained to it". (The subject is contained in several Ahadith). It shows that Allah Ta'ala has blessed them with such keen zeal for Deen and knowledge that they would reach to the stars, if that could help them to attain it. Mishkat has quoted this narration from Tirmizi. In another narration Rasulullah *Sallallaho alaihe wasallam* has been quoted to have put greater trust in non-Arab people, (Ajami) from Persia and Turkistan, than in his own people, or that he trusted Ajamies, or some of them, more than some of the Arabs.

This is obviously because some people among the Ajam acquired such a distinction that they stood very high, except for the status of Sahabi. The virtues and distinctions of Salman Farsi *Radhiallaho anho,* to which he was indeed entitled, have been mentioned in Ahadith. He suffered great hardships for the true Deen, searching for it in country after country. He had a long life of 250 years according to authentic sources . (Some have put it at 350 years, and some have even exceeded that; so much so that they say that he lived in the time of Isaa *Alaihissalam* who lived 600 years before Rasulullah *Sallallaho alaihe wasallam).* Salman *Radhiallaho anho* came to know about the coming of Rasulullah *Sallallaho alaihe wasallam* from the old Scriptures and he left his home in search of him. He made enquiries from monks and religious scholars of that time, who gave him the good news that the time of the coming of Rasulullah *Sallallaho alaihe wasallam* was quite close and they explained to

him various signs about his appearance. Salman *Radhiallaho anho* was one of the princes of Persia. He travelled far and vide from one country to another, looking for those signs. Someone arrested him and sold him as his slave. He was sold several times in that way, as he himself told people. It is narrated in Bukhari that more than ten masters bought and sold him. Finally a Jew from Madinah bought him at about the time when Rasulullah *Sallallaho alaihe wasallam* migrated to that city. He met Rasulullah *Sallallaho alaihe wasallam* and indentified him by the signs that he had heard about him. He was satisfied and became a Muslim. He got himself freed from the Jew's slavery by paying ransom-money.

Rasulullah *Sallallaho alaihe wasallam* has said that Allah *Ta'ala* loved four persons and Salman is one of them. (This does not mean that Allah *Ta'ala* loves no one else). Ali *Radhiallaho anho* has said that Allah *Ta'ala* gave seven elite to every Rasul *Alaihissalam*, meaning, a Jama'at of great souls who looked after the spiritual and worldly affairs of the Rasul and were his helpers. Rasulullah *Sallallaho alaihe wasallam* said that he had been given fourteen such divines. When someone asked Ali *Radhiallaho anho* as to who they were, he replied, "My self, my two sons Hasan and Husain, Ja'far, Hamzah, Abu Bakr, Umar, Mus'ab bin Umair, Bilal, Salman, Ammaar, Abdullah Ibne Mas'ood, Abu Zarr Ghifari and Miqdad *Radhiallaho anhum*". They had a special position among the Sahabah in various important religious matters.

It is mentioned in Bukhari that, when the Ayat of Surah Jum'ah meaning:



Along with others of them who have not yet joined them,

(Referring to the learned divines of the non-Arab regions with particular reference to the East) was revealed, the Sahabah asked Rasulullah *Sallallaho alaihe wasallam* as to who those people were. Rasulullah *Sallallaho alaihe wasallam* remained silent, but the Sahabah repeated their question three times. Rasulullah then put his hand on the shoulder of Salman *Radhiallaho anho* and said that if Deen were placed on stars high in the sky, some of his people would reach there to get it. Another Hadith says the same thing

about the people of Faris (Persia). Allama Suyuti *Rahmatullah alaihe,* who is one of the confirmed leaders of the Shafi'ee creed, says that this Hadith fits appropriately as a prediction of the religious accomplishments of Imaam Abu Hanifah *Rahmatullah alaihe*.

(١٠) مَا أَصَابَ مِن مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَن نَّبْرَأَهَا
إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ۝ لِّكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ
فَخُورٍ ۝ الَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ۝

10. Naught of disaster befalls on the earth or in yourselves but it is in a Book (Lohe Mahfooz) before We bring it into being .... Lo! that is easy for Allah-That you grieve not for the sake of that which has escaped you, nor yet exult because of that which has been given to you. Allah loves not all prideful boasters, who hoard and who enjoin upon the people avarice; and whosoever turns away, still, Allah is the Absolute, the Owner of Praise. *(al-Hadeed: 22-24)*

Note: To grieve over a calamity is natural, but grief must not stop one from participating in religious or worldly activities. To know that certain things are bound to take place, despite any effort to stop them, minimises the sorrow over the loss or damage, as against something which may happen all of a sudden. For that reason, the warning contained in the Ayaat refers to all events of life and death, happiness and sorrow or any type of calamity. Allah *Ta'ala* says that all these things have been preordained by Him, therefore it is no use taking pride over good happenings or grieving over any loss. The Ayat mentions two words (Mukhtaal and Fakhoor), which together mean a prideful boaster. The pride is usualy over personal accomplishment and the boasting is on something that is received from outside, like rank or wealth. Qaza'h *Rahmatullah alaihe* says that he saw Abdullah Ibne Umar *Radhiallaho anho* dressed in coarse clothes, so he took for him a suit made of a material from Khurasan and requested him to put it on for his pleasure. Abdullah Ibne Umar replied that he was afraid of suffering from pride and boastfulness (مُخْتَالًا فَخُورًا) if he wore those clothes!

(١١) هُمُ الَّذِينَ يَقُولُونَ لَا تُنفِقُوا عَلَىٰ مَنْ عِندَ رَسُولِ اللَّهِ حَتَّىٰ يَنفَضُّوا وَلِلَّهِ خَزَائِنُ السَّمَاوَاتِ
وَالْأَرْضِ وَلَٰكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ ۝

11. **They it is who say: Spend not on behalf of those (who dwell) with Rasulullah that they may disperse (and go away from you); with Allah's are the treasures of the heavens and the earth, but the hypocrites do not comprehend.** *(al-Munafiqoon: 7)*

Note: Various Ahadith have coverd this subject: that Abdullah bin Ubayyi the leader of Hypocrites, and his progeny, told people not to give any aid to those who were close to Rasulullah *Sallallaho alaihe wasallam* so that they might become disheartened and desert him. Thereupon, the above Ayat was revealed. It is an absolute truth and a common experience that whenever an individual or some people, due to malice and bad intentions, stopped aid to sincere religious workers, Allah *Ta'ala* by His Grace and Kindness opened a new avenue; so every one of us should have faith that Allah *Ta'ala* has the sole control over the provisions for human life and no other power however strong can interfere. On the other hand, all those who hinder or stop any help to religious requirements should be prepared to give an explanation for that to Allah *Ta'ala* on the Day of Judgement, when no false excuses will work,nor will a pleader be of any avail. Let it be known that evading help in such matters by concocted excuses will only result in one's ruining one's own fate in Akhirah; to obstruct religious requirements or to stop others from helping them, because of some personal hatred and for fulfilling wrong worldly-ends, will result in one's own disaster rather than bring any harm to others.

Rasulullah *Sallallaho alaihe wasallam* has said that, when someone evades helping a Muslim brother at the time when he is being villified and dishonoured, Allah *Ta'ala* remains unconcerned about the evader when he himself is badly in need of help by anyone. *(Mishkaat)*. The practice of Rasulullah *Sallallaho alaihe wasallam* in any situation is a guideline for the Ummah. It is obligatory on every one of us to try to find out in everything the way he acted and we must, sincerely and to the best of our ability, follow him. He, as a rule, did not hesitate to help even his enemies. There are several examples of that in the books of Ahadith and history.

Abdullah bin Ubayyi, who was the leader of the hypocrites, did not miss any oportunity to cause injury and trouble to Rasulullah *Sallallaho alaihe wasallam*. It is said about him that, during the journey in which the above Ayat was revealed, he told his people

(hypocrites) that they were a respectable class and that, after reaching Madinah, they would drive the despicable band out of the city (meaning the Muhajireen). In spite of this, when he fell ill a few days after his return from the journey, he told his son, who was a devout Muslim, to go to Rasulullah *Sallallaho alaihe wasallam* and request him to come to see him, hoping that Rasulullah would agree to the request of the son. The son went and made the request, to which Rasulullah *Sallallaho alaihe wasallam* readily agreed and accompanied the son to his home. When Abdullah saw Rasulullah he started crying. Rasulullah *Sallallaho alaihe wasallam* told him, "O enemy of Allah, are you afraid?" He said, "I have not called you to rebuke me, but I have called you to have mercy on me!". At this, the eyes of Rasulullah *Sallallaho alaihe wasallam* were filled with tears and he asked him what he wanted. He said, "I am about to die; when that happens, kindly be present when I am being washed after death, grant your own clothing for shrouding me, accompany my bier to the grave and kindly lead my funeral-prayers." Rasulullah *Sallallaho alaihe wasallam* agreed graciously to all his requests. Thereupon, the Ayat was revealed:- وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِ إِنَّهُمْ كَفَرُوا
بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ ۝

In this Ayat, Allah *Ta'ala* forbade Rasulullah *Sallallaho alaihe wasallam* to lead the funeral-prayers of the hypocrites. The nobility of Rasulullah is shown by the treatment given to his deadly enemies who were all the time bent upon villifying and defaming him.

Could we give that type of treatment to our enemies? Rasulullah *Sallallaho alaihe wasallam* was an embodiment of mercy for the entire mankind. On seeing the misery of his deadly foe, his eyes filled with tears and he fullfilled his wishes, which due to his lack of faith were of no use to him. For the future, Allah *Ta'ala* forbade Rasulullah to show such extreme kindness.

(١٢) إِنَّا بَلَوْنَاهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ ۝ وَلَا يَسْتَثْنُونَ ۝
فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ ۝ فَأَصْبَحَتْ كَالصَّرِيمِ ۝ فَتَنَادَوْا مُصْبِحِينَ ۝ أَنِ
اغْدُوا عَلَىٰ حَرْثِكُمْ إِن كُنتُمْ صَارِمِينَ ۝ فَانطَلَقُوا وَهُمْ يَتَخَافَتُونَ ۝ أَن لَّا يَدْخُلَنَّهَا الْيَوْمَ
عَلَيْكُم مِّسْكِينٌ ۝ وَغَدَوْا عَلَىٰ حَرْدٍ قَادِرِينَ ۝ فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُّونَ ۝ بَلْ نَحْنُ مَحْرُومُونَ ۝
قَالَ أَوْسَطُهُمْ أَلَمْ أَقُل لَّكُمْ لَوْلَا تُسَبِّحُونَ ۝ قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ ۝ فَأَقْبَلَ بَعْضُهُمْ
عَلَىٰ بَعْضٍ يَتَلَاوَمُونَ ۝ قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا طَاغِينَ ۝ عَسَىٰ رَبُّنَا أَن يُبْدِلَنَا خَيْرًا مِّنْهَا إِنَّا إِلَىٰ رَبِّنَا
رَاغِبُونَ ۝ كَذَٰلِكَ الْعَذَابُ وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ۝

12. **We have tried them (Makkans) as We tried the owners of the garden when they vowed they would pluck its fruit next morning; and made no exception (for the will of Allah). Then a visitation came upon it while they slept; and in the morning it was as if plucked. And they cried out to one another in the morning, saying, 'Run early to your field if you wish to pluck (the fruit)'. So they went off, saying to one another in low tones, 'No needy person shall enter it today against you.' They went early, being sure (to reap the whole themselves). But when they saw it, they said, 'We are at the wrong place' (but when they realised they said), 'Nay, we are in misfortune.' The best among them said: Did I not tell you (not to be ill-thinkers; to give to the poor brings blessings). Why do you not glorify Allah? They said: 'Glorified be our Lord! (Assuredly) we have been wrong-doers'. Then some of them blamed each other. (Later they said) 'Alas for us! We were all outrageous. It may be that our Lord will give us better than this in place thereof. We beseech our Lord (for his forgiveness'). Such was the punishment. And verily the punishment of the Akhirah is greater, if they did but know".** *(al-Qalam: 17-33)*

Note: The story contained in these Ayaat is a severe admonition to the people who make a vow of not helping the poor and needy, of not a penny or a piece of bread to be given to them, thinking they do not deserve any help and it is useless to give alms to them. Such people lose their possessions all of a sudden in this manner. Some among them, being good hearted, do not like that attitude. But, out of regard others' feelings, they join with them. They shall not escape the calamity, which befalls all of them alike.

Abdullah Ibne Abbas *Radhiallaho anho* has said that the above incident happened to a certain people of Habshah (Ethiopia). Their father had a very big garden, from which he used to give Sadaqah to the beggars. When he died, his children said that the old man was a fool, as he gave away almost everything to other people. So they made a vow and said that they would bring the whole harvest from the garden to their homes and not give anything to the beggars. Qatadah *Rahmatullah alaihe* said that the previous owner of the

garden, the old man, as a rule, kept back as much as he needed for a year and spent what remained as Sadaqah. His sons tried to stop him from doing that, but he did not listen to them. After his death the sons did what has been described in these Ayaat; they intended to keep everything for themselves and not to give anything to the poor. Sa'eed Ibne Jubair *Rahmatullah alaihe* has said that the garden was in Yemen, at a place called 'Zarwan', about six miles outside the famous city of San'aa. Mujahid *Rahmatullah alaihe* has said that it was a vineyard. Ibne Juraij *Rahmatullah alaihe* has said that the calamity that fell on that garden was a fire, which came out of a valley in Jahannam and spread over the whole garden.

Abdullah Ibne Mas'ud *Radhiallaho anho* has quoted Rasulullah *Sallallaho alaihe wasallam* as saying, "Guard yourselves against sins. A man commits such sins as would create evil effects, causing loss of a part of his knowledge (loss of memory), so that he is unable to remember what has been learnt; some sins lead to failure to observe Tahajjud Salaat (at night) and, owing to some other sins, one is deprived of the income he was destined to receive." Then Rasulullah *Sallallaho alaihe wasallam* recited the Ayat:



And a visitation came upon it from thy Lord............

And said that these people were deprived of the harvest of their garden because of their sin." Allah *Ta'ala* says in another place in the Qur'an: وَمَآ أَصَابَكُم مِّن مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَن كَثِيرٍ

The calamity that befalls you is due to your own actions; (it does not follow every bad action), most of which are overlooked and for-given by Allah Ta'ala. (ash-Shuraa: 30)

Ali *Radhiallaho anho* says that he was told by Rasulullah *Sallallaho alaihe wasallam*, "O Ali, I explain to you this Ayat: "whatever you suffer from, be it an ailment, a worldly loss in this life, or a calamity, all are the results of your own doings". This subject has been fully dealt with in another publication of the author called (*al-I'tidaal*), which may be consulted.

(١٣) وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيَهْ ۝ وَلَمْ أَدْرِ مَا حِسَابِيَهْ ۝
يَا لَيْتَهَا كَانَتِ الْقَاضِيَةَ ۝ مَا أَغْنَىٰ عَنِّي مَالِيَهْ ۝ هَلَكَ عَنِّي سُلْطَانِيَهْ ۝ خُذُوهُ فَغُلُّوهُ ۝ ثُمَّ الْجَحِيمَ
صَلُّوهُ ۝ ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ۝ إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ۝
وَلَا يَحُضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ ۝ فَلَيْسَ لَهُ الْيَوْمَ هَاهُنَا حَمِيمٌ ۝ وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ ۝ لَا
يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ۝

13. But as for him who is given his record in his left hand, he will say: Oh, would that I had not been given my book and knew not what my reckoning was! Oh, would that it had been death! My wealth has not availed me, my power has gone from me. (It will be said): Take him and fetter him and then expose him to hell-fire, and then insert him in a chain whereof the length is seventy cubits. Lo! he used not to believe in Allah, the Tremendous and urged not the feeding of the destitute. Therefore, he has no friend here this day, nor any food save filth, which none but sinners eat. *(al-Haaqah: 25-37)*

Note: The word' Ghisleen' (filth) in the second last Ayat given above, is commonly translated as 'Filthy fluid' collected from the washing of wounds, etc. Ibne Abbas *Radhiallaho anho* says that the pus and blood which oozes from the wounds is called Ghisleen. Abu Sa'eed Khudri *Radhiallaho anho* has quoted Rasulullah *Sallallaho alaihe wasallam* as saying that, if a pail full of Ghisleen is thrown on to this earth, its stench will make everything rotten and foul-smelling. Nauf Shami *Rahmatullah alaihe* has said that the chain will be seventy yards long, each yard will be of seventy measures, each of which will be as long as the distance between Makkah and Kufah. Ibne Abbas *Radhiallaho anho* and some other interpreters of the Holy Qur'an have said, "The chain whereof the length is seventy cubits will be entered into their bodies at their posterior and taken out from their noses; then it will be bound together and wrapped upon them tightly". The Ayat under reference describes the wrath of Allah befalling those who discourage others to feed the poor. Therefore one should always encourage one's friends, relatives and all acquiantances to help the poor and the needy, as urging others to spend is bound to reduce miserliness in oneself.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

(١٤) وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةِۙ الَّذِىْ جَمَعَ مَالًا وَّعَدَّدَهٗۙ يَحْسَبُ اَنَّ مَالَهٗٓ اَخْلَدَهٗۚ كَلَّا لَيُنْۢبَذَنَّ فِى الْحُطَمَةِۖ وَمَآ اَدْرٰىكَ مَا الْحُطَمَةُۗ نَارُ اللّٰهِ الْمُوْقَدَةُۙ الَّتِىْ تَطَّلِعُ عَلَى الْاَفْـِٕدَةِۗ اِنَّهَا عَلَيْهِمْ مُّؤْصَدَةٌۙ فِىْ عَمَدٍ مُّمَدَّدَةٍ

In the name of Allah, the Benificient, the Merciful

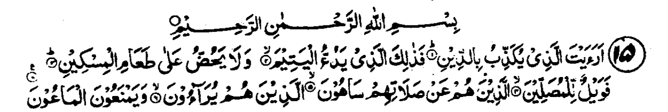
14. **Woe unto every slandering traducer who has gathered wealth (of this world) and keeps counting it. He thinks that his wealth will render him immortal. Nay, but verily he will be flung into the Consuming one (Hellfire) Ah! what will convey to you what the Consuming one is! (It is) the Fire of Allah, kindled, which leaps up over the hearts (of men). Lo! It is closed in upon them, in outstretched columns.** *(al-Humazah: 1-9)*

Note: There are various explanations by different Ulama of 'humazah and lumazah', the words in the first Ayat here. Ibne Abbas *Radhiallaho anho* and Mujahid *Rahmatullah alaihe* have said, "Humazah means one who taunts, whereas 'Lumazah' means back-biter". Ibne-e-Juraij *Rahmatullah alaihe* has said, "Humazah is a taunting indication by hand, face and eyes, whichever is used, while Lumazah is done by words of mouth."

Once Rasulullah *Sallallaho alaihe wasallam* described some events of his Ascension (Mi'raaj) and said that he saw a group of men whose bodies were being cut up with scissors. When he asked Jibra'il *Alaihissalaam* as to who those people were, he replied, "They are those who used to adorn themselves for committing adultery". Then he saw a well from which a stinking smell came out and he heard shrieks coming out of the well. He asked Jibra'il *Alaihissalaam* about that, who replied that these were those women who used to beautify themselves (for adultery) and do other wrong things. He then saw some men and women hung up by their breasts and enquired about them. Jibra'il *Alaihissalaam* told him that they were those who used to do back-biting and reproached and taunted others.

May Allah *Ta'ala* save us from these evils, as they involve terrible punishments. The above Surah censures the evils of miserliness and greed by saying that one amasses wealth due to miserliness and satisfies his greed by counting it over and over again, to

make sure that it has not become less. He loves his wealth and enjoys counting it. This bad habit leads one to become arrogant and boastful, which creates in him the evils of back-biting and taunting. That is why the Surah opens with admonition against these vices and severely censures such evil habits. It is a pity that everyone these days is a victim of the mania that wealth will save him from disasters and calamities, as though death will not come to the rich. That is why a severe warning has been administered here. Events, in general, support the truth that, when a calamity befalls someone, all his wealth and property is of no avail; rather, the excess of wealth attracts adversities. Someone may think of poisoning a rich person or murdering him. Robbery, theft and other such mishaps always remain a worry for the wealthy. Above all, the relatives, even wife and children, eagerly await the time when the rich old man will die, so that the wealth falls into their hands.



In the name of Allah, the Benificient, the Merciful

15. Have you observed the person who belies religion? (particularly the Day of Judgement). He is the one who repels the orphan, and urges not the feeding of the needy. Ah! Woe unto the worshippers who are heedless of their prayers. They would be seen (at worship) yet refuse small kindnesses. *(al-Maa'un: 1-7).*

Note: Ibne Abbas *Radhiallaho anho* has said that repelling the orphan implies denying him his legitimate rights. Qatadah *Rahmat-ullah alaihe* says that it means being unjust to him, which happens because of having no faith in Akhirah. Whoever believes in Akhirah and the process of retribution, will never be unkind and harsh to anyone nor will he accumulate wealth, but will prefer spending it liberally.

He believes that by investing ten rupees today in that business, he will surely get return of one thousand tomorrow, all lawfully earned; he will certainly not hesitate to take that step. Ibne Abbas *Radhiallaho anho* has said that the worshippers, mentioned in this Surah, are the hypocrites who prayed in the presence of people for

show. Their abandoning prayers means delaying the prayers deliberately, thus misssing often the proper time.

The Ulama have given several explanations of the word (مَاعُون) Maa'oon. Some have said that it means Zakaat, while others have interpreted it as things of common use. Abdullah Ibne Mas'ud has said that in the days of Rasulullah *Sallallaho alaihe wasallam* they applied this term to those things which people used to borrow from each other and returned them after use: such were the acts of mutual help by lending things like axe, cooking-pot, bucket, scales, etc. Abu Hurairah *Radhiallaho anho* has also repeated the same items by quoting Rasulullah *Sallallaho alaihe wasallam* . When someone asked Ikrimah *Radhiallaho anho* the meaning of Ma'oon, he said that essentially it stands for Zakaat and its lowest forms are lending things like a sieve, a pail, a needle, etc. *(Durre Manthur)*. This Surah contains several warnings. It includes special warning about the orphans: ill treating an orphan is among the causes for one's punishment and damnation in Akhirah. Many people take over as guardians of orphans simply for the sake of mis-appropriating their property, but when the orphans,or some others on their behalf, raise a demand, they rebuke them. For such people, there can be no doubt about future punishment and damnation. This is apparently the reason for the revelation of this Surah. There are many Ayaat in the Qur'an containing warnings on ill-treatment of orphans.

The author has given reference to twenty such Ayaat. The gist of those Ayaat is to impress on people the utmost importance of giving good treatment to the orphans, which includes working for the improvement of their lot and being their sincere well-wisher. One is required to take care of their property, to be kind to them and to do everything possible for their well-being and happiness. If an orphan girl is taken in marriage, her dower (Mahr) must not be reduced because there is no one to plead for her: this is one of the admonitions given in Ahadith. Rasulullah *Sallallaho alaihe wasallam* has said that whosoever, undertakes to look after an orphan, will be as close as to him in Jannah as the two fingers, which he demonstrated by putting together two fingers: his middle and the forefinger. This means a close neighbourhood of Rasulullah *Sallallaho alaihe wasallam*, a very great honour indeed! An Hadith says that when someone affectionately pats the head of an orphan to seek the pleasure of Alah *Ta'ala*, he will receive as many blessings as the number of the hair which come under his hand. If a person does a good turn to an or-

phan boy or girl, he too will be a neighbour of Rasulullah *Sallallaho alaihe wasallam* in Jannah in the manner described above.

(Durre Manthur)

Another Hadith says that, on the Day of Resurrection, some people will rise from their graves with fire blazing in their mouths. When someone asked Rasulullah *Sallallaho alaihe wasallam* about them, he, in reply, recited an Ayat from Surah *(an-Nisa)*:

إِنَّ الَّذِيْنَ يَأْكُلُوْنَ أَمْوَالَ الْيَتٰمٰى......

The people who unlawfully grab the property of the orphans and swallow it! they fill their stomachs with fire. (an-Nisa: 10)

On the night of the Ascension *(Mi'raaj)*, Rasulullah *Sallallaho alaihe wasallam* saw some people with lips as large as those of a camel and the angels tearing up their lips and thrusting burning stones into their mouths, so that the fire went down their throats and came out of their backs. They were yelling and lamenting painfully. Rasulullah *Sallallaho alaihe wasallam* enquired about them from Jibra'il *Alaihissalaam*, who told him that they were people who had eaten up the property of orphans unlawfully and now they were being fed with fire.

One Hadith says that there are four types of people who will never enter Jannah, nor will they ever taste any delicacy therefrom. First those who are habitual wine-drinkers; secondly, the usurers, thirdly those who usurp the property of orphans; fourthly those who are disobedient to their parents. Shah Abdul Aziz *Rahmatullah alaihe* has mentioned in the Tafseer that there are two ways of being kind to orphans. The one, which is obligatory on the guardians, is to take care of their property by investing it in business or agriculture, so that it earns profit to suffice for their living expenses and other common needs like education and proper up-bringing. The second type is obligatory for the common people, which includes avoiding all types of harm to orphans, treating them kindly, seating them closer to oneself in gatherings, showing affection by patting their heads and taking the small ones in the lap, like one's own children to show them paternal love. Allah *Ta'ala* has ordered all men to treat orphans like their own children so that the pre-ordained handicap suffered by them, through the loss of their father, may be compensated by the loving care of thousands of men in place of the paternal love. So an orphan has a relationship under the religious law, whereas normal relatives have a customary kinship.

The other subject contained in the Ayat concerns the warning for discouraging others to feed the poor, which is the worst form of miserliness; not only do such persons refrain from spending their own money on the poor, but they cannot tolerate others spending on them. The Holy Qur'an contains a number of Ayaat encouraging the feeding of the poor people. Surah Fajr says:

كَلَّا بَل لَّا تُكْرِمُونَ الْيَتِيمَ وَلَا تَحَاضُّونَ عَلَىٰ طَعَامِ الْمِسْكِينِ

You do not honour the orphan nor do you encourage others to feed the poor. (al-Fajr)

The other point mentioned in the above Surah is the stopping of Ma'oon, which has been discussed earlier in this commentary Shah Abdul Aziz *Rahmatullah alaihe* has said in his writings that Surah Ma'oon has been so named to indicate the importance of the small acts of kindness, which, if not practised, become a cause of Divine displeasure and estrangement. Obviously, violation of laws concerning our major obligations to Allah *Ta'ala* and to the people must be feared most.

AYAAT ON WARNING AGAINST MISERLINESS AND HOARDING

Thus far, a few Ayaat of the Holy Qur'an have been mentioned and discussed on the subject of miserliness. Some more are given here; thereafter some Ahadith on the same subject are discussed, in order to bring out how extremely dangerous is the practice of miserliness and amassing of wealth:-

(۱) وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ

1. **And be good to parents and to kindred and to orphans and the needy.** (*al-Baqarah: 83*)

(۲) وَآتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ

2. **And giveth his wealth, for love of Him, to kinsfolk and to orphans and the needy.** (*al-Baqarah: 177*)

(۳) قُلْ مَا أَنفَقْتُم مِّنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ

3. **Say: That which ye spend for good (must go) to parents and near kindred and orphans.** *(al-Baqarah: 215)*

(۴) ويسئلونك عن اليتمى قل إصلاح لهم خير

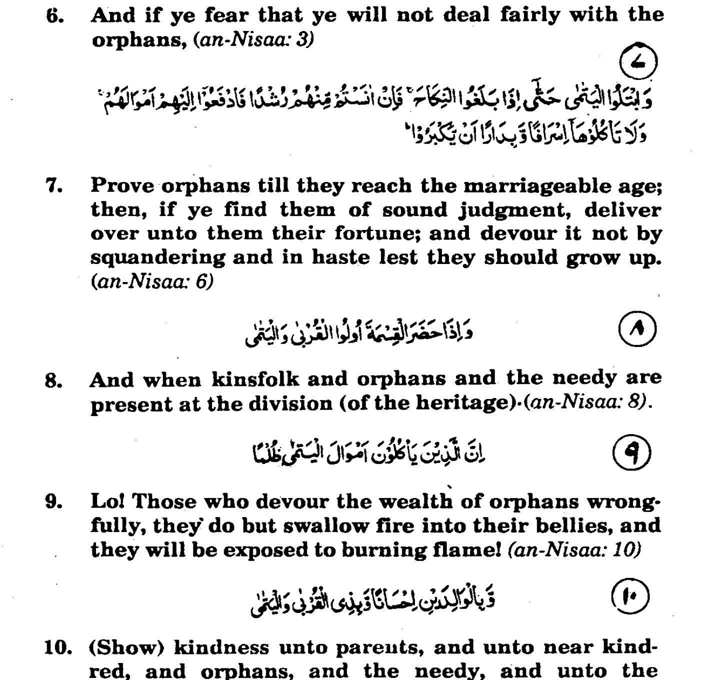
4. **And they question thee concerning orphans. Say: to improve their lot is best.** *(al-Baqarah: 220)*

(۵) واتوا اليتمى أموالهم

5. **Give unto orphans their wealth.** *(an-Nisaa: 2)*

(۶) وإن خفتم ألا تقسطوا في اليتمى

6. **And if ye fear that ye will not deal fairly with the orphans,** *(an-Nisaa: 3)*



(۷) وابتلوا اليتمى حتى إذا بلغوا النكاح فإن آنستم منهم رشدا فادفعوا إليهم أموالهم ولا تأكلوها إسرافا وبدارا أن يكبروا

7. **Prove orphans till they reach the marriageable age; then, if ye find them of sound judgment, deliver over unto them their fortune; and devour it not by squandering and in haste lest they should grow up.** *(an-Nisaa: 6)*

(۸) وإذا حضر القسمة أولوا القربى واليتمى

8. **And when kinsfolk and orphans and the needy are present at the division (of the heritage).** *(an-Nisaa: 8)*.

(۹) إن الذين يأكلون أموال اليتمى ظلما

9. **Lo! Those who devour the wealth of orphans wrongfully, they do but swallow fire into their bellies, and they will be exposed to burning flame!** *(an-Nisaa: 10)*

(۱۰) وبالوالدين إحسانا وبذي القربى واليتمى

10. **(Show) kindness unto parents, and unto near kindred, and orphans, and the needy, and unto the**

neighbour who is of kin (unto you) and the neighbour who is not of kin, and the fellow-traveller and the wayfarer and (the slaves) whom your right hands possess. Lo! Allah loveth not such as are proud and boastful. *(an-Nisaa: 36)*

(١١) وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى النِّسَاءِ

11. **And the Scripture which hath been recited unto you (giveth decree), concerning female orphans unto whom ye give not that which is ordained for them though ye desire to marry them, and (concerning) the weak among children, and that ye should deal justly with orphans. Whatever good ye do, Lo! Allah is ever Aware of it.** *(an-Nisaa: 127)*

(١٢) وَأَنْ تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ

12. **'And that ye should deal justly with orphans'.** *(an-Nisaa: 127).*

(١٣) وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ

13. **And approach not the wealth of the orphan save with that which is better.** *(al-An'aam:152).*

(١٤) وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ

14. **And approach not the wealth of the orphan save with that which is better.** *(Bani-Israel: 34)*

(١٥) وَمَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ

15. **That which Allah giveth as spoil unto His Rasul from the people of the townships, it is for Allah and His Rasul and for the near of kin and the orphans and the needy and the wayfarer, that it becomes not a commodity between the rich among you. And whatsoever the Rasul giveth you, take it. And whatsoever he forbiddeth, abstain (from it). And keep your duty to Allah. Lo! Allah is stern in reprisal.** *(al-Ḥashr: 7)*

(۱۶) وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا

16. And feed with food the needy wretch, the orphan and the prisoner, for love of Him. *(ad-Dahr: 8)*

(۱۷) كَلَّا بَل لَّا تُكْرِمُونَ الْيَتِيمَ وَلَا تَحَاضُّونَ عَلَىٰ طَعَامِ الْمِسْكِينِ

17. Nay, but ye (for your part) honour not the orphan. *(al-Fajr: 17)*

(۱۸) أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ يَتِيمًا ذَا مَقْرَبَةٍ

18. And to feed in the day of hunger. And orphan near of kin. *(al-Balad: 14, 15)*

(۱۹) أَلَمْ يَجِدْكَ يَتِيمًا

19. Did He not find thee an orphan . *(ad-Dhuhaa: 6)*

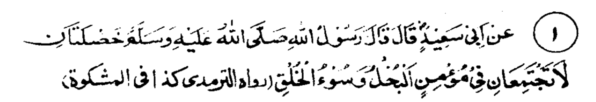
(۲۰) فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ

20. Therefore the orphan oppress not. *(ad-Dhuhaa: 9)*



Sec (b)

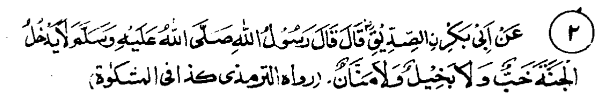
AHADITH REGARDING THE EVILS OF MISERLINESS



1. **Rasulullah** ***Sallallaho alaihe wasallam*** **has said that two habits cannot be found in a Mo'min, one miserliness, two, bad temper.**

Note: This Hadith means that miserliness and bad temper cannot be found in a Mo'min, as these are clearly against the dignity of a Mo'min, who will always be worried about his Imaan (Faith), lest he is deprived of it by doing something wrong; just as a virtue attracts another virute, in the same way a vice begets another vice. Another Hadith says more definitely that Shuh (a high degree of miserliness) cannot co-exist with Imaan, just as water and fire cannot remain together; the one is bound to overpower the other. If water is more powerful, fire will be exitinguished; otherwise the water will be evaporated by the fire. Similarly, the two habits mentioned in the above Hadith are opposed to Imaan and, if Imaan and these two co-exist in someone, then by and by one is bound to finish the other. An Hadith says that there is no Friend of Allah but is endowed by providence with generosity and affability.

Another Hadith says that generosity is a permanent habit of a Friend of Allah. And this is obvious, for if anyone has a love for and connection with Allah *Ta'ala,* he will automatically long to spend on His Creation, as it is an obligation in love to look after the dear ones of the Beloved. So, when Allah's Creation is referred to as "His dependants", His friend will certainly love to spend on them; and whosoever has strong ties with the Creator, will naturally do more for such dependants. If, on the other hand, the so-called friend of Allah does not wish to spend on "His dependants" or those who are close to Him, clearly the claim of friendship with Allah is false.



2. Abu Bakr *Radhiallaho anho* has quoted Rasulullah *Sallallaho alaihe wasallam* to say that a deceitful person will not enter Jannah, nor will the miser or the one who boasts of the favours done by him.

Note: The Ulama have said that no one having the above-mentioned qualities will enter Jannah. If however, a Momin happens to have these bad qualities in him, in the first place he may be afforded an opportunity by Allah *Ta'ala*, while in this world, to seek Divine forgiveness or else he will be put in Jahannam till he is purified of his sins and, then only, he will enter Jannah. To go to Jahannam, even for a short while,is not to be taken lightly, as the ordinary fire which is unbearable stands no comparison to the fire of Jahannam. Rasulullah *Sallallaho alaihe wasallam* has said that the intensity of the heat in the fire here is a seventieth part of the fire of Jahannam. The Sahabah submitted that the fire here inflicts a very painful injury. Thereupon Rasulullah *Sallallaho alaihe wasallam* said that the other is sixty-nine times hotter.

Another Hadith says that the person suffering the lightest punishment will be made to wear a pair of shoes prepared from the fire of Jahannam, which will make his brain boil like a pot on the fire. Another Hadith says that Allah *Ta'ala* has prepared the Jannat-e-Aden (a special part of Jannah) with His Own Blessed Hands and adorned it. He then ordered the angels to make canals flow therein and suspend fruits in it. When Allah *Ta'ala* viewed its excellent embellishment, He proclaimed, "By My Honour, by My Glory and by My Grandeur on the high Throne, no miser shall enter here."

(٣) عن ابي ذر قال انتهيت الى النبي صلى الله عليه وسلم وهو جالس في ظل الكعبة فلما راني قال هم الاخسرون ورب الكعبة فقلت فداك ابي وامي من هم قال هم الاكثرون مالا الا من قال هكذا وهكذا وهكذا من بين يديه ومن خلفه وعن يمينه وعن شماله وقليل ما هم. (متفق عليه كذا في المشكوة)

3. Abu Zarr *Radhiallaho anho* has said: Once I visited Rasulullah *Sallallaho alaihe wasallam*, who was sitting in the shade of the Holy Ka'bah. When he saw me, he said, 'By the Lord (Allah) of the Ka'bah, those people

are the losers. I submitted, 'which people'? He replied, "The rich, except those of them who spend on their right and on their left, in their front and behind their backs, but such of them are rare". *(Mishkaat).*

Note: Abu Zarr *Radhiallah anho* was one of the most ascetic Sahabah, as has been mentioned earlier in this book. On seeing him, what Rasulullah *Sallallaho alaihe wasallam* said was in reality for Abu Zarr's consolation that he, being a pious but poor person, may not feel dejected at any time about his poverty. The truth is that property and riches in excess are not things to be coveted: these may be a source of damage and loss, as these may lead to heedlessness towards Allah *Ta'ala*. It is often seen that people seldom turn towards Allah *Ta'ala* and seek His help without becoming needy. Those rich are exceptional who are gifted by Allah *Ta'ala* with a natural urge to extend their generous hand to the needy all around. For them, their wealth is a blessing. But, as Rasulullah *Sallallaho alaihe wasallam* has said, this type is rare. More often than not, the abundance of wealth has in its wake sin, debauchery, vagrancy, extravagant living. To spend on wrong occasions or for fame and show are the easy direction of wasteful expenditure of wealth. For example, on marriages and other ceremonies, hundreds of thousands of rupees are spent lavishly, whereas lack of funds will be the plea for not spending on the needy and hungry to please Allah.

An Hadith says that those who are rich (in this life) will have the least assets in the Hereafter, except the ones who earn honestly and spend freely in charity. Truly, wealth is a source of honour and grace for those who spend it freely in good cause, while for those who keep collecting and counting it, it is a fore-runner of calamities and ultimate ruin and a waste by itself. Wealth is lacking in grace, as it will not bring any worldly or religious benefit to its owner unless it is separated from him.

(٤) عَنْ اَبِیْ هُرَیْرَةَ رَضِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اَلسَّخِیُّ قَرِیْبٌ مِّنَ اللّٰهِ قَرِیْبٌ مِّنَ الْجَنَّةِ قَرِیْبٌ مِّنَ النَّاسِ بَعِیْدٌ مِّنَ النَّارِ وَالْبَخِیْلُ بَعِیْدٌ مِّنَ اللّٰهِ بَعِیْدٌ مِّنَ الْجَنَّةِ بَعِیْدٌ مِّنَ النَّاسِ قَرِیْبٌ مِّنَ النَّارِ وَلَجَاهِلٌ سَخِیٌّ اَحَبُّ اِلَی اللّٰهِ مِنْ عَابِدٍ بَخِیْلٍ (رواه الترمذی کذا فی المشکوٰة)

4. **Rasulullah** *Sallallaho alaihe wasallam* **has said, "A generous person is close to Allah, close to Jannah and close to people, but far away from Jahannam; whereas a miser is far away from Allah, far from Jannah and far from people but he is close to Jahannam. An ignorant but generous person is certainly dearer to Allah than a pious miser."**

Note: It means that a person may be offering prayers in plenty and lengthy Nawafil, while (compared to him) another person does not offer many prayers and Nawafil, but excels in generosity and, so, is dearer to Allah *Ta'ala*. 'Fraidh' of course are obligatory for everyone, whether he is generous or not.

Imaam Ghazali has quoted that once, when the Prophet Yahya Bin Zakariyya *Alaihissalaam* asked Shaitan to say whom he loved most and for whom was his worst hatred, Shaitan replied that he most loved a miser Mo'min and extremely hated an immoral but generous person. Yahya *Alaihissallam* wanted to know how was that? He explained that he had no anxiety for a miser, as his stinginess would be enough to take him to Jahannam, whereas an immoral person's generosity is a permanent worry for him (the Shaitan) as Allah *Ta'ala* may overlook all his sins due to his generosity. This means that, if at any time Allah *Ta'ala* is pleased with the generosity of the impious person, Divine Compassion and Forgiveness may wash out all his sins and misbehaviours. In that event,Shaitan's life-long effort to make him a sinner will be rendered ineffectual.

One Hadith says that a person is generous due to his good expectations from Allah *Ta'ala*, while a miser is lacking in this. Good expectations mean that One Who granted him a favour in the first place will continue to be kind in future as well. Such a person is close to Allah *Ta'ala*, while a miser has no faith in the limitless treasures of Allah *Ta'ala* Who has created all the means of income and Who has the Power to suspend the fruitfulness of those means. A merchant may sit at his shop endlessly, without having anyone to buy his goods and the farmer may till the land but get no produce: when all is the being granted by Him, it is foolish to have doubts as to wherefrom things will come. In spite of our tall claims in words, we seem to lack the faith that everything is being provided by Allah *Ta'ala* and we have little to say in the matter. The Sahabah *Radhiallaho anhum* firmly believed that Allah grants everything and He

Who has given them today will continue to give them on another day as well. So they did not hesitate to spend everything for the cause of Allah.

(٥) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ السَّخَاءُ شَجَرَةٌ فِي الْجَنَّةِ فَمَنْ كَانَ سَخِيًّا أَخَذَ بِغُصْنٍ مِنْهَا فَلَمْ يَتْرُكْهُ الْغُصْنُ حَتَّى يُدْخِلَهُ الْجَنَّةَ وَالشُّحُّ شَجَرَةٌ فِي النَّارِ فَمَنْ كَانَ شَحِيحًا أَخَذَ بِغُصْنٍ مِنْهَا فَلَمْ يَتْرُكْهُ الْغُصْنُ حَتَّى يُدْخِلَهُ النَّارَ (رواه البيهقي في شعب الايمان كذا في المشكوة)

5. **Rasulullah *Sallallaho alaihe wasallam* has been quoted to say that generosity is a tree in Jannah. A generous person will catch hold of a branch of that tree and enter Jannah. Stinginess is a tree in Jahannam: the miser will catch hold of its branch, which will lead him into Jahannam.**

Note: The highest form of stinginess is called 'Shuh' in Arabic; it is the name of a tree in Jahannam and whoever gets hold of a branch of it,is bound to be led to Jahannam. A Hadith says that the name of a tree in Jannah is 'Sakha which means generosity. This virtue is a fruit from that tree. Similarly, stinginess or parsimony is a fruit from the tree known as 'Shuh'. A miser will not enter Jannah. Another Hadith says that the branches of the tree of Sakhawat bend down in this world and anyone who gets hold of a branch reaches Jannah. In the same way, the tree of Miserliness has its branches in this world and whoever catches its branch will be led to Jahannam. Obviously when a person takes the road to the railway station, he is bound to get there sometime. In the same way, holding the branches of either of the two trees mentioned in this Hadith will lead a person to where that tree exists.

(٦) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ شَرُّ مَا فِي الرَّجُلِ شُحٌّ هَالِعٌ وَجُبْنٌ خَالِعٌ (ابوداؤد وكذا في المشكوة)

6 **Rasulullah *Sallallaho alaihe wasallam* has said that among the worst type of habits that a man may have, is that kind of miserliness which drives a man to impatience and such cowardice and fright which may endanger his life.**

Note: Allah *Ta'ala* has warned in the Holy Qur'an about these two weaknesses,as follows:

إِنَّ الْإِنسَانَ خُلِقَ هَلُوعًا ۝ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ۝ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ۝ إِلَّا
الْمُصَلِّينَ ۝ الَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَائِمُونَ ۝ وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ۝ لِّلسَّائِلِ
وَالْمَحْرُومِ ۝ وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ ۝ وَالَّذِينَ هُم مِّنْ عَذَابِ رَبِّهِم مُّشْفِقُونَ ۝ إِنَّ عَذَابَ
رَبِّهِمْ غَيْرُ مَأْمُونٍ ۝ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ۝ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ
غَيْرُ مَلُومِينَ ۝ فَمَنِ ابْتَغَىٰ وَرَاءَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ۝ وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ
رَاعُونَ ۝ وَالَّذِينَ هُم بِشَهَادَاتِهِمْ قَائِمُونَ ۝ وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ۝ أُولَٰئِكَ فِي جَنَّاتٍ
مُّكْرَمُونَ ۝

Indeed man is created impatient; he becomes vexed when an evil befalls him, save the prayerful who are steadfast and constant at their prayers; And in whose wealth there is a right acknowledged for the beggar and those ashamed to beg, and those who believe in the Day of Judgment; and those who are fearful of their Lord's Punishment; indeed the punishment of the Lord is that before which none can feel secure (everyone is frigh-tened of it). And those who preserve their chastity, save with their wives and those whom their right hands possess, for there they shall be blameless; but whoso seeketh more than that, those are they who are trans-gressors; and those who keep their pledges and coven-ant; and those who stand by their testimony and those who are steadfast in their Fardh prayers; those will dwell in Gardens, honoured". (al-Ma'aarij:19-35)

The same subject has been treated in Surah. *(al-Mo'minoon)*

'Imran bin Husain *Radhiallaho anho* has said that once Rasulullah *Sallallaho alaihe wasallam* got hold of the loose end of his turban and said, 'Imran, Allah *Ta'ala* loves spending of wealth and dislikes withholding it, so spend on people and feed them; do not harm anyone so that your own needs are not ignored; listen carefully! Allah *Ta'ala* approves deep thinking whenever one is beset with doubts. In cases of doubt about the lawfulness of a thing, one should not act casually but exercise deep thinking; and He likes clear intellect to face passions (these should not be allowed to overpower one's senses). Allah loves generosity, even if it is shown by giving a few dates (keeping in view your capacity, do not feel shy of giving few or small amounts of things.)Allah likes bravery, be it in killing a snake or a scorpion. Allah *Ta'ala* does not like one to be frightened

in danger, but one should hide his fear if it arises and not mention it to others . In fact, efforts should be made to overcome it. There are a number of Du'aas reported from Rasulullah *Sallallaho alaihe wasallam* for supplicating Allah *Ta'ala* to save one from cowardice.

(٧) عَنِ ابْنِ عَبَّاسٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ الْمُؤْمِنُ بِالَّذِیْ يَشْبَعُ وَجَارُهٗ جَائِعٌ اِلٰی جَنْبِهٖ. (رواه البيهقى فى الشعب كذا فى المشكوة)

7. Rasulullah *Sallallaho alaihe wasallam* has said that a person ceases to be a Mo'min when he fills his own belly while a neighbour of his remains hungry.

Note: Indeed, it is disgraceful that one should have enough to eat a full meal, while a neighbour of his remains hungry. It is imperative that he should eat less and give something to help the neighbour. Rasulullah *Sallallaho alaihe wasallam* has said that a person does not believe in me as his Rasul if he fills his own belly while knowing that his next-door neighbour has nothing to eat. Another Hadith says that there will be many people on the Day of Judgment who will catch hold of their neighbour's clothes and make a submission to Allah *Ta'ala*, "O, Allah,ask this man why he would shut his door on me and would not give me anything that was surplus to his own needs". Another Hadith quotes the saying of Rasulullah *Sallallaho alaihe wasallam*, "O, people give Sadaqah; I will testify to it on the Day of Judgment. There may be some of you who have something left over from their own meals at night while one of their cousins may spend the night hungry; some of you might keep earning to increase their wealth while their poor neighbour is unable to earn anything for himself".

Another Hadith quotes Rasulullah *Sallallaho alaihe wasallam* to say that it is enough to label a man a miser when he insists on having his full share, not allowing a particle to be left back, that is, when dividing something among relatives or neighbours, he is anxious to get his own exact share, not yielding anything to others at all. This is a sign of miserliness, as no great harm is done if a little extra from his share goes to someone else.

(٨) عَنِ ابْنِ عُمَرَ وَاَبِیْ هُرَيْرَةَ قَالَا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عُذِّبَتِ امْرَاَةٌ فِیْ هِرَّةٍ اَمْسَكَتْهَا حَتّٰى مَاتَتْ مِنَ الْجُوْعِ

فَلَمْ تَكُنْ تُطْعِمُهَا وَلَا تُرْسِلُهَا فَتَأْكُلَ مِنْ خَشَاشِ الْأَرْضِ. (متفق عليه كذا في المشكوٰة)

8. **Ibne Umar and Abu Hurairah** *Radhiallaho anhoma* **both have quoted Rasulullah** *Sallallaho alaihe wasallam* **to have said that a woman was condemned to Hell because she kept a cat tied up until it died of hunger; she did not give it any food,nor set it free to find food for itself.** *(Mishkaat)*

Note: People who keep pets bear great responsibility towards them, as these dumb creatures cannot express their needs. Therefore, providing feed and drink to these pets is an important obligation of the owners. To be miserly in discharging that obligation is to invite severe punishment upon oneself Many people are fond of keeping animals but they are reluctant to spend adequately on their feed and fodder. Various Ahadith under different headings have quoted Rasulullah *Sallallaho alaihe wasallam* to indicate a warning from Allah *Ta'ala* about these animals. Once, when Rasulullah *Sallallaho alaihe wasallam* was out for a walk, he saw a camel,on the way, whose stomach had shurnk (due to hunger or weakness) and he said, "Allah *Ta'ala* has warned you about these dumb creatures; maintain them well for riding as well as for eating". Rasulullah *Sallallaho alaihe wasallam* used to go out for a call of nature into a garden or behind a mound.Once he went to a garden for that purpose, where he saw a camel who started moaning when he saw him and tears began to flow from his eyes (a natural thing to happen when meeting a sympathiser). Rasulullah *Sallallaho alaihe wasallam* went to the camel and rubbed his hand affectionately behind the ear, whereupon the camel became quiet. Rasulullah asked about the camel's owner; one of the Ansaar came forward to claim him. Rasulullah *Sallallaho alaihe wasallam* told him, "Are you not afriad of Allah *Ta'ala* who has made you his master? The camel is complaining that you keep him hungry and make him work hard."

Once, when Rasulullah *Sallallaho alaihe wasallam* saw a donkey whose face was branded, he said, "Don't the people know that I have cursed the person who brands an animal's face or hits it?" This Hadith has been mentioned in Abu Dawood, and several other narrations contain the same warning that animals should not be cruelly treated. Obviously, when there is so much said about the care of

animals, behaviour towards man, the superior-being, is even more important and quite a serious matter to consider. Rasulullah *Sallallaho alaihe wasallam* has said that, when someone is responsible for feeding a man or an animal, any negligence towards them amounts to cruelty to oneself. Therefore, if we are stingy in feeding an animal which is being kept for some use, because no one is watching us, this would amount to a severe cruelty to oneself; Allah knows everything about it and His Recorders are recording all things, however secret. This misfortune is due to miserliness. Animals are kept for serving a man, for riding them, tilling the land or carrying loads but, due to miserliness, he finds it hard to spend any money on them.

(٩) عَنْ اَنَسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يُجَاءُ بِابْنِ آدَمَ يَوْمَ الْقِيَامَةِ
كَاَنَّهٗ بَذَجٌ فَيُوْقَفُ بَيْنَ يَدَيِ اللّٰهِ فَيَقُوْلُ لَهٗ اَعْطَيْتُكَ وَخَوَّلْتُكَ وَاَنْعَمْتُ
عَلَيْكَ فَمَا صَنَعْتَ فَيَقُوْلُ يَارَبِّ جَمَعْتُهٗ وَثَمَّرْتُهٗ وَتَرَكْتُهٗ اَكْثَرَ مَاكَانَ
فَارْجِعْنِيْ اٰتِكَ بِهٖ كُلِّهٖ فَيَقُوْلُ اَرِنِيْ مَاقَدَّمْتَ فَيَقُوْلُ رَبِّ جَمَعْتُهٗ وَثَمَّرْتُهٗ
وَتَرَكْتُهٗ اَكْثَرَ مَاكَانَ فَارْجِعْنِيْ اٰتِكَ بِهٖ كُلِّهٖ فَاِذَا عَبْدٌ لَمْ يُقَدِّمْ
خَيْرًا فَيُمْضٰى بِهٖ اِلَى النَّارِ. (رواه الترمذی وضعفه کذا فی المشکوٰة)

9. **Rasulullah *Sallallaho alaihe wasallam* has been quoted to have said that on the Day of Judgement a man (weak and lean) like a lamb will be brought before Allah Ta'ala Who will question him," What did you do with the wealth, the train of servants and many bounties that I bestowed upon you?Give me their account." The man will reply, "My Lord, I collected a lot of wealth and increased it considerably (by my own efforts), far more than what I had in the begining. Please send me back to that life and all shall be brought here". He will be commanded to show what he had sent here (to be treasured for This Day). The man will repeat the same request of sending him back (so that he could spend all that in the path of Allah) and show it here. Since he will have nothing to show from what he could have spent previously as Sadaqah, he will be thrown into Jahannam.**

Note: We work hard in this life in business and other professions, to earn money in order to collect sufficient resources for future use and for any need that may arise. We are, however, paying little heed to the real need which is sure to arise in Akhirah and will mean a pressing requirement. To meet this situation, we are well aware that only that particular credit will be available which is deposited in the Divine Treasury while in this world. It will not only be a safe deposit but will increase continuously, by the grace of Allah *Ta'ala*. We are well aware that life here, however long, is bound to end one day, while the life of Akhirah will never end. In our worldly life, if one is left without resources, he can live by working even as a labourer or, the worst of all, one may resort to begging. But, there will be no source of earning anything in the next life, while only that much will be useful which was sent in advance during the life here as a deposit. In one of the Ahadith, Rasulullah *Sallallaho alaihe wasallam* is reported to have said that when he visited the Jannah he saw on both sides three lines written in golden letters. The first line was the Kalimah Tayyabah:

لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

The second was:

مَا قَدَّمْنَا وَجَدْنَا وَمَا اَكَلْنَا رَبِحْنَا وَمَا خَلَّفْنَا خَسِرْنَا

What we had sent ahead we have received, that which we ate up in that life was a gain and that which we left behind was a total loss.

The third line contained:

اُمَّةٌ مُّذْنِبَةٌ وَّرَبٌّ غَفُوْرٌ

The sinful Ummah and the Forgiving Lord!

Ayat No. 6 in Chapter one states that on the Day of Judgement there would be no business deals, no friendship and no recommendations. Ayat No. 30 in the same Chapter states that every person should make sure that he has sent something in advance for requirements on that Day. One Hadith says that when one dies, the angels ask him what he has sent ahead as a deposit in his account to be useful for that Day, while the people of the world ask as to what he has left behind. In another Hadith when Rasulullah *Sallallaho alaihe wasallam* asked, "Who is it among you who loves the property

of his heirs more than his own property"? The Sahabah replied that there was none among them who did not love his own property more than that of his heirs. Rasulullah *Sallallaho alaihe wasallam* then said that a person's own property is only that much which he sends in advance; whatever he leaves behind is no longer his property, but that of his heirs.

Another Hadith says that the man keeps saying, "My property, My Property". Only three things are his property: one which he has used as food, the second which he wore till it was worn out and the third which he sent in advance to be deposited in his account for the Akhirah. Anything else is not his property; it is left behind for other people. It is interesting that man keeps collecting, toiling and bearing hardships for the people to whom he does not like to give a penny in his lifetime , but irony of fate makes them the successors to all that he had collected. Artaah Ibne Sahitah *Rahmatullah alaihe*, at the time of his death, recited a few couplets which are translated as follows: "A man says I have collected a lot of wealth, but generally he earns and hoards for others, his heirs. He keeps an account of what and where he has spent his money. But later he leaves every thing as a booty for such people who are not accountable to him for squandering what he left behind. Therefore, eat and feed others while you are living, at the cost of the miserly heirs. After death, a man cannot hope to get any benefit from his wealth and none among his successors even think of him while enjoying his property.

Another Hadith relates the same story (as given in the above Hadith) under a different heading. Rasulullah *Sallallaho alaihe wasallam* once enquired from the Sahabah *Radhiallaho anhum* if there was anyone among them who loved his own property more than that of his heirs. They replied that everyone of them loved his own property more. Rasulullah *Sallallaho alaihe wasallam* said "Think well and then answer". They said, "We still think the same, that every one of us loves his own property more than that of his heirs". Rasulullah *Sallallaho alaihe wasallam* said that it was not so, as there was none among them who does not love his heir's property more than his own. The Sahabah enquired how that could be. Rasulullah *Sallallaho alaihe wasallam* said, "Your property is only that which you have sent ahead, what you leave behind belongs to the heirs". Here one may bear in mind that the purpose of all these narrations is not to deprive the heirs of their due share. Rasulullah *Sallallaho alaihe wasallam* has warned about this requirement.

Sa'ad Bin Abi Waqaas *Radhiallaho anho* fell so seriously ill, at the time of the conquest of Makkah that there was no hope of his survival. When Rasulullah *Sallallaho alaihe wasallam* went to enquire about his health, he said that he had plenty of wealth but only one daughter as his heir and he wanted to give away, by will, all of his property. He thought that the daughtr was to be looked after by her husband. Rasulullah *Sallallaho alaihe wasallam* prohibited him from this. He then requested permission to will away two thirds of his property, which also was not allowed by Rasulullah; one-half was also not permitted. He then requested for willing one-third of his property, which was permitted by Rasulullah *Sallallaho alaihe wasallam*, with the remarks "Even one-third is too much to be willed; you must leave your heirs well-to-do rather than in poverty, lest they should be forced to beg from others". Whatever is spent for the pleasure of Allah will gain reward from Him, be it putting a morsel of food in the mouth of one's own wife".

Hafiz Ibne Hajar has said that the story of Sa'ad *Radhiallaho anho* does not contradict the earlier Hadith questioning the person who loves his heir's property more than his own. The purpose in that Hadith was to encourage a person, while in good health to give away Sadaqah in a deserving situation; while the story of Sa'ad *Radhiallaho anho* concerns the willing away of all or most of the property on his death-bed, at the cost of his heir. According to the author of this publication, the act of willing away something, with the intention of harming the heirs, is considered to be reprehensible. Rasulullah *Sallallaho alaihe wasallam* has said that certain men and women pass sixty years of their life in piety but, at the time of their death, they bring harm to someone through their will, which leads them to Jahannam. After quoting this Hadith, Abu Hurairah *Radhiallaho anho* recited the Ayat of Holy Qur'an:

مِنۢ بَعۡدِ وَصِيَّةٖ يُوصَىٰ بِهَآ أَوۡ دَيۡنٍ غَيۡرَ مُضَآرّٖ

"That whatever has been said in the preceding Ayat about division of property, is applicable after separating the willed property and, if there is a debt against the deceased person that will also be deducted first. One primary consideration is that, in the will, the person should have no intention of harming an heir. "One Hadith says that whoso cuts out the inheritance of an heir, Allah *Ta'ala* will cut out his heritage in Jannah. Therefore, great care must be taken that, at the time of making a will or giving as Sadaqah, the intention

must not be to deprive any of the heirs. On the contrary, the intention must clearly be to benefit oneself by leaving a deposit (with Allah) for the Akhirah. It is to be remembered that a person's intention and purpose have a direct bearing on all his prayers and worship, as in the famous saying of Rasulullah *Sallallaho alaihe wasallam*:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

The intention and purpose behind every action determines the true value of that action.

For example when Salaat (the most important of all forms of worship) is performed solely to please Allah *Ta'ala*, it becomes a source of great blessings, rewards and closeness to the Mighty Creator, such as no other form of worship can obtain; but if the Salaat be performed hypocritically or for show, it will amount to minor 'shirk' and embitters one's life. Hence in the case of property, the pleasure of Allah and the ultimate gain for oneself should be the aim and object. The best way, therefore, is to spend as much as possible, when one is healthy and alive, without knowing who is to predecease whom (the person himself or his heirs), to give as much Sadaqah as one desires and has means for it, make a will or create a charitable endowment and also keep looking for better charitable occasions. But it is wrong to remain a miser when living and to become highly generous when the end of life is in sight. As has been described in the Hadith No. 5 in Chapter I: Rasulullah *Sallallaho alaihe wasallam* has said that the best Sadaqah is that which is given when one is in good health and not lying on death-bed, when already the property has in fact become owned by the heirs.

The author at this point lays down, as an advice for himself and his friends, "Our own wealth and property is only that which has been deposited in the Treasury of Allah *Ta'ala*; all other collections and multiplied resources will be of no avail to us. From among our parents, wives and children, none will think of us, with rare exceptions. The sum total of their love for you will be a few days of crying and shedding tears, and if those few tears were to cost something, even those might not be forthcoming! To collect and leave wealth as a well-wisher of our children is a case of self-deception; to leave only accumulated wealth for them is not for their good but, in all probability, harmful for them. If really the purpose be, to do the children a good turn, so that they may not suffer

hardships and privations afterwards, it is better and more important that they inherit a virtuous life as good Muslims rather than be merely rich. For, un-Islamic living is likely to become wasteful and extravagant. Through luxurious living for a short time, they would fall a prey to poverty. Even if this does not happen, their wealth will be of little use to you, whereas their Islamic life and practices will be most useful for them as well as for you. Your share in your own property is truly that much which has been sent ahead by you yourself".

Ali *Radhiallaho anho* has narrated that Allah *Ta'ala* put to death two rich persons and two poor men. Allah asked one of the rich one as to what he had sent (here) ahead of him and what he had left behind for his family. The man replied, 'O Allah, You created me as well as them and You took the responsibility of providing livelihood for all of us; You have stated in the Holy Qur'an:

مَنْ ذَا الَّذِيْ يُقْرِضُ اللهَ قَرْضًا حَسَنًا فَيُضٰعِفَهٗ لَهٗ وَلَهٗٓ اَجْرٌ كَرِيْمٌ

Is there a man who would give Allah Ta'ala a loan, a goodly loan.

I therefore sent all my property and wealth here ahead of me. I was absolutely certain that you would give my family their livelihood". Allah *Ta'ala* said, "Well, you may go; had you known what rewards and returns I have preserved for you here, you would have been most happy in that life and seldom sorry". Allah *Ta'ala* then asked the second rich man as to what he had sent ahead for himself and what he had left behind for his family. The rich man replied, "O, Allah, I had children and I was afraid of their becoming poor and falling into trouble. So, I left all my wealth for them!" Allah *Ta'ala* then asked him whether He had created him and his family and whether He had taken the repsonsibility of giving them their livelihood. The man replied, "Yes, You did. Yet I was afraid of their being very poor". Allah *Ta'ala* then informed him that they did become poor and could not be saved by his effort. He was then told to go away. If he had known what punishments He had in store for him here, he would never have laughed so much and have grieved a lot".

Then, one of the two poor men was called upon to explain what he had brought for himself and how much he had left behind for the

family. He replied, "O, Allah, You created me healthy and sound, You gave me the power of speech, you taught me your Sacred Names and also how to pray and supplicate you. If You had given me wealth, I would have been neglectfully absorbed in it. I am happy with what I have been". Allah *Ta'ala* would say, "You may go. I am also happy with you. If you had known what I have for you here, you would have laughed more and cried less". The second poor man was then called and commanded to tell what he had brought with him and what he had left behind. He submitted, "O Allah! 'What did you give me for which I have to answer now"? Allah *Ta'ala* said, "Did I not give you health, the power to speak, the ears and the eyes?" And, I also stated in the Qur'an:

ادْعُوْنِيْٓ اَسْتَجِبْ لَكُمْ

You supplicate Me and I shall grant you what you ask for. (al-Mo'min: 60).

The poor man will reply, "My Lord, I agree with all that, but I forgot all of it'. Allah *Ta'ala* will then say, "Go away. Today I have also ignored you. If you had known, in that life, what punishment is awaiting you, you would have cried much more and laughed much less".

(١٠) عَنْ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَلْجَالِبُ مَرْزُوْقٌ وَالْمُحْتَكِرُ مَلْعُوْنٌ۔ (رواه ابن ماجة والدارمی کذا فی المشکوٰة)

10. Umar *Radhiallaho anho* has narrated that Rasulullah *Sallallaho alaihe wasallam* said, "Whoso brings provisions (grains etc.) from outside (for giving it to people cheap) receives (an increase in his) livelihood from Allah *Ta'ala* and the one who withholds such things is a cursed fellow".

Note: The theologian Abul Laith Samarqandi *Rahmatullah alaihe* has explained that some persons buy provisions from other cities so as to sell them to their people at a cheaper rate. For such people Allah *Ta'ala* provides an increase in their livelihood, because they do so for people's benefits, who pray for their welfare. The person who withholds things, is one who buys things with the intention of hoarding and thus harming people by keeping back

provisions to increase their price, despite people's urgent requirements. He is an accursed fellow because of his greed, miserliness and profiteering. Another Hadith says that Allah *Ta'ala* afflicts with poverty and leprosy, the person who holds back food-stuffs for forty days, and prevents sale (despite the people's urgent need). It is clear from this that anyone who brings harm to the Muslims, and drives them into starvation, suffers a physical punishment like leprosy and also poverty. On the contrary, in case of a man who brings things from outside and sells them cheaply to people, Allah *Ta'ala* directly helps him by increased livelihood and other benefits. A Hadith puts it: "How wicked is the man who withholds grain and feels unhappy when prices go down and is delighted when they are up!" Another Hadith says that if a person hoards grain for forty days despite it's being needed by the people and refuses to sell it, but later gives away the whole lot as Sadaqah, it will not atone for his sin of hoarding.

It is said in one of the Ahadith that a man, from the previous Ummahs, passing by a sandy mound during a period of famine, wished (in his heart), if that mound were a mound of grain he would have fed the Bani Israeel to their satisfaction. Allah *Ta'ala* sent a revelation to the Nabi of those times to give him the good tidings of a reward, which had been recorded for him, equal to the charitable distribution of grain among the people upto the size and quantity of that mound. There is no paucity of blessings and rewards with Allah *Ta'ala*. He does not need to create storages or to multiply income; a simple sign by Him is enough to create provisions for the entire creation. Only actions and intentions of the people matter with Him. There is an abundance of blessings and rewards by the Great Creator for him Who shows love and kindness to His Creation.

Someone approached Abdullah Ibne Abbas *Radhiallaho anho* and requested him to advise him. He advised him to do six things: first, to have full faith in Allah *Ta'ala* about the things for which He Himself has taken responsibility (such as the livelihood); secondly, to fulfil the obligatory functions, which He has assigned, at their right time; thirdly, to keep the tongue busy refreshingly at all times with the remembrance of Allah *Ta'ala;* fourthly, not to obey Shaitan who is jealous of the whole creation of Allah *Ta'ala;* fifthly not to remain occupied in building up the worldly requirements of life, which will adversely affect the prospects in the Akhirah; sixthly to be a well-wisher of Muslims at all times.

The theologian Abul Laith *Rahmatullah alaihe* has said that eleven things are auspicious indications for man and eleven others are signs of misfortune for him. The auspicious ones are:(1) Not to covet things of this life, but only those that matter in the Hereafter. (2) Excessive prayers and recitation of the Qur'an. (3) Avoiding useless talk. (4) Vigilant care in performance of Salaat at the right time. (5) To keep away from things prohibited, however insignificant these may appear. (6) To remain in the company of the wise and pious. (7) To be humble and to abstain from arrogance. (8) To be kind and generous. (9) To show affection to Allah's creation. (10) To be useful to people. (11) To remember death frequently. The signs of misfortune are: (1) Greed for collecting wealth. (2) Indulgence in worldly pleasures and passionate enjoyment. (3) Shameless and excessive talk. (4) To be lazy in performance of Salaat. (5) To eat prohibited and doubtful things and to associate with immoral people. (6) To be bad tempered (7) To be proud and arrogant. (8) To keep away from acts beneficial to people. (9) Not to have mercy on Muslims. (10) To be miserly. (11) To be forgetful of death. In the opinion of the learned author, the most fundamental thing is to remember death constantly. If this is kept up, the first eleven, by the grace of Allah *Ta'ala*, will automatically develop and will also provide a protection against the second list of eleven sources of misfortune. Rasulullah *Sallallaho alaihe wasallam* said, 'Keep much in remembrance the cutter-off of the pleasures, i.e. death'. *(Mishkaat)*

(١١) عَنْ اَنَسٍ رض قَالَ تُوُفِّيَ رَجُلٌ مِّنَ الصَّحَابَةِ فَقَالَ رَجُلٌ اَبْشِرْ بِالْجَنَّةِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَوَلَا تَدْرِيْ لَعَلَّهٗ تَكَلَّمَ فِيْمَا لَا يَعْنِيْهِ اَوْ بَخِلَ بِمَا لَا يَنْقُصُهٗ. (رواه الترمذی كذا فی المشكوٰة)

HADITH: 11

Anas *Radhiallaho anho* has said that one of the Sahabah *Radhiallaho anhum* died and, from among the gathering,someone said that the deceased was a Jannati. On that, Rasulullah *Sallallaho alaihe wasallam* said, "How do you say that? He might have indulged in idle talk or shown miserliness over a thing which was of little value to him."

Note: The above mentioned shortcomings may cause a hindrance to one's entry into Jannah. Generally, engaging oneself in useless

matters and idle gossip is a common habit and a pastime in the present-day society. The great affection and compassion of Rasul-ullah *Sallallaho alaihe wasallam* for the Ummah deserves our highest appreciation in that he has given a solution for every difficulty and, in the short period of twenty three years of his 'Risaalat', he has suggested answers to all the problems which may arise at any time throughout the life of man in this world. He has told us that the atonement for any type of sinful behaviour in gatherings is to invoke Allah in a Du'aa, before ending the sitting:

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّآ
اَنْتَ اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ (حصن حصين)

"Glorified be Allah! All Praise be to Him! Glorified art Thou, O my Allah, with Thy Praise; I bear witness that there is none to be worshipped except Thee; I beg for-giveness of Thee, and turn to Thee in repentance!"

The other thing in the above Hadith is the condemnation of miserliness which one may show in refusing to give something that may cause little loss to oneself. We may consider many actions as trifling, but, with Allah *Ta'ala*, they may rank high in earning reward or punishment. There is a Hadith in Bukhari that a person may say something in praise of Allah *Ta'ala*, which may seem to him a small thing but it raises him to higher ranks, while a word, which Allah *Ta'ala* may dislike, may throw him in Jahannam, deep as the East is distant from the West.

(١٢) عَنْ مَوْلًى لِعُثْمَانَ قَالَ اُهْدِيَ لِاُمِّ سَلَمَةَ رضـ بِضْعَةٌ مِّنْ لَحْمٍ وَكَانَ النَّبِيُّ
صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُعْجِبُهُ اللَّحْمُ فَقَالَتْ لِلْخَادِمِ ضَعِيْهِ فِي الْبَيْتِ لَعَلَّ النَّبِيَّ
صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَاْكُلُهُ فَوَضَعَتْهُ فِيْ كُوَّةِ الْبَيْتِ وَجَاءَ سَائِلٌ فَقَامَ عَلَى
الْبَابِ فَقَالَ تَصَدَّقُوْا بَارَكَ اللّٰهُ فِيْكُمْ فَقَالُوْا بَارَكَ اللّٰهُ فِيْكَ فَذَهَبَ السَّائِلُ
فَدَخَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا اُمَّ سَلَمَةَ هَلْ عِنْدَكُمْ شَيْءٌ اَطْعَمُهُ
فَقَالَتْ نَعَمْ قَالَتْ لِلْخَادِمِ اِذْهَبِيْ فَأْتِيْ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِذٰلِكَ
اللَّحْمِ فَذَهَبَتْ فَلَمْ تَجِدْ فِي الْكُوَّةِ اِلَّا قِطْعَةَ مَرْوَةٍ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ
عَلَيْهِ وَسَلَّمَ فَاِنَّ ذٰلِكَ اللَّحْمَ عَادَ مَرْوَةً لِمَا لَمْ تُعْطُوْهُ السَّائِلَ. (رواه البيهقي في
دلائل النبوة كذا في المشكوة)

HADITH: 12

Ummul Mo'mineen Umme Salmah *Radhiallaho anha* was given a piece of roast meat as a gift by someone. As Rasulullah *Sallallaho alaihe wasallam* was very fond of meat, she told the housemaid to keep it away safely for Rasulullah *Sallallaho alaihe wasallam* as he might like to eat it sometime. The maid put it in a shelf but, after a little while, a beggar came to the door and begged for something for the sake of Allah. He was given the answer, 'May Allah bless you', (meaning there was nothing available in the house). The beggar went away and Rasulullah *Sallallaho alaihe wasallam* came in after he was gone, and asked Umme Salmah if there was anything for him to eat. She ordered the housemaid to bring the piece of meat for Rasulullah to eat. When she went in, she did not find the meat in the shelf, but saw a white stone in its place. (After hearing the whole story) Rasulullah *Sallallaho alaihe wasallam* said, "Since you did not give the piece of meat to the beggar, it has been turned into a piece of stone".

Note: How very instructive! The generosity of the sacred wives of Rasulullah is not open to question; the piece of meat was retained for a legitimate need and that, too, for Rasulullah *Sallallaho alaihe wasallam*, but the result was astonishing! It was a special favour and bounty of Allah *Ta'ala* that He showed to the household of Rasulullah *Sallallaho alaihe wasallam*, the ultimate effect of denying a piece of meat to a beggar. it was meant to indicate that anyone who eats something, after refusing it to a needy person, is like one eating a piece of stone and he shall not get any benefits out of it. The truth is that we eat many delightful things, by the blessing of Allah *Ta'ala*, but none of them seems to benefit us, as desired, and we complain that the good things have lost their real effect. In fact, it is the ill-effect of our own evil intentions that marks their true quality.

(١٣) عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيْهِ عَنْ جَدِّهٖ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ أَوَّلُ صَلَاحِ هٰذِهِ الْأُمَّةِ الْيَقِيْنُ وَالزُّهْدُ وَأَوَّلُ فَسَادِهَا الْبُخْلُ وَالْأَمَلُ (رواه البيهقي في الشعب كذا في المشكوٰة)

HADITH: 13

The well-being of this Ummah, in early times, was a consequence of their firm faith (in Allah *Ta'ala*) and an indifference towards worldly attractions; its decadence and corruption will begin with miserliness and with entertaining inordinate hopes regarding the distant future.

Note: In reality, miserliness comes from entertaining high hopes and worldly ambitions. Man builds up longterm plans and then begins to gather resources for accomplishing them. If he were to keep death in remembrance, and realise that he may not have many days to live, he will not plan for the distant future, nor will the need to gather resources arise in his mind.

(۱۴) عَنْ اَبِیْ هُرَیْرَةَ رض اَنَّ النَّبِیَّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ دَخَلَ عَلٰی بِلَالٍ وَعِنْدَهٗ
صُبْرَةٌ مِّنْ تَمْرٍ فَقَالَ مَا هٰذَا یَا بِلَالُ. قَالَ شَیْءٌ اِدَّخَرْتُهٗ لِغَدٍ فَقَالَ اَمَا تَخْشٰی
اَنْ تَرٰی لَهٗ غَدًا بُخَارًا فِیْ نَارِ جَهَنَّمَ اَنْفِقْ یَا بِلَالُ وَلَا تَخْشَ مِنْ ذِی الْعَرْشِ
اِقْلَالًا. (رواه البیهقی فی الشعب کذا فی المشکوٰة)

HADITH: 14

Rasulullah *Sallallaho alaihe wasallam* once visited Bilal *Radhiallaho anho* and found a heap of dates lying in front of him; when he asked Bilal as to what it was for, Bilal replied that he had gathered it for future use. Rasulullah *Sallallaho alaihe wasallam* said, "O, Bilal, are you not afraid of the Day of Judgement when, due to this hoarding up, you may have to see the smoke of Jahannam. Bilal, spend it and do not have fear of any shortage from the Owner of the Arsh (Great Divine Throne)".

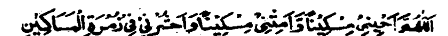
Note: Every person has a status and a position. The Shariah makes allowance for the weak and feeble in faith, like us, to store something for future needs, but for the revered personality of Bilal *Radhiallaho anho*, whose faith and belief in Allah *Ta'ala* was of high degree, it was not, in keeping with his great Imaan, to have fears about any shortage for him in the Divine store. Seeing the smoke of Jahannam does not necessarily mean entering Jahannam itself, but

it does mean some reduction in status of Bilal *Radhiallaho anho*. Even if that may not happen, there is likely to be a longer period of reckoning. In some Ahadith, Rasulullah *Sallallaho alaihe wasallam* has mentioned punishment in Jahannam due to hoarding up of a meagre sum of one or two Dinaars. (See Chapter 6, Hadith No. 2, which is to follow). The reckoning will be for every person, the more the wealth, the longer the period of reckoning.

Rasulullah *Sallallaho alaihe wasallam* has said that he, while standing at the gateway to Jannah, saw that the majority of the people entering Jannah were the poor, whereas those who had plenty were being held back (for reckoning), while those who were condemned to Jahannam had been thrown into it. Visiting the gateway of Jahannam, he saw most of those who entered it were the women-folk, the reason for which has been mentioned in another Hadith. Abu Sa'eed *Radhiallaho anho* has said that Rasulullah, on the Day of Eid, visited the Eidgah and passing by a gathering of women, addressed them, saying that they should give plenty as Sadaqaat as he had seen mostly women in Jahannam. When the women asked him the reason, he replied that they frequently indulged in cursing and were ungrateful towards their husbands. Even in the case of their own children, whom they hold very dear, they curse them for small errors by saying, "May death overtake you! May you get buried and so on". The ingratitude towards the husband is frequently witnessed he may do much to pamper her, yet she is never satisfied; she becomes unhappy at the slightest regard and favour shown by him to his own kitch and kin, including his parents.

A Hadith says that when, during Salaat-ul-Kusuf, Rasulullah *Sallallaho alaihe wasallam* was shown both the Jannah and the Jahannam, he saw a great many women in Jahannam. When the Sahabah *Radhiallaho anhum* asked the reason for that, he said that it was their ingratitude in respect of their husbands. In spite of life-time of kindness and favours to them, if once there is some unpleasantness, the wife will cry out against the husband unhesitatingly, "I have never received any good turn from you!" Rasulullah *Sallallaho alaihe wasallam* has also said: "It is a common habit of women that in spite of receiving the best possible treatment, they will forget all of that over a single thing happening against their personal wish. Thus, a displeased woman, forgetting all the good done and kindness and favour shown to her by the husband, will openly complain of having had no comfort and ease at home. This is the habitual expression used by women towards their husbands".

The above Ahadith clearly state the reasons for which the majority of women will land in Jahannam and, at the same time, show that the escape lies in giving Sadaqah excessively. When Rasulullah *Sallallaho alaihe wasallam* addressed the women in the Eidgah, they started removing their jewellery and gave it to Bilal *Radhiallaho anho* who accompanied Rasulullah *Sallallaho alaihe wasallam* and made collection for the poor. Nowadays, women pay no heed to such serious Ahadith and, when they do, the burden of Sadaqah falls on the shoulders of the husband who has to give Zakaat or Sadaqah on their behalf. In case they do it directly, the husband is expected to compensate them. They never permit any decrease in their jewellery. Although they cannot help accepting its loss by chance or by theft or by pawning it for celebrating a marriage, etc., they never think of willingly depositing it in the Treasury of Allah *Ta'ala* for the Akhirah. They leave it behind after death, to be distributed among the heirs and usually sold away at a very cheap price. Most of them waste a lot of money on remodelling and re-fashioning their ornaments from time to time. The main subject in this Hadith is that excess of wealth does lead to unpleasant situations in the end. As Rasulullah *Sallallaho alaihe wasallam* has said, "The poor Mohajireen will have a lead of forty years, in entering Jannah, over the rich people of their time", even though the sacrifices and Sadaqaat made by the latter cannot be compared or assessed. Rasulullah *Sallallaho alaihe wasallam* once made the Du'aa:-



"O Allah, grant me life as a poor man, cause me to die as a poor man and resurrect me in the company of the poor ones".

When Aishah *Radhiallaho anha* asked Rasulullah *Sallallaho alaihe wasallam* the reason for such a Du'aa the reply was that the poor will enter Jannah forty years ahead of the rich of their time and he told Aishah *Radhiallaho anha* never to disappoint a poor person, saying, "Give him a piece of date and show him kindness and let him be your favourite; you will be close to Allah *Ta'ala* on the Day of Judgement". Some Ulama have raised a point that, according to this Hadith, the poor will precede even the Ambiya *Alaihemussalam* into Jannah, but the author of the present book clears this point by saying that the Hadith states that the matter concerns the poor and the rich of the same class or society; therefore the precedence will take place among each class separately, such as among Ambiya, among Sahabah, and so on for the other groups.

(١٥) عَنْ كَعْبِ بْنِ عِيَاضٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ إِنَّ لِكُلِّ أُمَّةٍ فِتْنَةً وَفِتْنَةُ أُمَّتِي الْمَالُ. رواه الترمذي كذا في المشكوٰة

HADITH: 15

Ka'b *Radhiallaho anho* says that he heard Rasulullah *Sallallaho alaihe wasallam* saying, "There is a trial and a temptation for every Ummah. The trial and temptation of my Ummah consists in wealth."

Note: The sacred words of Rasulullah *Sallallaho alaihe wasallam* are not only a matter of faith but an absolute truth. It is a fact of daily observation that excessive wealth often becomes the cause of vagrancy, sensuality, usury, adultery, cinema-going, gambling, maltreatment and leads to looking down upon people, apathy towards the 'Deen' of Allah and obligatory Salaat, and finding no time for other religious observances, etc. Poverty, on the other hand, does not bring about one-third or one-fourth or even one-tenth of these evils. (There is a saying in Persion, meaning, love-making without money is empty words). Even if these vices do not occur, wealth creates lust for further increase. For example, if one gets three thousand rupees, his constant efforts will be how to increase it and this keeps him so busy that he will hardly care for any rest, for Salaat, Fasting in Ramadan and even Hajj and Zakaat. His ceaseless efforts will be aimed at increasing his business. His efforts in that line will ignore any other thought regarding participation in religious activities or going out to work for Deen, because of the fear of harming his business. In this connection, Rasulullah *Sallallaho alaihe wasallam* has said repeatedly that, when a person acquires two valleys full of gold, he will begin to look for a third one and that, man's appetite cannot be satisfied by anything but the earth of the grave.

One Hadith says that, after possessing one valley full of wealth, the man begins a search for the second and, when he has two, he will look for a third one; nothing can end his appetite except the earth of the grave. Another Hadith says that a man may have a whole forest of date-palms, but he will wish to have one more and, when he has that, he will desire to have a third one. Thus he will never be content till his death, when his stomach will be filled with the earth of the grave. Another Hadith says, "If a man is given a valley full of gold, he will seek another; if he gets two, he will crave

for a third; nothing can satisfy a man's appetite but the earth of the grave." (*Bukhari*). It shows that man's greed for having more and more has no end, as long as he lives in this world. He goes on entangling himself in one thing and another for increasing his income, having no rest even to remember Allah *Ta'ala*. That is why Rasulullah *Sallallaho alaihe wasallam* made the Du'aa:

اَللّٰهُمَّ اجْعَلْ رِزْقَ اٰلِ مُحَمَّدٍ قُوْتًا

"O Allah! Let the provisions of my family members be a bare sufficiency (i.e. just as much as should suffice them for their bare needs, and nothing more, lest they should be entangled in the vicious circle of getting more and more)."

Another Hadith says: "Good and merited is the life of a person who has been granted Islam and an adequate livelihood, with which he is contented". Still another Hadith says that every rich and poor person, on the Day of Judgement, will wish that his provisions in this life were limited to bare sufficiency. A Hadith in Bukhari says that Rasulullah *Sallallaho alaihe wasallam* told his companions that he was not afraid of poverty and hunger for them, but was afraid of their being given plenty, like the previous Ummahs. "Then, your hearts may fall a prey to greed for more and more money, as was the case with the earlier Ummahs, and consequently you may become the victims of that which brought disaster to them . Similarly, warnings have been given in many other Ahadith about the dangers of excessive wealth and its ultimate fate. Wealth by itself is not an unclean or undesirable thing; it is the perversity in our hearts which, when wealth comes, turns the heart to corruption and creates diseases in it. If someone steers clear of that harmful element, abstains from hoarding and uses wealth according to laid-down laws and procedures, it will do him no harm but will prove to be beneficial. Generally, however, care is not taken of the methods and guidelines for its use, nor are the known mistakes rectified. So wealth begins to spread its poisonous effects rapidly.

It is like eating guavas when suffering from cholera, which inherently have no defect but with the presence of the disease in the body these prove very harmful, and may even lead to death. That is why doctors strictly prohibit the eating of guavas when cholera is prevalent, and huge quantities of that fruit are destroyed under their orders. It is surprising that we are afraid of touching a thing when

an ordinary doctor tells us that it is harmful for us, while no heed is paid to the authority whose wisdom and understanding, enlightened by the Divine light of Nabuwwat, are unsurpassed by any of the doctors and physicians of the world. Since Rasulullah *Sallallaho alaihe wasallam* has repeatedly warned us about the harm and troubles caused by wealth, every one of us aught to be apprehensive of the afflictions that wealth may cause and should use it most carefully, in accordance with the rules of Shariah. For this, it is most important to fulfil the obligations we owe to Allah *Ta'ala*. It has also been said by Rasulullah *Sallallaho alaihe wasallam* that a wealthy person who has fear of Allah *Ta'ala* has nothing to fear from the (evils of) riches. Abdul Aziz Dehlavi *Rahmatullah alaihe* is quoted to have said that riches can be the best aid to fulfil the commandments of Allah *Ta'ala* and to win His favours. Rasulullah *Sallallaho alaihe wasallam* when calling people to Allah *Ta'ala* never told them to give up all worldly things; rather he encouraged them to live with their families using the good things of this life. Abdul Aziz *Rahmatullah alaihe* further said, "When Uthman *Radhiallaho anho* died, his treasurer produced one hundred and fifty thousand gold-coins (Dinaars) and a million silver pieces (Dirhams); in addition, there was landed property worth two hundred thousand Dinaars in the Khaiber area. Abdullah Ibne Zubair *Radhiallaho anho* left behind property worth fifty thousand Dinaars, one thousand horses and one thousand slaves. Amr Ibne Aas *Radhiallaho anho* left three hundred thousand Dinaars, while the wealth left behind by Abdur Rahman bin Auf *Radhiallaho anho* was countless. Yet, Allah *Ta'ala* has praised all of them in the Holy Qur'an,



"They supplicate and pray to Allah morning and evening only for His pleasure". (Surah Kahf: 28)



"They are the people whom their business dealings do not prevent from remembering Allah". (an-Noor: 37).

It is true that, in those days, frequent conquests brought the Sahabah large amounts of abundant wealth, which remained with them, despite their generous spending, their attachment with their property was negligible compared with their love and devotion to

Allah *Ta'ala*. Some instances have been quoted in the books, 'Fazaile Namaz' (Virtues of Salaat) and 'The Stories of Sahabah,' which ought to be read carefully for the sake of self-admonition. For example, Abdullah Ibne Zubair *Radhiallaho anho*, who has been mentioned above, used to stand up-right in his Salaat like a peg driven in the ground and his 'Sajdah' used to be so lengthy that sparrows would perch on his back, and yet he possessed much wealth. Once, when the enemy forces attacked his position, he was praying in the Masjid and a shell hit the wall of the Masjid; the debris fell very close to him but he did not take notice of it and continued to pray. Again, in the case of another Sahabi *Radhiallaho anho* it is related that, when his thoughts wandered to his fully ripe date-palms garden while praying in it, he felt so grieved that after finishing his prayers he went at once to Uthman *Radhiallaho anho*, who was then the Khalifah, and presented the garden to him, which the latter sold for fifty thousand and spent the money for religious purposes.

Similarly, two bags full of Dirhams amounting to more than one hundred thousand pieces were presented to Aishah *Radhiallaho anha* , which she distributed to the needy. She herself was fasting, but did not think of telling her slave-girl to keep something or to purchase some food, out of that, for breaking the fast. At the time of Iftar, when the maid sorrowfully remarked that if she had kept a Dirham, some meat could have been purchased and they could have eaten it with their meals, Aishah *Radhiallaho anha* said that this could have been done, had the maid reminded her at that time; it was no use being sorry later. These and several other similar instances have been mentioned in the "Stories of Sahabah", while thousands of such instances have been mentioned in books of history. The Sahabah were the people who considered wealth as trivial as the household rubbish; then how could it cause them any type of harm?

Here, it can be argued that, to have wealth in abundance is not forbidden, as the Sahabah *Radhiallaho anhum* possessed it in plenty during the days of Khulfa-e-Rashideen and the glorious early period of Islam. But, to take their case as a precedent for our times would be like a feeble and diseased person endangering his life by trying to do things that a young and strong person does. The story at No. 54 in the series of stories at the end of this book should be read carefully in this context. Imaam Ghazali *Rahmatullah alaihe* has said that wealth has an antidote as well as the poison of a snake. Its

benefits are the antidotes , while its damages are like a poison. Only he who has knowledge of its benefits and harmful effects has the power to draw upon its benefits and save himself from harm. Wealth has two types of benefits, worldly and religious. The worldly benefits are well known to all: that is why every one does his utmost to earn it. The religious benifits are three:

1. It helps directly or indirectly in the performance of worship. The direct benefit is in respect of Hajj and Jehaad, which cannot be accomplished without money. Indirectly, money is needed for purchasing food, etc., which if not available will keep a person away from religious activities. When money helps in performing worship, in that capacity, earning money itself becomes worship but only to the extent which is needed for worship; the excess over it will not be in that category.

2. The other benefit of wealth is in spending on other people, which is of four categories:

(a) To give Sadaqah to the poor and needy people. This has innumerable benefits, which have already been described.

(b) To spend on well-to-do persons, through gifts or invitation to meals, for creating good relations and friendship and to encourage others to be generous; many Ahadith mention benefits of inviting people to meals or giving them presents.

(c) To spend for the sake of preserving one's prestige and honour when there is danger from undesirable people. This also counts as Sadaqah. According to the author, a bribe given to escape harm,comes under the same category. Bribery for some material gain is Haraam (forbidden): both the giver and the receiver commit a grievous sin.

(d) To pay wages to the labourers employed for some work, which often one cannot do oneself. Sometimes, even if the work could be done by oneself, the employment of a labourer, to save precious time, for doing more useful things like studies or worship, etc.,is perfectly alright.

3. The third Religious benefit concerns spending on general welfare activities. In this category would come the building of a

Masjid, travellers inns, bridges, religious schools, and hospitals, etc. These will remain a source of recurring benefit, even after death.

The above is a summary of benefits obtainable from wealth from the religious standpoint. Shah Abdul Aziz *Rahmatullah alaihe* lists seven activities that count as worship when money is spent on them namely: (i) Zakaat and Usher, (ii) Sadaqah-e-Fitr (Fitr Alms,) (iii) Voluntary Sadaqah, which includes hospitality and giving loans to needy persons,(iv) Building of Masjid, Inns and bridges, etc., as charitable endowments (v) To perform Hajj or to help a Haji by providing food or conveyance (vi) To spend in Jehaad, when one Dirham will count as seven hundred (vii) To spend on members of ones family (wife and young children) and, if the means permit after that, to help the needy relatives.

Imaam Ghazali *Rahmatullah alaihe* has also noted that the harmful aspects of wealth are two, the religious and the worldly. The Religious harms are of three types:

(a) Wealth leads towards sins excessively. Often one gets involved in lustful activites, ignoring the risk of becoming a pauper. If a person finds a particular sin beyond his reach, then he loses his inclination towards it,while for anything which is within one's reach his anxiety to get it becomes more intense. Wealth is a great source of power. That is why, the temptations from wealth are far stronger than otherwise.

(b) Wealth tends to increase the desire for more enjoyable things of life in legitimate directions, such as having better and better food and clothing, etc. The rich would never take simple barley bread or wear coarse clothes; luxurious living leads to increased demand for more things, which leads to increasingly heavy expenses, often beyond the income, which in turn leads to making money by illegitimate means. Thus, a foundation is laid for fraud and hypocrisy. Too much wealth usually attracts a great many visitors and associates, and maintaining connections with them is bound to lead to vices like malice, envy and hostility. All these will create numerous conflicts, which even wealth will not be able to resolve. Deeper reflection on such matters will indicate countless damages of which wealth is the root-cause.

(c) No rich person can escape being obsessed with the desire of multiplying his wealth and property, so he remains neglectful of

'Zikr and Fikr' of Allah *Ta'ala*. And whatever makes one unmindful of Allah *Ta'ala*, will bring him nothing but a perpetual loss. That is why the Nabi Isaa *Alaihissalaam* has said that three evils are connected with wealth. First, it is earned by improper means. Someone said, "If the means are lawful?"The reply was that the spending will be in wrong directions. Someone then asked, "If the spending is right?" The reply was that the anxiety to increase wealth and to take care of it is bound to keep the possessor from the remembrance of Allah *Ta'ala*, which is an incurable disease.

The remembrance of Allah *Ta'ala* is the essence of all prayers and worship, for which a free mind is a must, whereas a rich person, with plenty of property of varied types, remains occupied day and night with the troubles with tenants and peasants about recoveries and dues from them, about water distribution, etc. Then there are the problems of partnership about shared land or business; there are the state officials and their agents to be looked after. The servants and the labouring class pose their own problems. The same is the fate of the business class who have plenty of worries about their partners, if the business is a joint one. And, the sole trader is beset with worries to increase his income. There are few engagements requiring attention when wealth is in the form of cash with the owner but, even then, the thought of its safety, the fear of theft and worry about the ways of spending it and the people who are jealous of him, are some of the worries that keep the owner's mind occupied with anxieties. All these are some of the harmful effects of wealth and property.

On the other hand, the person who just has enough to meet his essential needs is free from such anxieties. Therefore the antidote for the poison of wealth is to give away, for good purposes, whatever is in excess of one's legitimate personal use. If the excess is kept back, it becomes a poison and leads to vices. May Allah *Ta'ala* save us all from this poison and enable us to spend our wealth on worthy causes. The apt example of wealth is that of a snake. To him,who is an expert in catching a snake and knows its ways, no harm can come from it; on the contrary, he can make an antidote from it, or get some other advantages from it. But, if an ignorant person handles a snake he will be inviting his own death. As such, if we try to copy the example of the well-to-do Sahabah *Radhiallaho anhum* and try to be rich like them, we shall only be asking for our ruin. For them, it was

a different matter, because they treated wealth like ordinary firewood, as is clear from numerous examples set by them: wealth did not divert their attention from Allah *Ta'ala* for even a moment. In spite of this, they were always afraid of its ill effects; their histories give ample evidence.

وَاللهُ الْمُوَفِّقُ لِمَا يُحِبُّ وَيَرْضٰى

And truly Allah Alone aids a person to do what is pleasing to Him.

CHAPTER THREE

CONCERNING THE MAINTENANCE OF KINSHIP

In actual fact, this Chapter is a supplement to the previous Chapters. Nevertheless, since special emphasis has been laid on this matter by Allah *Ta'ala* in the Holy Qur'an and Rasulullah *Sallallaho alaihe wasallam* has also done the same in the Ahadith pronouncing threats of severe punishment for breaking kinship, a specific Chapter has been devoted to this subject. Rasulullah *Sallallaho alaihe wasallam* has said that the reward for Sadaqah given to the kith and kin is doubled. When Ummul Momeneen Maimunah *Radhiallaho anha* set free a slave-girl, Rasulullah *Sallallaho alaihe wasallam* told her that it would have been better if she had given her away to her own uncle. Hence, if there be no important religious obligation, it is better to give Sadaqah to a relative than to anyone else. However, in meeting a religious need for the cause of Allah *Ta'ala*, the reward is multiplied seven hundred times. Numerous encouraging rewards are promised in the Holy Qur'an and Ahadith for the protection of kinship, while punishments are indicated for breaking relationships If all of these were to be covered, the book would become too bulky; therefore, only three Ayaat about the encouragements and three about the punishments have been selected and thereafter a few Ahadith have been discussed.

Sec (a)

AYAAT ON SPENDING FOR KITH AND KINS

(١) إِنَّ اللهَ يَأْمُرُ بِالْعَدْلِ وَ الْإِحْسَانِ وَإِيتَآئِ ذِى الْقُرْبٰى وَيَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ وَالْبَغْىِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ۝

1. **Lo! Allah enjoins justice and kindness, and giving to kinsfolk, and forbids lewdness and abomination and wickedness. He exhorts you in order that you may**

take heed. *(an-Nahl: 90)*

Note: Allah *Ta'ala* has ordered (us) in many places in the Qur'an to be well-wishers of our kith and kin and has encouraged us to be generous to them. A few Ayaat in that connection are indicated here, which may be studied separately from a translation of the Qur'an:

وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ

And be good to parents and to kindred. *(al-Baqarah: 83)*

قُلْ مَا أَنفَقْتُم مِّنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ

Say: That which ye spend for good (must go) to parents and near kindred. *(al-Baqarah: 215)*

The following Ayaat of Surah *(an-Nisa: 1–10)* :

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا
وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ
كَانَ عَلَيْكُمْ رَقِيبًا ①

'O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from the twain hath spread abroad a multitude of men and women. Be careful of your duty towards Allah in Whom ye claim (your rights) of one another, and toward the wombs (that bore you). Lo! Allah hath been a Watcher over you.'

وَآتُوا الْيَتَامَىٰ أَمْوَالَهُمْ ۖ وَلَا تَتَبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ ۖ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ ۚ
إِنَّهُ كَانَ حُوبًا كَبِيرًا ②

'Give unto orphans their wealth. Exchange not the good for the bad (in your management thereof) nor absorb their wealth into your own wealth. Lo! that would be a great sin.'

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُم مِّنَ النِّسَاءِ مَثْنَىٰ وَ
ثُلَاثَ وَرُبَاعَ ۖ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَٰلِكَ
أَدْنَىٰ أَلَّا تَعُولُوا ③

'And if ye fear that ye will not deal fairly by the orphans, marry of the women, who seem good to you, two or three or four; and if ye fear that ye

cannot do justice (to so many), then one (only) or (the captives) that your right hands possess. Thus it is more likely that ye will not do injustice.'

وَآتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً ۚ فَإِن طِبْنَ لَكُمْ عَن شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَّرِيئًا ۝

'And give unto the women, (whom ye marry) free gift of their marriage portions; but if they of their own accord remit unto you a part thereof, then ye are welcome to absorb it (in your wealth).'

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا
وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا ۝

'Give not unto the foolish (what is in) your (keepig of their) wealth, which Allah hath given you to maintain; but feed and clothe them from it, and speak kindly unto them.'

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُم مِّنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ
أَمْوَالَهُمْ ۖ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَن يَكْبَرُوا ۚ وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۖ
وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ۚ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا
عَلَيْهِمْ ۚ وَكَفَىٰ بِاللَّهِ حَسِيبًا ۝

'Prove orphans till they reach the marriageable age; then, if ye find them of sound judgement, deliver over unto them their fortune; and devour it not by squandering and in haste lest they should grow up. Whoso (of the guardians) is rich, let him abstain generously (from taking of the property of orphans); and whoso is poor let him take thereof in reason (for guardianship). And when ye deliver up their fortune unto orphans, have (the transaction) witnessed in their presence. Allah sufficeth as a Reckoner.'

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ
وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۚ نَصِيبًا مَّفْرُوضًا ۝

'Unto the men (of a family) belongeth a share of that which parents and near kindred leave, and unto the women a share of that which parents and

near kindred leave, whether it be little or much—a legal share.'

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُوا الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُم مِّنْهُ وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا ۝

'And when kinsfolk and orphans and the needy are present at the division (of the heritage), bestow on them therefrom and speak kindly unto them.'

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ
وَلْيَقُولُوا قَوْلًا سَدِيدًا ۝

'And let those fear (in their behaviour toward orphans) who if they left behind them weak offspring would be afraid for them. So let them mind their duty to Allah, and speak justly.'

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا ۝

'Lo! Those who devour the wealth of orphans wrongfully, they do but swallow fire into their bellies, and they will be exposed to burning flame. *(an-Nisaa:1-10).*

Also other Ayaat in the Qur'an viz:

وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ

'(Show) kindness unto parents, and unto near kindred.' *(an-Nisaa: 36).*

وَبِالْوَالِدَيْنِ إِحْسَانًا

'And ye do good to parents. *(al-An'aam: 151).*

وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ

'And those who are akin are nearer one to another in the ordinance of Allah.' (*al-Anfaal: 75*).

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ ۖ يَغْفِرُ اللَّهُ لَكُمْ

'Have no fear of this day! May Allah forgive you.' (*Yusuf: 92).*

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ

'Such as unite that which Allah hath commanded should be joined'. *(ar-Ra'd: 21).*

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ

'Our Lord! Forgive me and my parents'. *(Ibrahim: 41).*

وَبِالْوَالِدَيْنِ إِحْسَانًا

'And (that ye show) kindness to parents.' *(Bani Israel: 23)*

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ

'And lower unto them the wing of submission'. *(Bani-Israel: 24).*

وَآتِ ذَا الْقُرْبَىٰ حَقَّهُ

'Give the kinsman his due'. *(Bani-Israel: 26).*

وَكَانَ تَقِيًّا ۝ وَبَرًّا بِوَالِدَيْهِ

'And he was devout, And dutiful toward his parents'. *(Maryam: 13, 14).*

وَبَرًّا بِوَالِدَتِي

'And (hath made me) dutiful toward her'. *(Maryam: 32).*

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ۝

'When he said unto his father: O my father! Why worshippest thou that which heareth not, nor seeth, nor can in aught avail thee'? *(Maryam: 42).*

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ

'He enjoined upon his people worship and almsgiving'. *(Maryam: 55).*

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ

'And enjoin upon thy people worship'. *(Ta-ha: 132):*

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا

'And who say: Our Lord! Vouchsafe us comfort of our wives and of our offspring'. *(al-Furqan: 74).*

وَأَصْلِحْ لِي فِي ذُرِّيَّتِي

'And be gracious unto me in the matter of my seed'. (*al-Ahqaf: 15*

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ

'My Lord! forgive me and my parents'. *(an-Nooh: 28)*.

Sec (b)

AYAAT ON IMPORTANCE OF MAINTAINING KINSHIP

The above Ayaat are quoted as an example, as giving more details will increase the volume of this book. These are besides the three that are fully discussed hereunder. In addition to these, Allah *Ta'ala* has stressed this subject repeatedly in the Holy Qur'an, which confirms the great importance of this topic. Ka'b Ahbar *Radhiallaho anho* swears by Allah *Ta'ala* and then says that it is mentioned in the Tauraat (old Testament) "Fear Allah and be good to kith and kin; I shall prolong your life, make it easy for you to get the things which bring comfort, and drive away all difficulties from you". Allah *Ta'ala* has, at many places in the Qur'an, ordered the maintenance of kinship. As for example it is said;

وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ

"Fear Allah Whom you beg to fulfil your needs; and be careful of kinship. (an-Nisaa: 1).

In another place it is said:

وَآتِ ذَا الْقُرْبَىٰ حَقَّهُ

"Fulfil the obligations towards the kith and kin".

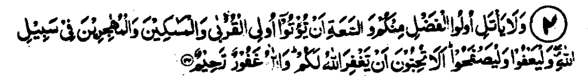
إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ۝

Lo! Allah enjoins justice and kindness (to the people) and to show beneficence to kith and kin". (an-Nahl: 90).

Yet in another place it is said, "Allah *Ta'ala* orders you uphold Tauheed and recite La Ilaha Illallah'.

Allah *Ta'ala* has ordered fulfilment of three obligations; He further prohibits three things: indecency, acts against Shari'ah, cruelty to people. Allah then says: "He exhorts you in order that you may take heed".

Uthman Bin Mazoun *Radhiallaho anho* has narrated that he had great love for Rasulullah *Sallallaho alaihe wasallam*, which led him to become a Muslim; Rasulullah *Sallallaho alaihe wasallam* used to ask him to accept Islam and he became a Muslim in deference to him. Islam had not yet taken root in his heart. Once he was sitting with Rasulullah *Sallallaho alaihe wasallam* who was talking to him and turned to another side, in such a manner as if he was talking to someone invisible. Later he turned to him (Uthman) and told him that Jibra'il *Alaihissalaam* had come and revealed to him the Ayat (إِنَّ اللّٰهَ يَأْمُرُ بِالْعَدْلِ) upto its end. Uthman felt very pleased with the subject matter of the Ayat and he wholeheartedly accepted Islam. After that, Uthman *Radhiallaho anho* went to Abu Talib, Rasulullah's uncle, and told him that he was with his nephew when the particular Ayat was revealed. Abu Talib told him to follow Muhammad *Sallallaho alaihe wasallam*, as he will be benefited by Allah; he might be a true Rasul or not, but he teaches you good manners and ways of kindliness. This is the advice of a person who did not accept Islam, but said that whether the claim of Muhammad to prophethood is true or false, the teachings of Islam are the best in all respects, as these bring about improvement in manners and social conduct. Alas! These days the Muslims have a very poor reputation in this respect.



2. **And let not those who posses dignity and ease among you swear not to give the near of kin and to the needy, and to fugitives, for the cause of Allah. Let them forgive and show indulgence. Yearn ye not that Allah may forgive you? Allah is Forgiving, Merciful.** *(an-Nur: 22)*

Note: This Ayat and its translation has also been given in Chapter I, at No. 18. The purpose in its repetition here is to take heed and to remind ourselves of the behaviour of our ancestors and of the admonitions from Allah *Ta'ala* on this subject at that time. It was a very serious and important happening that the wife of Rasul-

ullah *Sallallaho alaihe wasallam* enjoying the respectability of a mother for all Muslims, was falsely blamed by (some of) her "children". Among these gossip-mongers were the near relatives too, who were being given material support by her father, Abu Bakr *Radhiallaho anho,* who was obviously deeply grieved and shocked by their wrong behaviour. Yet, Allah *Ta'ala* advised (him) to forgive them and overlook their fault, upon which Abu Bakr *Radhiallaho anho* promptly acted and increased their allowances. Do we nowadays treat our relatives in this way, when they put false blame on us or wrongly accuse our family members with something serious and dirty. On the contrary, even after reading the above Ayat of the Holy Qur'an,our enemity will extend not to their children alone but to all those who associate with them. How can we justify such an attitude, when Allah *Ta'ala*'s clear orders are that we must not stop giving them any type of help that they need? But those who have true faith and have firm conviction about the Greatness and Glory of Allah *Ta'ala* and His sacred commandments, have proved and shown practically how to obey Him with total submission. May Allah *Ta'ala* bless them with His Mercy and Kindness worthy of His Divine Honour and Dignity, and exalt them to the highest spiritual level! They, too, had hearts with all the weaknesses and deep sense of honour, but all these were subject to the pleasure of Allah *Ta'ala*.

(٣) ووصينا الإنسان بوالديه إحسانا حملته أمه كرها ووضعته كرها وحمله وفصله
ثلثون شهرا حتى إذا بلغ أشده وبلغ أربعين سنة قال رب أوزعني أن أشكر نعمتك التي
أنعمت علي وعلى والدي وأن أعمل صالحا ترضه وأصلح لي في ذريتي إني تبت إليك وإني
من المسلمين أولئك الذين نتقبل عنهم أحسن ما عملوا ونتجاوز عن سيئاتهم في أصحب الجنة
وعد الصدق الذي كانوا يوعدون

3. And We have commanded unto man kindness towards parents. His mother beareth him with reluctance, and bringeth him forth with reluctance, and the bearing of him and the weaning of him is thirty months, till, when he attaineth full strength and reacheth forty years, he saith: My Lord! Enable me that I may give thanks for the favour wherewith Thou hast favoured me and my parents, and that I may do right acceptable unto thee. And be gracious unto me in the matter of my seed. Lo! I have turned unto thee, repentant, and Lo! I am of those who are Muslims. Those are they from whom We accept

the best of what they do and overlook their evil deeds. (They are) among the owners of Jannah. This is the true promise that they were promised (in the world). *(al-Ahqaaf: 15-16).*

Note: Allah *Ta'ala* has repeatedly exhorted mankind about kindness to kith and kin and the parents, as has been explained under the previous Ayaat. In this Ayat particular emphasis has been laid on being kind to the parents. This commandment about parents appears three times in the Qur'an. First, in Surah Ankaboot, then in Surah Luqman and thirdly, here in Surah Ahqaaf, where it appears with a greater emphasis. The writer of "Khazin" has narrated that the Ayat was revealed in honour of Abu Bakr *Radhiallaho anho.* His Companionship with Rasulullah *Sallallaho alaihe wasallam* commenced when they travelled to Syria. Rasulullah *Sallallaho alaihe wasallam* was then twenty years old and Abu Bakr was only eighteen. During the journey they stopped near a Jujube tree. Abu Bakr *Radhiallaho anho* went to meet a monk who lived nearby and Muhammad *Sallallaho alaihe wasallam* rested under the tree. The Monk enquired from Abu Bakr about the person sitting under the tree. Abu Bakr told him that he was Muhammad bin Abdullah bin Abdul Muttalib. The Monk said, "By Allah! he is a Nabi; no one has sat under that tree after Isaa *Alaihissalam*. He is the last of the Ambiya!"When Rasulullah *Sallallaho alaihe wasallam* reached the age of forty and was bestowed with 'Nubuwwat' (apostleship), Abu Bakr *Radhiallaho anho* embraced Islam. After two years, when he (Abu Bakr) reached the age of forty, he prayed, "Allah! Enable me to offer proper thanks for the reward that has been bestowed upon me and my parents". Ali *Radhiallaho anho* has said that no one among the Mohajireen (Immigrants) has had the privilege of Abu Bakr, both whose parents and children were all Muslims. The Ayat in Surah 'Ankaboot is more emphatic about the parents, i.e. be kind to them even if they are non-Muslims. When the disbelieving parents are to be treated kindlly and graciously by the order of Allah *Ta'ala*, the orders about the Muslim parents are obviously of much greater importance.

Sa'd Ibne Abi Waqas *Radhiallaho anho* has said that, when he embraced Islam, his mother resolved not to eat or drink anything till Sa'd gave up the religion of Muhammad *Sallallaho alaihe wasallam.* Food and drink used to be forced into her mouth. Thereupon the Ayat in Surah 'Ankaboot' was revealed. It shows the severity of

admonition, that, even in such difficult circumstances, the parents are to be treated kindly. However, if they order a person to forsake the true faith (Unity of Allah), they are not to be obeyed. When someone asked Hasan *Radhiallaho anho* as to what was the limit of kindness to be shown to the parents, he replied, "To spend all that you possess on them and to obey every command that they make, except if it is to commit a sin". Such has been the teaching of Islam for the Muslims. They were to remain good to the polytheist parents: even if the latter tried hard to turn a Muslim son to polythesim, he must remain good to them but shun 'Shirk' (polytheism), and must not obey them in this regard.

لَاطَاعَةَ لِلْمَخْلُوْقِ فِیْ مَعْصِيَةِ الْخَالِقِ.

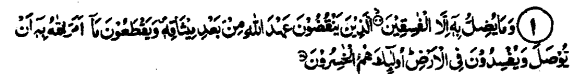
No one is to be obeyed against an obligation to the Creator.

Despite the parent's persistent efforts to make the son polytheist, the duty of the son is to be good to them. One of the Ahadith regarding the Ayat in Surah Luqman says that this particular Ayat was revealed at the time of the incident of Sa'd *Radhiallaho anho.* The Hadith quotes Sa'd as saying that he used to treat his mother extremely cordially and, when he became a Muslim, his mother exclaimed,"What have you done ? You must leave Islam or else I shall give up eating and drinking till death comes to me, upon which the people will reproach you for being the cause of my death". Sa'd requested her not to take that step and said that he could not give up his religion. She did not eat or drink for two consecutive days. On that Sa'ad told her that, even if she had one hundred lives and gave up all, one after the other, still he would not give up Islam. When she witnessed his determination, she started taking food and drink. The famous theologian Abul Laith *Rahmatullah alaihe* says that, even if Allah *Ta'ala* did not emphasize the rights of parents, common sense indicated that their rights are important and obligatory. So much so, that Allah *Ta'ala's* commandment about this has been given in all the Divine Books, namely Taurah, Injeel, Zaboor and Qur'an, and all the Ambiya *Alaihimussalaam* received revelations about it with full emphasis.

The above three Ayaat were concerning the good treatment of the kith and kin. The next three Ayaat contain warning against their ill-treatment.

SECTION (C)

AYAAT ON RETRIBUTION FOR SEVERING FAMILY BONDS



1. **And He misleads thereby only miscreants. Those who break the covenant of Allah after ratifying it, and sever that which Allah ordered to be joined, and (who) make mischief in the earth. Those are they who are the losers.** *(al-Baqarah: 26-27).*

Note: Just Allah *Ta'ala* has ordered kindness towards the kith and kin, especially the parents, at several places in the Qur'an, similarly He has also warned repeatedly against the severing of connections with the relatives, particularly with the parents. A reference is made to a few Ayaat in that context, as has been done earlier under Ayat 1, in the beginning of this chapter, for the sake of drawing attention to this and to bear them in mind. Allah *Ta'ala* says:-

وَاتَّقُوا اللّٰهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ

Be careful of your duty toward Allah in Whom ye claim (your rights) of one another, and toward the wombs (that bare you). *(an-Nisaa: 1).*

وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ

And that ye slay not your children because of penury. *(al-An'am: 151).*

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ

Slay not your children, fearing a fall to poverty. *(Bani-Israel: 31).*

وَالَّذِي قَالَ لِوَالِدَيْهِ

And whoso saith unto his parents: Fie upon you both! Do ye threaten me that I shall be brought forth (again) when generations before me have passed away? And they twain cry unto Allah for help (and say): Woe unto thee! Believe! Lo! the promise of Allah is true. But he saith: this is naught save fables of the men of old. *(al-Ahqaf: 17).*

أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ ۝

Would ye then, if ye were given the command, work corruption in the land and sever your ties of kinship? *(Muhammad: 22).*

Mohammad Baqir *Rahmatullah alaihe* was given a strong advice by his father, which has been quoted under Hadith No. 23 in the first Chapter and is based on sound experience. He narrates that his father, Zain-ul-Aabideen *Rahmatullah alaihe* advised him as follows: "Avoid the company of five types of people, do not talk to them, never walk with them, if you come across one of them by chance. Those five are: first an immoral person who will sell you for a morsel of bread, or even for less". When asked how could anyone sell a person for less than a morsel, he replied, "He will do so in hope of receiving a morsel, which he may never get". The next one is a miser who will forsake you in your time of need. The third is a liar who is a cheat; he will deceive you by making you believe the far off thing to be near and the near one to be far off. The fourth is a stupid person, who is to be shunned for fear of causing you harm when he intends to do good to you, as it is said that a wise enemy is better than a foolish friend. The fifth is the one who breaks away from his kith and kin, as the curse of Allah descends upon him, as has been mentioned at three places in the Holy Qur'an.

(٢) وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللّٰهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللّٰهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولٰئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ۝

2. **And those who break the covenant of Allah after ratifying it; and sever that which Allah has commanded to be joined, and make mischief in the earth: theirs is the curse and theirs the ill abode.** *(ar-Ra'd: 25).*

Note: Qatadah *Rahmatullah alaihe* has advised being extra careful in guarding against breaking an agreement, for that incurs displeasure of Allah. There are more than twenty Ayaat containing Allah *Ta'ala's* admonishment and threats of severe punishment for breach of a ratified agreement. The author believes that Allah *Ta'ala* has not admonished so many times on any other matter. Therefore, a person must fulfil an agreement under all circumstances. Anas *Radhiallaho anho* reports Rasulullah *Sallallaho alaihe wasallam* as

saying, He who is not trustworthy has no faith (Imaan) and he who does not fulfil his promises has no religion!" Abu Umamah and Ubadah *Radhiallaho anhuma* have also made the same comment *(Durre Manthur)*. Maimoon Bin Mehraan *Rahmatullah alaihe* has said that there are three orders which make no distinction between a Muslim and a non-Muslim; First, an agreement must be fulfilled, be it with a Muslim or a non-Muslim, because, in fact it amounts to a vow with Allah *Ta'ala*. Secondly, a kinship must be upheld, whether it is with a Muslim or a non-Muslim. Thirdly, a property held in trust must be returned, whether the owner of the trust is a Muslim or a non-Muslim.

There are several Ayaat in the Qur'an regarding fulfilment of covenants, one of which is:-

أَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْؤُلًا ۝

"Fulfil the trust, you will be called to account for it". (Bani Israel: 34)

Qatadah *Rahmatullah alaihe* has said that the order about maintenance of kinship concerns both the near and distant relatives. The other warning in the Ayat is about breaking relationship. Umar Ibne Abdul Aziz *Rahmatullah alaihe* has said that one should not associate with a person who causes breach of relationship between kith and kin, as he found a curse on him at two places in the Holy Qur'an: one, in the above Ayat and the other in Surah Muhammad. The reference in Surah Muhammad has already been indicated in a preceding paragraph, where it has been said, in the context to breach of relationship, that they are the people who have been cursed by Allah Ta'ala and they have been made deaf,cannot listen to Allah's commandments) and blind (that they cannot see the path of righteousness). While Umar Ibne Abdul Aziz *Rahmatullah alaihe* has mentioned the curse in two places. Zainul Abideen *Rahmatullah alaihe* has pointed out three places. Two are as above, in Surah Ra'd and Surah Muhammad, while in the third place, he is called 'a loser' and 'one gone astray' which is close to being called an accursed person, as mentioned earlier in the Ayat from Surah Baqarah.

Salman *Radhiallaho anho* has quoted Rasulullah *Sallallaho alaihe wasallam* as saying that, when words abound and practice is locked up in a treasury (that is, plenty of speeches and elaborate writings, but not followed by actions), such an approach creates agreement in words but hearts remain opposed and there is discord

and breach of kinship. In that event, Allah *Ta'ala* deprives people of His mercy and blessings and makes them blind and deaf. Hasan *Radhiallaho anho* has also quoted Rasulullah *Sallallaho alaihe wasallam* as saying that, when people display their knowledge but have no deeds, and show love verbally while having malice in the hearts and no regard for the kith and kin, Allah *Ta'ala* drives them away from His kindness and mercy, wherefore, they are unable to see the path of righteousness or what is right or wrong. One Hadith says that the fragrance of Jannah spreads upto a distance covered in five hundred years, but the one who remains disobedient to his parents and disregards kinship will never be able to experience the sweet smell of Jannah.

Abdullah Ibne Abi Aufa *Radhiallaho anho* has said that once, in the evening on the day of Arafah, we (the Sahabah) were sitting around Rasulullah *Sallallaho alaihe wasallam*. He announced,"Any one who has broken his relationship with any of his kin, should leave the company and not sit with us!" Only one man sitting at a great distance got up and went way. After a while, he returned and joined the assembly. Rasulullah *Sallallaho alaihe wasallam* asked him how only he had left the company after his statement. The man said that, after hearing the order, he went straight to his aunt who had broken her relationship with him. On seeing him she asked how it was that he had come to her against his normal practice. He repeated to her the order of Rasulullah *Sallallaho alaihe wasallam*, on hearing which, she made a Du'aa of forgiveness for him and he made a similar Du'aa for her and thus they were reconciled with each other. Rasulullah *Sallallaho alaihe wasallam* was greatly pleased with him, allowed him to rejoin the company, then said that Allah *Ta'ala* does not grant His blessings or a community among whom there is some one who has broken away from his relations.

This Hadith has been quoted by Faqeeh Abul-Laith *Rahmatullah alaihe*, who says that damaging kinship is so grave a sin that,even by sitting with a person guilty of such a sin, one is deprived of the blessing of Allah *Ta'ala*. It is essential, therefore, that anyone who is involved in such a situation, must seek forgiveness of Allah *Ta'ala* and build up his relationship with his kith and kin. Rasulullah *Sallallaho alaihe wasallam* has said that there is no good deed the reward of which comes faster,than being good to one's kith and kin; and there is no sin greater than the breach of kinship and cruelty in respect of punishment in this life and in Akhirah. Several Traditions

indicate that the punishment for breach of kinship is experienced even in this life, and in the life of Akhirah, as evident from the above Ayat. Faqih Abul-Laith *Rahmatullah alaihe* has mentioned a rare story about a very pious and honest man from Khurasan who used to live in Makkah Mukarramah. People used to leave their property as a trust with him. Once, a person left ten thousand Dinars as a trust with him and went away on a journey. When that person returned, the Trustee had died, so the person made enquiries from the family of the deceased but no one knew anything about it. As a large sum of money was involved, the owner asked a gathering of Ulama in Makkah as to what he should do. They told him that the Khurasani was a very pious person who must be in Jannah. The owner should visit the Zamzam well after midnight and call the name of the Trustee, asking him about his money. The owner repeated the process for three nights running, but received no reply. He went back to the Ulama and told them about his efforts. They were surprised and recited: إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

They were afraid, lest he should not be in Jannah. So, they advised him to visit a certain place where he would find a valley by the name of Barhoot and, in it, a well. He should make a loud call into the well. He did so and received a reply after the very first call, that his money was safe; not trusting his children, he had buried it in such and such place inside the house and the person should ask his son to show him that place, where he should dig his money out. The man did so and got back his wealth. He, however, in astonishment, asked the deceased how he was in such a place in spite of being a pious person. The deceased told him that he had some relatives in Khurasan, with whom he had broken his relationship and had died without mending it, which had become the cause of his punishment.

Ali *Radhiallaho anho* has said, "The best of all valleys is the Valley of Makkah Mukarramah, and that valley in India where Adam *Alaihisallam* was brought down from Jannah, where all the fragrances are, which people use. The worst of valleys are the Ahqaf and the Hazarmout, known as Barhoot. The best of all the wells is the Zamzam and the worst of all is the Barhoot well where all the spirits of non-believers are kept". But the incident related above is an instance of Divine manifestation (i.e. Allah *Ta'ala* manifesting to a saintly being, a supernatural phenomenon that transcends the conceivable or rational). Obviously, such manifestations have no dogmatic value.

(٣) إِمَّا يَبْلُغَنَّ عِندَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا ۝ وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُل رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ۝ رَّبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِن تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا ۝

3. **If one of them or both of them (parents) attain old age with thee, say not "Fie" unto them (anything which may upset or put them to shame) nor repulse them, but speak unto them a gracious word. And lower unto them the wing of submission through mercy, and say: My Lord! Have mercy on them both, as they did care for me when I was little. Your Lord is best aware of what is in your minds. If you are righteous, then lo! He was ever forgiving unto those who turn (unto Him)".** *(Bani Israel: 23, 24, 25).*

Note: Mujahid *Rahmatullah alaihe* has said, in the explanation of this Ayat, that when the parents become aged you aught not to grumble over washing their urine and excreta, as they washed it when you were a baby. Ali *Radhiallaho anho* has said that if there were any degree of disrespect below uttering "Uff", Allah *Ta'ala* would (probably) have forbidden it. When someone asked Hasan *Radhiallaho anho* as to what was the lowest degree of disrespect, the reply was, "To deprive them of the benefit of your property and wealth, avoiding to see them and looking at them with sharp looks." Another person asked Hasan *Radhiallaho anho* as to what the 'Qaule Karim' (gracious word) meant; he replied, "To address them lovingly as 'Mummy and Papa' and to avoid calling them by their names." Zubair Ibne Muhammad *Rahmatullah alaihe* has been quoted to explain that whenever they call you, reply, "Present sir". Qatadah *Radhiallaho anho* has said that they should be spoken to politely. Someone asked Sa'eed bin Musayyab *Rahmatullah alaihe* that the Qur'an repeats many times the order for good conduct, which is understandable, but the meaning of 'Qaule Karim' is not clear. The reply was that it means the way a slave, guilty of a grave offence, speaks to his master who has a harsh temperament.

Aishah *Radhiallaho anha* has said that a person, accompanied by an old man, came to Rasulullah. He asked who the old man was? The man said that he was his father. Rasulullah *Sallallaho alaihe wasallam* told the man, "Do not walk in front of him, do not sit down

before he takes his seat, do not call him by his name and never talk to him impolitely."Urwah *Rahmatullah alaihe* was asked by someone what is meant when the Qur'an says, 'Llower unto them'? The reply was that, if and when they speak to you unpleasantly, do not look at them angrily, as the dislike first becomes apparent in the eyes. Aisha *Radhiallaho anha* quoted Rasulullah *Sallallaho alaihe wasallam* as saying, "Whoever looks at his father angrily, he is being disobedient". Abdullah Ibne Mas'ud *Radhiallaho anho* has said that once he asked Rasulullah *Sallallaho alaihe wasallam* as to what was the most acceptable deed in the eyes of Allah *Ta'ala*. Rasulullah *Sallallaho alaihe wasallam* said, 'Salaat offered on its right time'. He then asked,"What came next? The reply was, "Good behaviour towards parents". He again asked,"What came next?"The reply was "Jehaad". Another Hadith says that the pleasure of Allah *Ta'ala* lies in the pleasure of the father and Allah's displeasure is caused by the father's displeasure.

The writer of Mazahir has written that it is the children's obligation to be humble, to show love and so serve their parents that the latter remain pleased with them, always to obey them in rightful actions, never to be impolite or treat them arrogantly, even if they happen to be non-Muslims, nor to raise their own voice above their parents or to call them by name, not to precede them in any action and, if non-Muslims, to be polite in calling them to good deeds and to prevent them from committing sins; even if they do not accept your advice, still continue to be good to them and keep praying for them, seeking forgiveness of Allah *Ta'ala* on their behalf. This last is evident from the Holy Qur'an: in Surah Maryam, we are told that Ibrahim *Alaihissalam* gave good advice (Da'wah) to his father once and then said to him, "I shall offer Du'aa to Allah *Ta'ala* for you".

Some Ulama have stated that obedience to parents regarding forbidden things is not permissible, but in doubtful matters, it is obligatory to obey them, bearing in mind that 'Taqwa' and the need to be good to them are both essential. For example,if their food is of doubtful nature and your refusal to eat with them might injure their feelings, you should eat with them.

Ibne Abbas *Radhiallaho anho* has said that two doors of Jannah will remain open for every Muslim whose parents are alive and he serves them well, while if he keeps them unhappy, Allah *Ta'ala* will not be pleased with him until they are pleased with him. Someone

asked, "What if they are cruel to me? "Ibne Abbas *Radhiallaho anho* replied, "Even then you must remain good to them".Talhah *Radhiallaho anho* has said that once a man came to Rasulullah and requested permission to go for Jehaad. Rasulullah *Sallallaho alaihe wasallam* asked if his mother was alive; he replied that she was. Rasulullah then told him to persist in serving her well, as Jannah is under the mother's feet. Rasulullah *Sallallaho alaihe wasallam* repeated this a second time, even for the third time. Anas *Radhiallaho anho* has said that once a man came to Rasulullah and stated his great desire to go for Jehaad, but added that he had no means for doing so. On being asked if any one of his parents was alive, he replied that his mother was alive. Rasulullah *Sallallaho alaihe wasallam* then said, "Fear Allah *Ta'ala* in her regard;" meaning, be careful in fulfilling your obligations towards her, up to the level of Taqwa and when you attain that, you will be considered as the one who has performed Umrah and Hajj, and also participated in Jehaad That is, you will receive whatever reward is earned from all these things.

Muhammad Ibne Almunkadir *Rahmatullah alaihe* has said "My brother Umar used to spend the whole night in praying, while I used to spend the night in massaging my mother's feet and never felt envious of his nightlong prayers, nor desired to exchange his reward with mine". Aishah *Radhiallaho anha* has said that she asked Rasulullah *Sallallaho alaihe wasallam* "Of all the obligations of a woman towards other people, which one is the greatest"? He replied, "The one she owes her husband". She then asked who came next and Rasulullah *Sallallaho alaihe wasallam* replied, "Her mother". A Hadith says "Remain chaste in respect of other people's women-folk, then your own women will be chaste; if you remain good to your own parents, your own children will be good to you." *(Durre Manthur)*

Taaous *Rahmatullah alaihe* has said that a certain person had four sons. He fell ill. One of his sons told the other three that if they were prepared to nurse the father in his sickness, he would take the whole of his father's property; and, if they wanted the whole property, he was prepared to nurse him without any claim on the property. They agreed to the second course and left the nursing to him. He looked after the father most admirably until the father died. As agreed, he did not take anything from the property. He saw in a dream, one night, a person telling him that one hundred Dinaars (gold pieces) were buried at such and such place, which he could

take. He asked the person if that money was blessed. The reply was, "No,it is not so". He related the dream next morning to his wife, who insisted that he should take the money but he did not agree. He dreamt again the following night and someone told him about ten Dinaars lying buried at a certain place. When he again asked if they were blessed, the reply was in the negative. He related the dream to his wife next morning, who insisted that he should go and take them, but he refused to do so. He saw in a dream, the third night, somone telling him that a single Dinaar was lying at such and such place, he should go and take it. He again asked if it was a blessed one. The reply was, "Yes, it is". So, he went and took the Dinaar, purchased two fish with it and brought them home. When cut open for cooking, an invaluable pearl was found in the stomach of each fish. Both these pearls were sold to the king of the country in return for ninety mule-loads of gold.

Sec (d)

AHADITH CONCERNING MAINTENANCE OF KINSHIP

(١) عَنْ اَبِيْ هُرَيْرَةَ رض قَالَ قَالَ رَجُلٌ يَارَسُوْلَ اللهِ مَنْ اَحَقُّ بِحُسْنِ صَحَابَتِيْ قَالَ اُمُّكَ قَالَ ثُمَّ مَنْ قَالَ اُمُّكَ قَالَ ثُمَّ مَنْ قَالَ اُمُّكَ ثُمَّ مَنْ قَالَ اَبُوْكَ وفي رواية قَالَ اُمَّكَ ثُمَّ اُمَّكَ ثُمَّ اُمَّكَ ثُمَّ اَبَاكَ ثُمَّ اَدْنَاكَ فَاَدْنَاكَ (متفق عليه كذا في المشكوة)

HADITH: 1

Abu Hurairah *Radhiallaho anho* narrates that a man asked Rasulullah *Sallallaho alaihe wasallam,* "For whom should I be most concerned in maintaining good relations?" Rasulullah *Sallallaho alaihe wasallam* said, "Your mother". The man put the same question a second and a third time; and each time Rasulullah *Sallallaho alaihe wasallam* gave the same reply. When he repeated the same question the fourth time, Rasulullah *Sallallaho alaihe wasallam* said, "Your father and then other relatives, in order of nearness to you in kinship".

Note: Some Ulama infer from this Hadith that a mother's share is three parts in regard to kind treatment, because Rasulullah *Sallallaho alaihe wasallam* said, 'Your mother' three times and said,

'your father' only when the question was repeated for the fourth time. The reason for this preferment, the Ulama say, lies in the fact that a mother has to go through three hardships for her child: pregnancy, child-birth and breast-feeding. The theologians have added that, if a person does not have the means to take care of both his parents he should give first preference to his mother. However, the father enjoys preference in matters relating to respect and obedience from his children. (*Mazahir-e-Haqq*). Being a woman, a mother evidently needs more help and loving care of her children. The near relatives are then to be given preference (over others) in order of their kinship, the nearer relations will be given preference over the distant ones.

Another Hadith narrates "Begin with your mother in your good treatment, then comes your father, then your sister, then your brother and then other kinsmen in order of their nearness in relationship. Do not ignore your neighbours and the needy". (*Kanz*). Another Hadith quoted by Bahz Bin Hakeem from his grand father repeats the same obligation that a person has to his parents and other relations. Another Hadith indicates that Allah *Ta'ala* will make the hour of death easy for him who possesses the following three qualities and grant him entry into Jannah:-

1. is kind to the weak;
2. treats his parents with loving care;
3. shows favour to his subordinates. (*Mishkaat*)

(٢) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَحَبَّ اَنْ يُّبْسَطَ لَهٗ فِيْ رِزْقِهٖ وَيُنْسَأَلَهٗ فِيْ اَثَرِهٖ فَلْيَصِلْ رَحِمَهٗ متفق عليه (مشكوٰة)

HADITH: 2

Rasulullah *Sallallaho alaihe wasallam* is reported to have said, "Anyone who wishes to have his means of livelihood enlarged and a prolonged life, should treat his relatives with kindness."

In this Hadith the word 'anyone who wishes to have his foot-prints last longer', implies prolonged life. For, he who lives longer will leave his footprints for a longer period; when a person dies, his footprints get effaced after a short time. Some people may take an exception to this Hadith saying, "Everybody's term of life is pre-determined". At many places in the Holy Qur'an, it has been clearly

stated that the term of life is fixed; not a moment can be added or lessened therefrom.

Some Ulama have interpreted the term 'prolongation of life' as grant of 'Barakah' (blessings) in life. Due to Divine blessings a person may accomplish tasks within hours, which others ususally take days to perform, and may accomplish in days what is usually done in months. Others say that 'prolongation of life' term implies a laudable remembrance of his good deeds long after his death. Others say that it means 'increase in progeny and his descendants' flourishing after his death.'

It has to be admitted that, as a statement of Rasulullah *Sallallaho alaihe wasallam*, all of whose sayings are doubtlessly true, these benefits in some form will accrue from maintaining kinship. Allah *Ta'ala* is all powerful: He may create and bring about anything He wills. Whatever He wills must happen and He creates such subtle means for bringing about events that the wisest of men are taken by surprise. Therefore, there should be no ambiguity about the 'prolongation of life' granted as a reward for strengthening family bonds.

Truly the decrees of destiny are unalterable, but Allah *Ta'ala* has introduced causal relationship in the affairs of the world; for everything that happens in this world, there is a cause either hidden or apparent. For example when a person is suffering from cholera, we send for the doctors in the hope of helpful treatment to make him survive, though we know that his death-hour is fixed and cannot be delayed or hastened. There is no reason for not taking up seriously giving Sadaqah to deserving blood relations as an effective prescription for prolongation of life. This recipe was prescribed by the wisest of all men, Rasulullah *Sallallaho alaihe wasallam*, whose diagnosis and treatment for human ailments could never be wrong, whereas the physicians of this world may err while diagnosing a disease or writing a prescription. The subject matter of the Hadith quoted above has appeared in other narrations with slight variations, hence it is fully authentic.

It has been narrated in another Hadith, on the authority of Ali *Radhiallaho anho*, that for him who guarantees one thing (respect of kinship), Rasulullah *Sallallaho alaihe wasallam* has guaranteed four things, namely long life, respect among relatives, increase in means of livelihood and entry into Jannah. *(Kanz)*. Rasulullah *Sallallaho*

alaihe wasallam told Abu Bakr *Radhiallaho anho* that three results are assured: (1). If a victim of cruelty overlooks it, he will earn greater respect; (2) Whoever hankers after increase in his wealth, will find a decrease in it; (3) Whoever opens the door of Sadaqah and regard for kinship, will have abundant wealth. (*Durre Manthur*). The theologian Abul-Laith *Rahmatullah alaihe* has said that ten rewards are priceless in the obligations of kinship:-

1. It wins pleasure of Allah *Ta'ala*, who has ordered its fulfilment.
2. It promotes happiness among the kith and kin - and Rasulullah *Sallallaho alaihe wasallam* has said that the best of deeds is to make a Muslim happy.
3. The angels also feel happy about it.
4. The Muslims praise the one who keeps it up.
5. Shaitan is grieved by it.
6. It brings prolongation of life.
7. It enhances means of livelihood.
8. It brings happiness to the dead when they come to know about it.
9. It strengthens mutual help: when you do good to someone, he would help you whole-heartedly in time of need.
10. One will benefit from it after his death, as the beneficiaries will always remember him with good wishes and prayers.

Anas *Radhiallaho anho* says that three types of persons will enjoy a place in the shade of the Grand Throne of Allah *Ta'ala*:-

1. The benefactor of the kith and kin, who gets a prolonged life and enhanced livelihood and also an enlarged grave.
2. A widow who brings up young children of her deceased husband, without her remarriage, so that she has no difficulties in looking after them till they are grown up.
3. The person who invites the poor and orphans to participate in his feasts.

Hasan *Radhiallaho anho* has quoted Rasulullah *Sallallaho alaihe wasallam* to have said that Allah *Ta'ala* loves two foot-steps, the one taken for the sake of obligatory Salaat and the other taken to meet an intimate friend or a relation. Some Ulama have said that five things, if observed regularly and constantly, earn such rewards from Allah *Ta'ala* as are even bigger than high mountains, and one's

means of livelihood are also increased on account of them. These are: Constancy in giving Sadaqah, be it large or small; spending regularly on one's relatives (to strengthen family bonds), whether one spends little or much; Jehaad (striving in the path of Allah); remaining always in a state of Wudhu (ablution); constancy in obedience to one's parents. *(Tanbeeh-ul-Ghafileen)*. A hadith says, "Strengthening ties of kinship is a virtue for which one is most readily rewarded and blessed by Allah; even many a sinner is granted abundance in wealth and in children, on account of kind behaviour towards relatives". *(Ihya)*. It occurs in a Hadith that the following virtues cause one's misfortune to change into good fortune, prolong one's term of life and avert an evil death: giving away Sadaqah in the proper manner, adopting ways that are good and beneficial (for others), treating one's parents with kindness, and maintaining bonds of kinship.

There are several other Ahadith which assert that a man's livelihood is increased and his term of life is prolonged on account of his kindness towards his kinsmen. We have just quoted a few of them, by way of example. Rasulullah *Sallallaho alaihe wasallam* has pointed out to us an easy way of achieving these two ambitions through strengthening ties of kinship. All those who desire a long life and extensive means of livelihood can try this prescription suggested by Rasulullah *Sallallaho alaihe wasallam*, if they sincerely believe in the truth of his sayings, and spend as much as they can on strengthening kinship. For, it is bound to be recompensed with increase in means of livelihood and, furthermore, it guarantees a prolonged term of life.

(٣) عَنِ ابْنِ عُمَرَؓ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ مِنْ اَبَرِّ الْبِرِّ صِلَةُ الرَّجُلِ اَهْلَ وُدِّ اَبِيْهِ بَعْدَ اَنْ يُّوَلِّيَ (رواه مسلم كذا فى المشكوٰة)

HADITH: 3

Ibne Umar *Radhiallaho anho* narrates that Rasulullah *Sallallaho alaihe wasallam* once said, "An excellent way of showing kindness to one's father in his absence is to treat his friends and acquaintances in a kindly way".

Note: Absence may be temporary or permanent from this world i.e. death. In the latter case, showing kindness to one's father's friends will be a higher virtue. For, if a person treats his father's

friends kindly, in the absence of his father when alive, he may be doing so in order to win the favour of his father for his own selfish designs, whereas, if he treats them kindly even after the death of his father, this will not be for any selfish design, but will be out of genuine regard and esteem for him. In another Hadith, Ibne Dinar *Rahmatullah alaihe* relates that Abdullah Ibne Umar *Radhiallaho anho* was going on a journey to Makkah when he saw a bedouin going on the way. Ibne Umar *Radhiallaho anho* gave him his own riding-beast, took off his own turban and gave it to him as a gift. Ibne Dinar *Rahmatullah alaihe* said to him, "This man might have been pleased with something less". Ibne Umar *Radhiallaho anho* said, "This man's father was a friend of my father and I have heard Rasulullah *Sallallaho alaihe wasallam* saying, "Showing kindness to the friends of ones father gets the best return" Abu Hurairah *Radhiallaho anho* says that, on one of his visits to Madinah, Ibne Umar came to see him and said, "Do you know why I have come to see you? I have heard Rasulullah *Sallallaho alaihe wasallam* saying, "If anyone wishes to show kindness to his father who is dead, let him treat his father's friends in a kindly manner, and (you know that) my father (Umar) was a friend of yours". *(Targheeb)*.

A Hadith reports Abu Usaid Maalik bin Rabi'ah *Radhiallaho anho* as saying, "While we were sitting in company with Rasulullah *Sallallaho alaihe wasallam*, a man of the Banu Salma Tribe came to him and said, "O Rasulullah, is there any way left for me to show kindness to my parents after their death?" He replied, "Yes, you can invoke Allah's blessings on them, make 'Istighfaar' for them (ask Allah's forgiveness for them), fulfil the promises (if any) made by them with people, treat their relatives and dependents with kindness and show respect to their friends". *(Mishkaat)*. A version adds: At this the man said, "What an excellent idea!" and Rasulullah *Sallallaho alaihe wasallam* replied, "Practice it, then". *(Targheeb)*

(٤) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْعَبْدَ لَيَمُوْتُ وَالِدَاهُ اَوْ اَحَدُهُمَا وَاِنَّهُ لَهُمَا لَعَاقٌّ فَلَا يَزَالُ يَدْعُوْ لَهُمَا وَيَسْتَغْفِرُ لَهُمَا حَتّٰى يَكْتُبَهُ اللّٰهُ بَارًّا (رواه البيهقى فى الشعب كذا فى المشكوٰة)

HADITH: 4

Rasulullah *Sallallaho alaihe wasallam* says, "If the parents of a person die, or one of them dies, and he has not been dutiful to them, but he goes on asking

forgiveness for them and making other supplications (Du'aa) for them, Allah *Ta'ala* will record him as a dutiful son".

Note: How bounteous are the blessings and favours of Allah *Ta'ala* to His men! Very often, circumstances arise which cause a certain unpleasantness between parents and children, but the parent and children relationship is deep-rooted to allow for permananet estrangement from each other. So, when a man's father or mother dies, filial love re-asserts itself, he feels deep remorse and is distressed to remember their loving care for himself. Allah Ta'ala has, in His infinite Mercy and Compassion for man, shown a way for redeeming such situations. He has ordained that, if a person prays for Allah's blessing for his parents after their death, makes 'Istighfaar' for them and, after doing a good deed involving expenditure of money or otherwise, requests Allah to transfer its rewards to their credit (called *'Eesaal-e-Thawab'*), these good deeds will compensate for his failure to fulfil the duties he owed them in their lifetime and he will be recorded as a dutiful son. It is one of the greatest favours of Allah *Ta'ala* to His men that He has opened a way for the undutiful sons and daughters to atone for their sins, even after the death of their parents when, normally, it is said to be too late. What a shame would it be if we were too hard-hearted not to avail of this opportunity for atonement! For, there are very few whose behaviour to their parents is always correct and who give their parents their due rights. It is, therefore, advisable that each one of us should make a routine of performing some good deeds regularly and pray to Allah to transfer the blessings earned in this way to the credit of his deceased parents. It would be an excellent routine, in view of its splendid consequences.

A Hadith says that if anyone performs Hajj on behalf of his parents, it is treated as a 'Hajj-e-Badal' (i.e. it atones for their failure to perform Fardh Hajj during their life), the glad tidings whereof are conveyed to their souls in the Heavens above, and he is recorded as a dutiful son, even though he may have been undutiful heretofore. Another Hadith says that if a person performs Hajj on behalf of either of his parents, the father (or mother) receives reward for one Hajj, while his own reward for it is equal to that of a person performing Hajj nine times. Allama Ainee *Rahmatullah alaihe* has quoted a Hadith in his explanatory notes on Bukhari, to the following effect:-

Whosoever recites the following Du'aa, and then requests Allah *Ta'ala* to transfer the reward earned thereby to the credit of his parents, is like one having fulfilled his obligations to them:

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ رَبِّ السَّمٰوٰتِ وَرَبِّ الْأَرْضِ وَرَبِّ
الْعَالَمِيْنَ وَلَهُ الْكِبْرِيَاءُ فِي السَّمٰوٰتِ وَالْأَرْضِ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ، وَ
لِلّٰهِ الْحَمْدُ رَبِّ السَّمٰوٰتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِيْنَ، وَلَهُ الْعَظَمَةُ
فِي السَّمٰوٰتِ وَالْأَرْضِ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ، هُوَ الْمَلِكُ رَبُّ السَّمٰوٰتِ وَ
رَبُّ الْأَرْضِ وَرَبُّ الْعَالَمِيْنَ، وَلَهُ النُّوْرُ فِي السَّمٰوٰتِ وَالْأَرْضِ وَهُوَ الْعَزِيْزُ
الْحَكِيْمُ.

All praise be to Allah, the Sustainer of the worlds; the Lord of the heavens and the earth; to Him alone belongs the true greatness in the heavens and in the earth and He alone has supremacy and is Wise. All praise be to Allah, the Lord of the heavens and the Lord of the earth, the Sustainer of the Worlds, to Him alone belongs Majesty in the heavens and in the earth, and He is Supreme and Wise; He alone is the Sovereign, Lord of the heavens and the earth and the Sustainer of the Worlds; to Him alone belongs the celestial light (Nur) of the heavens and the earth and He is the Majestic, the Wise.

Another Hadith relates: What does it cost a person if, having spent something as a Nafl Sadaqah, he prays to Allah *Ta'ala* to transfer the reward to his parents, provided they be Muslims? For, in that case, they will receive the blessings while his own reward will not decrease. (*Kanz*). According to this Hadith, a man does not need to perform any virtuous deed exclusively for his parents; he should just pray to Allah *Ta'ala* to transfer to his parents the rewards earned by him by spending for a good cause.

Abdullah Ibne Salaam *Radhiallaho anho* says: I swear by the name of the Immaculate Being, Who sent Rasulullah *Sallallaho alaihe wasallam* with the message of truth, it is implied in the Sacred Book of Allah, 'Do not sever kinship with him who has done a favour to strengthen kinship with your father, for that might cause your loss of faith'. It occurs in another Hadith that: "Whosoever goes to visit the graves of his parents, or the grave of either of them, on every Friday, his sins will be forgiven and he will be counted among the dutiful".

Allama Auzaa'ee *Rahmatullah alaihe* says, "I have heard it said that, if a person who has been undutiful towards his parents makes 'Istighfaar' for them after their death, pays off their debts and does not speak ill of them, he will be counted as dutiful; and that, if a person who has been dutiful towards his parents speaks ill of them after their death, does not pay off the debt they owed, nor makes 'Istighfaar' for them, he will be treated as undutiful. *(Durre Manthur)*

(٥) عَنْ سُرَاقَةَ بْنِ مَالِكٍ اَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ اَلَا اَدُلُّكُمْ عَلٰى اَفْضَلِ الصَّدَقَةِ اِبْنَتُكَ مَرْدُوْدَةً اِلَيْكَ لَيْسَ لَهَا كَاسِبٌ غَيْرُكَ. رواه ابن ماجة كذا فى المشكوٰة

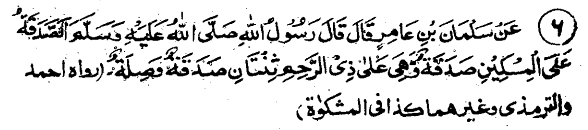
HADITH: 5

Rasulullah *Sallallaho alaihe wasallam* **once said, "Shall I not advise you on an excellent Sadaqah? It is what you spend to provide for a daughter who has been sent back to you, and who has no one but you to earn her livelihood".**

Note: 'Has been sent back to you' means sent back to you after being widowed or divorced by her husband. It may also mean that some other circumstances have necessitated her coming back to her parents. In these cases, all that is spent to meet her requirements is treated as an excellent Sadaqah, for it combines many acts of virtue: (1) Sadaqah, (2) helping a person in distress, (3) strengthening family bonds, (4) loving care for one's children, and (5) sympathy with the grieved, for earlier, when the children lived with their parents, they felt happy to look after their needs; but, when they come back to the parents, after having been married and having started to live happily in their own homes, both the children and the parents feel extremely grieved. Rasulullah *Sallallaho alaihe wasallam* once said, 'For anyone helping a distressed person Allah *Ta'ala* records seventy-three grades of forgiveness, one of which shall suffice him for his well-being in all worldly affairs and seventy two will raise him spiritually on the Day of Judgment'.

We have already referred to a number of Traditions bearing upon this subject in Chapter one, under the Hadith quoted at Serial No. 26. Umme Salamah *Radhiallaho anha* once asked Rasulullah *Sallallaho alaihe wasallam* 'Shall I gain any reward for what I spend

on the sons of Abu Salamah my previous husband, for they are my sons'? He replied, 'Spend on them, you will be rewarded for spending on them'. *(Mishkaat)*. Besides, it is a praiseworthy act, according to Shariah, to treat one's children with kindness and loving care, even when they are not in need of help. Once Rasulullah *Sallallaho alaihe wasallam* caressed his grandsons, Hasan or Husain *Radhiallaho anhuma* who were with him and Aqra Ibne Haabis, the chief of Banu Tameem, who was also with him at that time said, "I have ten children and I have never shown affection to any one of them". 'Rasulullah *Sallallaho alaihe wasallam* regarded him with sharp looks and said, "He who does not show mercy, will not be shown mercy". It occurs in another Hadith that a nomadic Arab asked Rasulullah, "Do you kiss your children? We do not kiss them": Rasulullah *Sallallaho alaihe wasallam* replied, "How can I help it when Allah *Ta'ala* has made your heart devoid of tender feelings". If a person treats children kindly when they are in distress, he gets a specific reward in addition to that for showing kindness to his children normally.



HADITH: 6

Rasulullah *Sallallaho alaihe wasallam* **has said, "A Sadaqah given to a poor man is merely Sadaqah, but when it is given to a relative, it serves two purposes: it is both a Sadaqah and an extra act of kindness for kinship".**

Note: While giving Sadaqah, the poor relatives should be given preference over the poor ones among the common people, as it is more virtuous to spend on one's kinsmen. This is the subject of many a Tradition, and it has been treated in the Ahadith in various ways. Rasulullah *Sallallaho alaihe wasallam* said, "Of the (four) Dinaars, a Dinaar you contribute in the path of Allah, a Dinaar spent to set free a slave, a Dinaar given as Sadaqah to a poor man and a Dinaar spent to provide for your family -- the one spent to support your family will bring the greatest reward, provided it is spent solely for the pleasure of Allah *Ta'ala* and they need help". It has been narrated in another Hadith that once, when Maimunah

Radhiallaho anha set free a slave-girl, Rasulullah *Sallallaho alaihe wasallam* said, "It would have given you greater reward if you had given her to your maternal uncle". Once Rasulullah *Sallallaho alaihe wasallam* specifically exhorted women to give Sadaqah. After listening to the exhortation, Zainab returned to her husband Abdullah Ibne Mas'ood, an eminent Sahabi and a great Faqeeh, and said to him, "Rasulullah *Sallallaho alaihe wasallam* has commanded us to give Sadaqah and you are financially weak; so go and ask him if my spending on you will count as Sadaqah. Abdullah Ibne Mas'ood *Radhiallaho anho* told her that she had better go and ask it herself. (Possibly he felt shy to ask the question himself or might have thought it would appear selfish of him to ask such a question). So she went to Rasulullah *Sallallaho alaihe wasallam* and found a woman standing at his door, who had come for the same purpose, but they dare not ask him. Meanwhile Bilal *Radhiallaho anho* came out, so they said to him, "Go to Rasulullah *Sallallaho alaihe wasallam* and tell him that there are two women at the door who have come to ask whether it would count as Sadaqah if they gave something to their husbands and to the orphans, who are in their charge, from among the children of their late husbands". Bilal *Radhiallaho anho* went in and conveyed the message to Rasulullah *Sallallaho alaihe wasallam*, who asked him who the women were, whereupon Bilal told him that there was a woman from the Ansar and Zainab, the wife of Abdullah bin Mas'ood. Rasulullah *Sallallaho alaihe wasallam* then said, "Yes; and they will get two rewards: one for the kinship and the other for Sadaqah". *(Mishkaat)*.

Ali *Radhiallaho anho* says, "I would love to help my brother with a Dirham rather than spend twenty Dirhams on another person. I would rather help him (a brother) with a hundred Dirhams than set free a slave". *(Ihya)*. It occurs in another Hadith that (while spending money) the first preference should be given to one's own needs; if the money exceeds one's needs, it should be spent on one's family; if there is still something extra, it should be spent on other relatives; and if there is still some left, it should be distributed among other people. *(Kanz)*. There are many other Ahadith on this subject related in Kanz-ul-Ummal and some other collections of Ahadith; but the Ahadith mean that, when spending money, a person can prefer his family above others only if he knows for certain that his family is more in need of help. But if others are in greater need of help or he himself, in spite of his need, has patience with perfect trust in Allah *Ta'ala*, it is highly commendable to prefer

others' needs to his own. We have already discussed this point in Chapter one under the Ayat: 28 beginning: وَيُؤْثِرُوْنَ عَلٰٓى اَنْفُسِهِمْ

Ali *Radhiallaho anho* relates: "Shall I tell you an incident about myself and my wife, Fatimah *Radhiallaho anha*, the dearest and most loved daughter of Rasulullah *Sallallaho alaihe wasallam* , who lived with me in my house. She used to grind the corn herself so that calluses grew on the palms of her hands; she fetched water for the house in a goatskin bag, the straps of which had left a mark on her body; she swept the house herself, which soiled her clothes; she cooked the food so that her dress became black with smoke. In short, she did all the strenuous household jobs herself. Once some war-captives were brought to Rasulullah *Sallallaho alaihe wasallam* and I asked her to go to him and ask him for a helper. She went to Rasulullah *Sallallaho alaihe wasallam* but, as there were many people round him, she could not ask him for shyness. (A version has: She mentioned the matter to Aishah *Radhiallaho anha* and came back). Next day, Rasulullah *Sallallaho alaihe wasallam* visited us and said, "Fatimah, what did you want to tell me yesterday?" She felt shy and kept quiet. I told Rasulullah *Sallallaho alaihe wasallam* about her daily labours and her having to fetch water, etc., and said that I had sent her to ask for a servant. Rasulullah *Sallallaho alaihe wasallam* said, 'Let me suggest something that is better than a servant: when you go to bed, say: (سُبْحَانَ اللهِ) (Glory be to Allah) thirty-three times. (اَلْحَمْدُ لِلّٰهِ) (Praise be to Allah) thirty three times and (اَللهُ اَكْبَرُ) (Allah is Great) thirty four times. That will be better for you than a servant". *(Abu-Dawood)*. Another version of the Hadith adds: Rasulullah *Sallallaho alaihe wasallam* said, "I cannot give you a servant at this time when the 'Companions of the Suffah' are suffering from pangs of hunger. I shall sell the slaves and spend the price on their requirements". *(Fath-ul-Bari)*

(٧) عَنْ اَسْمَاءَ بِنْتِ اَبِىْ بَكْرٍ قَالَتْ قَدِمَتْ عَلَىَّ اُمِّىْ وَهِىَ مُشْرِكَةٌ فِىْ عَهْدِ قُرَيْشٍ فَقُلْتُ يَارَسُوْلَ اللهِ اِنَّ اُمِّىْ قَدِمَتْ عَلَىَّ وَهِىَ رَاغِبَةٌ اَفَاَصِلُهَا قَالَ نَعَمْ صِلِيْهَا۔

(متفق عليه كذا فى المشكوٰة)

HADITH: 7

Asmaa *Radhiallaho anha*, daughter of Abu Bakr, says that, when Rasulullah *Sallallaho alaihe wasallam* was negotiating a treaty with the Quraish, her mother, who was a non-believer, came (from Makkah) to visit her (in Madinah) and she asked, "O Rasulullah, my

mother has come to me, expecting me to help her; shall I help her?" Rasulullah *Sallallaho alaihe wasallam* replied, "Yes, do help her".

Note: In the early days of Islam, Muslims were mercilessly persecuted by the non-believers and books on History are full of painful details of their miseries. Even when the Muslims migrated to Madinah Munawwarah, the non-believers did not allow them to live in peace. They attacked them and harassed them in all possible ways. Once Rasulullah *Sallallaho alaihe wasallam* came to Makkah with a small number of his Sahabah *Radhaillaho anhum,* with the sole intention of performing Umrah, but the non-believers prevented their entry into the Sacred City and compelled them to return to Madinah without performing the rites of Umrah. On this occasion, however, Rasulullah *Sallallaho alaihe wasallam* made a treaty with the Quraish to stop hostilities for a few years, on certain conditions. This is a well-known event of Islamic history, to which Asmaa *Radhiallaho anha* has referred in the above-quoted Hadith.It was during those days of treaty that the divorced wife of Abu Bakr *Radhiallaho anho,* who was the mother of Asmaa *Radhiallaho anha* but who had not embraced Islam, came to visit her in Madinah Munawwarah in the hope of gaining some financial help. As she was a non-believer, Asmaa *Radhiallaho anha* could not decide whether she should help her or not, and so asked Rasulullah *Sallallaho alaihe wasallam* about it, who advised her to help her mother. Commenting on this incident, Imaam Khattabi *Rahmatullah alaihe* writes: "We can infer from this incident that it is necessary to give material help to our kinsmen, irrespective of their being Muslims or non-Muslims". A Tradition says that the following Ayat was revealed concerning this incident:

لَا يَنْهٰىكُمُ اللّٰهُ عَنِ الَّذِيْنَ لَمْ يُقَاتِلُوْكُمْ فِي الدِّيْنِ وَلَمْ يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ اَنْ تَبَرُّوْهُمْ وَتُقْسِطُوْٓا
اِلَيْهِمْ ۭ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ۝

Allah does not forbid you to show kindness to and deal justly with those who did not make war against you on account of Deen (religion) and did not drive you out from your homes. Lo! Allah loves those who deal justly. (al-Mumtahinah: 8)

Commenting on the Ayat, Maulana Ashraf Ali Thanwi *Rahmatullah alaihe* writes, 'It refers to the non-believers who have become 'Zimmis' (non-Muslim subjects living in a Muslim state) or those

non-Muslims who have agreed to live at peace with the Muslims. It is commendable to treat these classes kindly. In this context, 'Show kindness and deal justly' means that they be treated kindly, in view of their being subjects of a Muslim state or are reconcilable. Not to speak of a Zimmi, it is incumbent upon a Mo'min to deal justly with every man, Muslim or non-Muslim, and even with animals". (*Bayan-ul-Qur'an*). The name of Asmaa's mother is said to be 'Qailah' or 'Qutailah', daughter of Abdul-Uzza, who had been divorced by Abu Bakr *Radhaiallaho anho* as she had not embraced Islam. Some traditions relate that when she came to visit her daughter Asmaa *Radhialaho anha*, with some cheese and purified butter as gifts for her, Asmaa did not allow her to enter her house, but sent a messenger to her half-sister, Aishah *Radhiallaho anha* requesting her to ask Rasulullah *Sallallaho alaihe wasallam* whether she (Asmaa) could allow her non-Muslim mother into her house. When asked, Rasulullah *Sallallaho alaihe wasallam* gave her the permission and the above-quoted Ayat was revealed concerning this incident. (*Fatah and Durre Manthur*). The incident speaks of the firm faith of the ladies of those times, which is really enviable. Just imagine! Her mother comes to her house just to see her (for, she has not yet asked her for any help) but the lady does not allow her to come in till she has ascertained, by sending a messenger and asking Rasulullah *Sallallaho alaihe wasallam*, whether it is permissible to entertain one's non-Muslim relatives. Many traditions have it that, in the early days of Islam, the Sahabah did not like to give Sadaqah to their non-Muslim relatives, till the following Ayat was revealed:

لَيْسَ عَلَيْكَ هُدٰىهُمْ وَلٰكِنَّ اللّٰهَ يَهْدِيْ مَنْ يَّشَآءُ وَمَا تُنْفِقُوْا مِنْ خَيْرٍ فَلِاَنْفُسِكُمْ

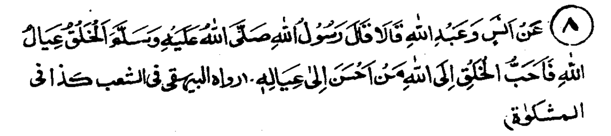
Their acceptance of Islam is not thy duty (O Muhammad), but Allah grants whom He will. And whatsoever good thing you spend (as Sadaqah, etc) it is for yourselves, when you spend not axcept for seeking Allah's pleasure. (al-Baqarah: 272)

The Ayat implies that whatever a man spends as Sadaqah, etc., for the sake of Allah *Ta'ala* may be given to any needy person, Muslim or non-Muslim. Ibne Abbas *Radhiallaho anho* says: People did not like to treat their non-Muslim relatives with favour, so that they, too, might come into the fold of Islam. Some of them asked Rasulullah *Sallallaho alaihe wasallam* about it and, on this occasion, the Ayat (لَيْسَ عَلَيْكَ هُدٰىهُمْ) was revealed. The same subject has appeared in several other Ahadith. (*Durre Manthur*). Imaam Ghazali *Rahmat-*

ullah alaihe writes: "Once a fire-worshipper (Magian) came to Ibrahim *Alaihissalam* and requested to be entertained as a guest. Ibrahim *Alaihissalam* refused to entertain him saying, "If you embrace Islam, I shall be pleased to entertain you". The Magian went away, but a revelation came to Ibrahim *Alaihissalam* from Allah *Ta'ala* saying, 'Ibrahim, you would not feed a non-Muslim for a night until he accepted your creed, while I have been feeding him for the last seventy years, notwithstanding his being a non-believer. It would not have mattered much if you had given him a meal". Ibrahim *Alaihissalam* got up at once and went in search of the Magian and asked him to come back and share a meal with him. The Magian came back and, having taken the meal, asked Ibrahim *Alaihissalam* what had made him go out and search for him. At this, Ibrahim *Alaihissalam* told him about the revelation, on hearing which the fireworshipper embraced Islam and said, "As He has been treating me so kindly, I accept Islam. Please give me necessary instructions". *(Ihya).* A Hadith relates three matters, which are a must for everybody: (1) treating one's parents with kindness, be they Muslims or non-Muslims; (2) fulfilling one's undertaking, whether it is for a Muslim or a non-Muslim; (3) returning a thing kept in trust, to its owner, be he a Muslim or a non-Muslim. *(Jaame-us-Saghir).* The three divines,Muhammad Ibne Hanafiyyah, Ataa and Qatadah *Rahmatullah alaihim,* are agreed that the following Ayat from the Qur'an requires the Muslims to deal kindly with those of their relatives who are Jews, Cristians or other non-Muslims:

إِلَّا أَنْ تَفْعَلُوْا إِلَىٰ أَوْلِيٰئِكُمْ مَعْرُوْفًا

Except that you should deal kindly with your friends. (al-Ahzaab: 6)



HADITH: 8

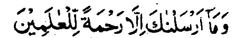
Rasulullah *Sallallaho alaihe wasallam* **has said, "All creatures are Allah's family (dependents) and those are dearest to Allah who treat His family men with kindness."**

Note: The phrase "All creatures" includes Muslims, non-Muslims, all mankind, and animals. Islam teaches us to behave kindly towards all creatures, so as to earn love from Allah. We have already quoted a Hadith at serial No. 10 in Chapter one, which relates how an unchaste woman was granted forgiveness by Allah *Ta'ala*, by virtue of an act of kindness i.e. giving some water to a thirsty dog. Another Hadith, quoted at serial No. 8 in Chapter two above, relates that a woman was punished for starving her pet cat to death. Such are the rewards for showing kindness to animals; one can imagine how bountiful will be the reward for the good treatment and kindness shown to human beings, who are the best of creation. An oft-quoted Hadith says:

ارْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمْكُمْ مَنْ فِي السَّمَاءِ

"Show mercy to those who are on the earth; He Who is in the Heavens will have mercy on you".

According to another Hadith, Rasulullah *Sallallaho alaihe wasallam* once said, "Allah *Ta'ala* will not show mercy to him who does not show mercy to other people". Still another Hadith has: "Mercy is taken away from the heart of an ill-fated person." *(Mishkaat)*. Each and every incident from the life history of Rasulullah *Sallallaho alaihe wasallam* bears testimony to the fact that his blessed life was a mercy for the entire world. Therefore, it is important that every member of the Muslim Ummah should try to learn the details of his everyday life and follow his blessed example. Allah *Ta'ala* says:



And we have sent you (for no other purpose than) to show mercy to all the people of the entire world. (al-Ambyia: 107)

Commenting on this Ayat, Ibne Abbas *Radhiallaho anho* says: Undoubtedly the sacred personality of Rasulullah *Sallallaho alaihe wasallam* is a mercy both in this world and in the Akhirah for those who believe in him as a Rasul of Allah *Ta'ala*. What is more, his life is also a mercy for those who do not believe in him. For, through the benedictions of Rasulullah *Sallallaho alaihe wasallam*, they have been saved from suffering drastic punishments in this life, which were inflicted on the Ummahs of the past for their sins, such as being swallowed up by the earth or being changed into animals, or being stoned to death from above.

Abu Hurairah *Radhiallaho anho* says that Rasulullah *Sallallaho alaihe wasallam* was asked, "Invoke Allah's curse upon the Quraish, for they have been very cruel in persecuting the Muslims and have caused them great harm, but he replied, "I have not been sent to curse people. I have been sent as a mercy to mankind!" And there are many other Traditions on the same subject. (*Durre Manthur*). In the 'Stories of Sahabah' the harrowing tale of the sufferings of Rasulullah *Sallallaho alaihe wasallam* on his visit to Ta'if has been related, describing how the wretched people of Taa'if treated him mercilessly and pelted him with stones, so that his body was covered with blood. But when the angel of the mountains came and said to him that, if he wished, he (the angel) would cause the hills on both sides of Ta'if to collide so that all the humans within would be crushed to death, Rasulullah *Sallallaho alaihe wasallam* said, "No, if they do not embrace Islam, I hope among their progeny there will be such who will do so and pray to Him.'

In the Battle of Uhud,when the Quraish made a severe attack on Rasulullah *Sallallaho alaihe wasallam* and one of his blessed teeth was broken, he was asked to curse them, but all he said was, "O Allah, show my people the path of Hidayat (of Truth). They do not know me". Once Umar *Radhiallaho anho* said, "O Rasulullah, if you had invoked Allah *Ta'ala* against us (in our pre-Islamic days) as Nooh *Alaihissalam* did, all of us would have been ruined. But you tolerated all manner of torture at our hands, and still, always implored Allah, saying, 'O Allah forgive my people, for they do not know!" Qazi Ayaaz *Rahmatullah alaihe* says,'If we carefully consider all these incidents, we find in them the great height of moral attainments of Rasulullah *Sallallaho alaihe wasallam*, showing his great forbearance, nobility of disposition and magnanimity. The non-believers treated him in the cruellest possible way ,but Rasulullah *Sallallaho alaihe wasallam* always implored Allah *Ta'ala* to forgive them and grant them proper guidance (*i.e Hidayat*).

The story of Ghawath bin Harith is well-known in the life history of Rasulullah *Sallallaho alaihe wasallam*. Once Rasulullah *Sallallaho alaihe wasallam* was on a journey and went to sleep all by himself; Ghawath came along unsheathing his sword and awakening him said, "Who can protect you from me?" Rasulullah *Sallallaho alaihe wasallam* said, "Allah!" On hearing this, Ghawath began to tremble with fear and the sword fell from his hand! Rasulullah then took up the sword and said, 'Who will protect you from me?" The

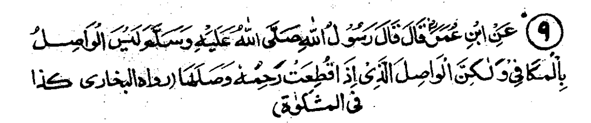
man, seeking his forgiveness, said, "You are the best among those who grasp a sword", upon which Rasulullah *Sallallaho alaihe wasallam* pardoned him and let him go. It is also well-known that a Jewish woman poisoned Rasulullah *Sallallaho alaihe wasallam* and, when questioned, she admitted her crime but he did not take revenge from her. Labeed Ibnal-A'sam, the Jew, cast a spell on Rasulullah *Sallallaho alaihe wasallam*, who was told about it but did not even like the people to know about it. In short, there are numerous incidents in history which speak of the noble and merciful behaviour of Rasulullah towards his enemies.

Rasulullah *Sallallaho alaihe wasallam* also said: "You cannot be a (perfect) Mo'min unless you behave mercifully to one another." The Sahabah *Radhiallaho anhum* submitted, "O Rasulullah every one of us shows mercy to others", but Rasulullah *Sallallaho alaihe wasallam* said, "True mercy does not consist in showing mercy to one's own friends, kinsmen, fellow-Muslims; true mercy is that which is all-embracing". Once Rasulullah *Sallallaho alaihe wasallam* went to a house where some people of the Quraish were sitting together, and said to them, "Power shall remain among the Quraish and they shall rule, as long as they show mercy to those who ask for mercy, act justly towards people while giving decisions, give due share to everybody while distributing things; and he who does not observe these will be cursed by Allah *Ta'ala*, cursed by the angels and cursed by all mankind".

Once Rasulullah *Sallallaho alaihe wasallam* went to a house where some Ansaar were sitting in company with Muhajireen. When they saw him coming, everybody moved from his place to make room, each one wishing that Rasulullah *Sallallaho alaihe wasallam* should sit close to him, but he stood in the doorway, resting his hands on the bars of the door, and said, "You owe me a lot! The Quraish will rule as long as they observe three things particularly: (1) Showing mercy to him who asks for it; (2) Acting justly while giving a decision; (3) Holding fast to a treaty made with other people. He who does not observe these things shall be cursed by Allah *Ta'ala*, cursed by the angels and cursed by all mankind". Rasulullah *Sallallaho alaihe wasallam* has said, "Whosoever kills a sparrow without justification will have to account for it on the Day of Judgment". When asked by the Sahabah what does a man owe to a sparrow. Rasulullah *Sallallaho alaihe wasallam* replied, "It should be eaten after being killed properly and not thrown away uselessly".

There are numerous Ahadith to the effect that: "Feed those of your servants who are under your control from what you eat, clothe them as you wear; dispose of them when they do not suit you, but do not punish them, for you have no right to do so". (*Targheeb*)

According to another Hadith, Rasulullah *Sallallaho alaihe wasallam* once said, 'When your servant cooks some food, having suffered heat and smoke, you should ask him to partake of it. But if the food is small in quantity, you should give him a small part of it. (*Mishkaat*). Another Hadith has: "Treating those under one's authority well is blessed, while treating them badly invites misfortune". (*Mishkaat*). To conclude, Rasulullah *Sallallaho alaihe wasallam* has insisted that the believers (*Mo'mineen*) show mercy to all creatures and has exhorted them, in various ways, to be generous to all.



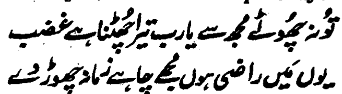
HADITH: 9

Rasulullah *Sallallaho alaihe wasallam* is reported to have said: "He who gives equal treatment in response does not really strengthen family bonds; but he is the one who through kind behaviour strengthens his ties of kinship with those who sever relations with him."

Note: Obviously, if you believe that you should treat your relatives just as they have treated you, you have done little for strengthening family bonds. For, this principle applies even to strangers: you are morally bound to do good to a person who has done a good turn to you. But, if you do good to a kinsman who does not show much concern for you, remains aloof from you or even severs relations with you, your kind behaviour towards him would spring from a regard for the sanctity of family bonds. It is, therefore, desirable that you should never think of how a kinsman treats you but think of what you owe him and continue to fulfil your obligations to him, lest you should be called to account on the Day of Judgment for negligence in observing your duty to him. Never for a moment

entertain a thought of what he owes you on account of your kinship with him; you should rather feel happy if you are not receiving what is due from him. For, on the Day of Judgement your reward for foregoing your rights will be far greater than the material benefits you would have gained if he had fulfilled them.

Once a Sahabi *Radhiallaho anho* said to Rasulullah *Sallallaho alaihe wasallam*, "O Rasulullah, I have some relatives; I try to strengthen bonds of kinship with them but they ignore me; I treat them with kindness but they treat me badly; I exercise forbearance in my behaviour towards them but they are rude to me". Rasulullah *Sallallaho alaihe wasallam* said, "If you are treating them as you say, you are throwing dust in their faces (they will be humiliated) and Allah *Ta'ala* will continue to support you against them as long as you remain steadfast in your behaviour." *(Mishkaat)*. And, what harm can come to a person who is continuously supported by Allah *Ta'ala* in all his affairs! How can anybody who severs relations with him deprive him of any benefit? An Urdu poet says:



"I would not have Thee forsaking me, O Lord; O what a calamity (it would) be to be forsaken by you! If Thou art mine, I wo'nt mind being forsaken by the entire world".

There is no denying the fact that, if Allah *Ta'ala* supports a person, he does not need help from anyone else. For, all the world will work for his good and, even if all people were to unite against him, they would not be able to do him any harm. Another Hadith reports Rasulullah *Sallallaho alaihe wasallam* as saying, "Allah My Lord has commanded me to observe nine things: (1) To fear Allah openly and in private (i.e.fear Him from my heart and in my outward behaviour; or fear Him in my lonely hours and while sitting in company with people); (2) to speak justly, both when I am pleased and when angry (when pleased, a person hides the faults and extols the virtues and when angry he frames false accusations; I must speak justly under all condtions); (3) to adopt moderation both in poverty and in prosperity (i.e. not to be miserly in poverty, nor extravagant in prosperity; or, it may mean 'not to grumble or complain when poor, nor take pride when rich); (4) to strengthen ties of kinship with him who has severed relations with me; (5) to

show favour to him who has denied me his favours; (6) to forgive him who has wronged me; (7) that my silence should be devoted to meditation (on the signs of Allah *Ta'ala* or the circumstances of the Akhirah, etc.);(8) that my speech should be devoted to Glorifying Him or explaining His commandments to people; (9) that my looking at things should be for taking a lesson; (10) that I should enjoin what is good".

The Hadith mentions nine commands but seems to give ten. It may be that the tenth command is meant to sum up the details given in the first nine. Or, the commands given at serial no. 7 and 8 may be taken as one command , as in case of the first command (which enjoins fear of Allah, both in public and in private) two commands have been combined into one and, again in case of the second command (speaking justly both when pleased and when angry), two commands have been combined into one. Hakim bin Hazaam *Radhi-allaho anho* says that someone asked Rasulullah *Sallallaho alaihe wasallam* as to what kind of Sadaqah was the best, to which he replied, "Behaving kindly towards a relative who harbours enmity towards you". *(Targhib).* A Hadith narrates that Rasulullah *Sallallaho alaihe wasallam* said, "Anyone who wants to have high grades and lofty apartments awarded to him on the Day of Judg-ment should forgive a person who wrongs him and show kindness to him who denies him his favours and strengthen ties of kinship with him who has broken it off with him. *(Durre Manthur).* According to another Hadith,when this Ayat was revealed:

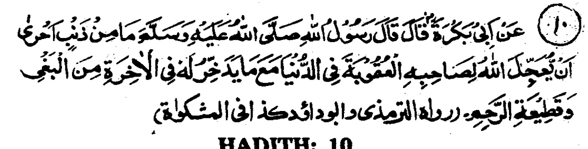
خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجٰهِلِيْنَ ۝

Keep to forgiveness (O Muhammad and enjoin kindness, and turn away from the rudely ignorant. (al-A'raf: 199)

Rasulallah *Sallallaho alaihe wasallam* asked Jibra'il *Alaihis-salam* to explain it to him. Jibra'il *Alaihisalam* said, 'I shall tell you about it after asking the One Who knows'. So Jibra'il *Alaihissalam* went away and came back and told Rasulullah *Sallallaho alaihe wasallam* that Allah *Ta'ala* was commanding him (in this Ayat) to forgive those who wrong him, to grant favours to those who deny him their favours and to strengthen ties of kinship with those who sever relationship with him".

Another version of the Hadith adds, "After this revelation Rasul-ullah *Sallallaho alaihe wasallam* addressed the people thus: Shall I

guide you to the excellent qualities of character for this life and for the Akhirah? " The Sahabah said, "Certainly!" and he continued, "They are, to forgive him who has wronged you, to give a favour to him who has denied you of his favours, to reunite ties of relationship with him who has broken it off with you". Ali *Radhiallaho anho* says that once Rasulullah *Sallallaho alaihe wasallam* said, "Shall I guide you to the excellent qualities of character possessed by the noble people of the earlier and the later times?" I said, 'Certainly' and he said, 'They are: to favour him who has deprived you of his favours; to forgive him who has wronged you and to rejoin ties of kinship with him who has severed relations with you. Uqbah *Radhiallaho anho* says that Rasulullah *Sallallaho alaihe wasallam* asked, 'Shall I guide you to the excellent qualities of character for this life and the Hereafter? And then mentioned the aforesaid qualties. A number of Sahabah *Radhiallaho anhum* have related Ahadith to the same effect. Abu Hurairah *Radhiallaho anho* reports Rasulullah *Sallallaho alaihe wasallam* as saying, "Nobody can attain perfect sincerity in faith (Imaan) until he observes the following: Joins ties of kinship with those who have severed it with him, forgives those who wrong him, pardons those who abuse him and does good to those who ill-treat him. *(Durre Manthur)*



HADITH: 10

Rasulullah *Sallallaho alaihe wasallam* said, "There is no sin for which the doer more deserves punishment in this world, in addition to that reserved for him in the Akhirah, than the committing of oppression and severing kinship.

Note: The Hadith means that the two sins, oppression and severing family bonds, are more readily punished in this world (in addition to the punishment in the Akhirah) than any other sin. Another Hadith says: Of all the sins, Allah *Ta'ala* forgives whichever He likes except the sin of severing kinship with one's parents, which is punished in this life before the death of the sinner". *(Mishkaat).* Still another Hadith says, "The punishment for every sin is delayed by Allah *Ta'ala* till the Day of Resurrection, except for the sin of

undutifulness to parents, the doer of which is readily punished in this world. *(Jami-us-Sagheer)*. There are quite a few Ahadith to the effect that, on the Day of Judgement, Allah *Ta'ala* will grant'Rehem' (a symbol of kinship) the power to speak; it will catch hold of the Throne ('Arsh) of Allah *Ta'ala* an beseech Him repeatedly,thus "O Allah, grant your reconciliation to him who reconciled with me, and ignore him who ignored me! "Also there are several Ahadith which report Allah *Ta'ala* as saying, 'Rehem' (symbol for family bonds) is a derivative of Ar-Rahman (The Compassionate one), one of My Attributive Names. I, who am Rahman, shall look after him who looks after kinship; and ignore him who ignores family kinship. It occurs in another Hadith that Allah's Mercy does not descend upon a poeple among whom there is a person who has severed ties with his kinsmen. Another Hadith reports Rasulullah *Sallallaho alaihe wasallam* as saying, "Men's deeds are submitted to Allah *Ta'ala* every Thursday, but no good act is accepted from a person who severs family connections." *(Durre Manthur)*

Faqih Abul-Laith *Rahmatullah alaihe* says: "The sin of a person severing family bonds is the most abominable one; so much so that those who sit in company with him are also deprived of blessings from Allah *Ta'ala*. Therfore, everyone must repent of this sin, as soon as possible, and make efforts to reunite ties of relationship with his kinsmen. For, Rasulullah *Sallallaho alaihe wasallam* has said, 'There is no virtue more readily rewarded than the act of reuniting family bonds; and there is no sin of which the doer is more readily punished in this world, besides having punishment stored up for him in the Akhirah, than the one committing oppression and the one severing ties of kinship." *(Tanbeh-ul-Ghafileen)*. One day after Fajr Salaat, Abdullah Ibne Mas'ud *Radhiallaho anho* was sitting in company with a number of people when he said, "O people, take an oath, if anyone of you has severed ties of relationship with his kinsmen, he should go away and leave us alone. For, we are going to beseech a favour of Allah *Ta'ala* and the gates of the heavens are closed for him who has broken kinship". *(Targheeb)* He meant that the prayers of such a person do not reach the heavens, because the doors of the heavens are closed even before his Dua'a reaches there. And, if their prayers also went up along with his, all would be turned back from the heavens.

There are many other Traditions on this subject and numerous incidents occuring in this world testify to the fact that a person

severing relations with his family, falls a prey to misfortunes and feels miserable throughout his life. In their ignorance, such people do not realize that, howsoever hard they struggle, they will not find an escape from their misery (which is a consequence of the breach in family-bonds) unless they repent and compansate the wrong. And if, under the evil influence of this sin, a man begins to practice something irreligious, taking it to be a genuine act of religion, it will be far more harmful for him, as he might die without entertaining a thought of repentance (why should he repent of what he believes to be a virtue?) May Allah, in His infinite Bounty, grant us protection!



CHAPTER FOUR

EXHORTATION TO PAY ZAKAAT AND THE VIRTUES OF ZAKAAT

'Zakaat' is one of the most important fundamentals of Islam. It is well known that Allah *Ta'ala* has enjoined Salaat and payment of Zakaat in eighty-two different places in the Holy Qur'an. In addition, in many other places, Zakaat is mentioned exclusively. An oft-quoted Hadith of Rasulullah *Sallallaho alaihe wasallam* says: "Islam is based on five fundamentals: the declaration of belief in ' Kalimah Tayyebah'(the testimony that there is none to be worshipped except Allah and that Muhammad *Sallallaho alaihe wasallam* is His Rasul) the observance of Salaat, the payment of Zakaat, fasting during Ramadhan and the performance of Hajj". Another Hadith says, "Allah *Ta'ala* does not accept Salaat from a person who does not pay Zakaat, for he has put in the Holy Qur'an the command to pay Zaka-at alongwith the command to observe Salaat; so do not differentiate between the two". *(Kanz)*. The Ulama are agreed that it is an act of Kufr (heresy) to deny the obligatoriness of any one of these five fundamentals. For, these are, as it were, the five pillars supporting the entire structure of Islam and constitute the most important forms of worship. Upon close consideration, these forms provide us two opportunities to approach the presence of Allah *Ta'ala* after making declaration of faith (Imaan). Firstly, a Mo'min is in the spiritual presence of Allah *Ta'ala* while he is performing Salaat. Rasulullah *Sallallaho alaihe wasallam* said, "A person performing Salaat has a direct conversation with Allah *Ta'ala*; and, for the same reason Salaat is called 'Me'raj-ul-Mo'mineen'. Through Salaat, a man is granted an audience by Allah *Ta'ala* and can present his needs to Him. And, as human needs are numerous and keep arising from time to time, a man has the opportunity to appear in the presence of Allah, again and again, to ask favours of Him. Many Ahadith mention the fact that whenever Rasulullah *Sallallaho alaihe wasallam* faced any difficulty, he would atonce take up Salaat. Similarly, all the Rasuls of the past used to offer Salaat when they faced any difficulty. When a Mo'min is granted audience by Allah *Ta'ala* through his Salaat, he praises and glorifies Him and then implores Him for help, as in Surah Fatihah. The Ahadith explaining Surah Fatihah state that, Allah *Ta'ala* responds by promising him that his Dua'a (supplication) will be accepted. For the same reason,

when the Azaan is called out and the Muazzin says, "Come to Salaat", he also adds: "Come for Falah", which means 'Come for success in this world and in the Akhirah'. Many Ahadith explain this point. Now as Allah *Ta'ala* grants, through Salaat, both worldly requirements and wellbeing in Akhirah, a Mo'min pays Zakaat as a token of his gratitude to Allah *Ta'ala* for granting him worldly gains, as a consequence of his Salaat. Thus the command: 'Observe Salaat and pay Zakaat'; may be taken to imply:

'Observe Salaat and out of the bounties We grant you, as a reward thereof, spend a paltry fraction (two and half percent) for the good of the poor people who are attached to Us. In this way Zakaat becomes a mode of expressing gratefulness to Allah *Ta'ala* for the favours bestowed upon a person through the audience. It is quite natural, and stands to reason, that a man should give something, out of the ample rewards bestowed upon him by the Sovereign, to those attached to His court. Therefore, at many places in the Holy Qur'an, the Mo'mins are commanded simultaneously to observe Salaat and to pay Zakaat, which may be interpreted as thus: Ask favours of Us through Salaat and, out of what We bestow upon you, spend something on those of you who are attached to Us and need assistance.

Allah *Ta'ala* has promised additional great rewards for this paltry amount that we spend as an expression of our gratitude to Him, for the favours already bestowed upon us. Secondly, we go for Hajj to make our physical appearance in the House of Allah *Ta'ala*. As Hajj involves a lot of toil and expenditure of money, its performance has been made obligatory (*Fardh*) once in a lifetime and only for those who can afford to undertake the journey. Before going into the presence of Allah, we purify ourselves of the filth of worldly passions through fasting during Ramadhan, which is also obligatory for a believer. To purify ourselves, we restrict our quantity of food and restrain our passions, for these are the two principal causes of spiritual laxity. It is for the above reason that the Hajj season closely follows the month of fasting. The learned scholars of Islamic Jurisprudence also follow the same sequence when they treat these subjects in their books.

The purifying effect of fasting, however, does not preclude other benefits of the month of Ramadhan, which are equally important. Most of the Ulama are of the view that the Ayaat containing threats of punishment for not spending money as Sadaqah, some of which

have been quoted in Chapter Two above, were revealed concerning the non-payment of Zakaat. Obviously, it is not easy to mention all such Ayaat and Ahadith. We shall therefore, refer only to a few of them, by way of example. A single Ayat or Hadith may suffice for a true Muslim to take heed; but it is no use quoting the whole lot of Ayaat and Ahadith for a person who is a Muslim just in name. It is enough for an obedient servant to know that his master has commanded him to act in such and such a way; but the disobedient ones will not heed a thousand warnings until they are afflicted with punishment.

Section (a)

AYAAT ON PAYING ZAKAAT

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ (1)

AYAT: 1

Establish Salaat, and pay Zakaat, and bow your heads with those who bow (in worship). *(al-Baqarah: 43).*

Note: Commenting on this verse, Maulana Ashraf Ali Thanawi *Rahmatullah alaihe* writes:

In Islam, the devotional pratices (A'maal) fall under two broad divisions, the physical and the spiritual. The physical may be subdivided into two sections, those performed with the body alone and those involving expenditure of money. In this way, the A'amal fall into three broad categories: The Ayat mentions all the three categories of A'maal referring to one act of each kind: Salaat is a physical act of devotion, Zakaat means giving away money to the poor, and Khushu' is an inner spiritual quality. The phrase: (مَعَ الرَّاكِعِينَ) meaning 'With those who are engaged in practising humility,' suggests, very aptly, that inward humility is better attained through association with the humble-minded. *(Bayan-ul-Qur'an).* According to the above explanation, the Arabic word 'Ruku' means devotional humility and there are many other subtle points about the Ayat, for example:-

(i) Salaat is the most important devotional practice for a Muslim; that is why it has been mentioned foremost.

(ii) Zakaat comes next to Salaat, in order of importance.

(iii) Payment of Zakaat is an expression of gratitude for the favours of Allah *Ta'ala*, as detailed ealier.

(iv) By inference, we can conclude that all physical acts of devotion have higher value than spending money as a religious practice.

(v) The outward or formal aspect of a religious practice has higher value than the inward aspect associated with it, as 'humility' (which is an inner aspect of Salaat) has been mentioned after Salaat and Zakaat (which have physical form).

(vi) Associating with those who practice humility in their worship of Allah *Ta'ala* is highly important for cultivating this quality in oneself. For the same reason, some divines stress the need to establish 'Khankahs', where this quality can be easily acquired in their company.

(vii) The collective form of address in the Ayat; "Observe Salaat, all of you" indicates that the instructions are meant for all the members of the Community as general practices, rather than for those of the chosen few. If we ponder further, we can infer more subtle points from the Ayat.

Another view is that the instruction (مَعَ الرّٰكِعِيْنَ) means perform Ruku' which denotes the formal act of bowing in Salaat. Commenting on the Ayat, Shah Abdul Aziz *Rahmatullah alaihe* writes, in his Tafseer-e-Azizi", Briefly the Ayat means: Perform Salaat along with those who perform it; that is, perform it in a congregation. The command stresses the need to practice Salaat with Jama'at (in congregation). Congregational Salaat is a distinguishing feature of Islam, while other religions do not enjoin congregational prayers. The Ayat refers to Ruku in particular, because the preceding Ayaat were revealed concerning the jews, and Ruku or bowing is not a part of their form of worship. Thus, the Ayat implies: 'Observe Salaat like the Muslims'. As has been explained in the book 'Virtues of Salaat', the Salaat is best performed with Jama'at So much so, the theologians regard a Fardh Salaat performed without Jama'at to be a defective performance.'

(٢) وَرَحْمَتِىْ وَسِعَتْ كُلَّ شَىْءٍ ۚ فَسَاَكْتُبُهَا لِلَّذِيْنَ يَتَّقُوْنَ وَيُؤْتُوْنَ الزَّكٰوةَ وَالَّذِيْنَ هُمْ بِاٰيٰتِنَا يُؤْمِنُوْنَ ۝

AYAT: 2

And My mercy embraces all things; therefore, I shall ordain it for those (in particular) who fear Allah and pay Zakaat, and those who believe our revelations. *(al-A'raaf: 156)*

Note: Hasan *Radhiallaho anho* and Qatadah are reported to have said that, in this world, Allah's Mercy descends upon everybody, good or bad, but in the Akhirah, Allah's blessings will be showered only upon the righteous people who fear Allah. Once a desert nomad came to Masjid-an-nabavi and, after performing Salaat, prayed thus, 'O Allah, have mercy on me and on Rasulullah *Sallallaho alaihe wasallam* and let no one else share Thy Mercy with us'. Rasulullah *Sallallaho alaihe wasallam* heard him praying and said, "You have restricted the extent of your Lord's Mercy, which is infinite. Allah *Ta'ala* divided His mercy into a hundred portions, of which He sent down one portion and distributed it in the world. By it, all created beings—jinn, men and animals—show kindness to one another (to their children, kinsmen and others) while Allah *Ta'ala* has kept back ninety-nine portions of His mercy."

Another version has: "Allah *Ta'ala* has hundred parts of mercy, of which He sent down one part to the world; by it, the created beings are kind to one another and the animals show mercy to their young ones. And, He has kept back ninety-nine parts for use on the Day of Judgment. "There are quite a few more Ahadith corroborating this subject. *(Durre Manthur).*

Indeed, we should rejoice to know that Allah's Mercy is so vast in extent. The loving care of a mother who feels restless when she finds her child in the slightest trouble, a father's deep affection for his children upsets him when he finds them in trouble, the mutual love of blood relations, the conjugal love between man and wife, the various human sympathies and feelings of kindness for one another, which make it unbearable for one to see others in pain—— all these are manifestations of Allah's Mercy asserting itself through the hearts of living beings. And, all those affections, loves and sympathies, put together, make but a hundredth portion of Allah's Infinte Mercy, of which He has kept back the remaining ninety-nine portions with Himself. What a shame to disobey the commandments of the Lord who is so infinitely Merciful, so full of compassion for His men!

Imagine a mother who treats her son most affectionately and think how great would be her sorrow if the son disobeyed her! Then, how shocking would be the behaviour of a person who neglects the commands of Allah *Ta'ala*, in spite of the fact that His Compassion and Mercy to men is much vaster, to which a mother's affection for her children stands no comparison.

(٣) وَمَآ اٰتَيْتُمْ مِّنْ رِّبًا لِّيَرْبُوَا فِيْٓ اَمْوَالِ النَّاسِ فَلَا يَرْبُوْا عِنْدَ اللّٰهِ وَمَآ اٰتَيْتُمْ مِّنْ زَكٰوةٍ
تُرِيْدُوْنَ وَجْهَ اللّٰهِ فَاُولٰٓئِكَ هُمُ الْمُضْعِفُوْنَ۝

AYAT: 3

> **That which you give in usury, in order that it may increase on(other)people's property, has no increase with Allah; but that which you give as Sadaqah (Zakaat, etc), seeking Allah's Countenance, has increase manifold.** *(Ar-Rum: 39).*

Note: Mujahid *Rahmatullah alaihe* says, commenting on this Ayat: "Giving in order that it may increase" includes all manner of spending aimed at receiving more or better than what one has spent, whether the spender hopes to have increase in this world or expects to receive bountiful rewards in the Akhirah. For, in both cases, money is spent in order that it may increase. That is why usury and Zakaat have been mentioned together. Another tradition reports Mujahid *Rahmatullah alaihe* as saying that the Ayat refers to gifts. *(Durre Manthur).* That is to say, if someone gives a gift to a person in the hope of receiving a bigger gift in return, he shall, as a rule, receive no increase in his money from Allah *Ta'ala*. Similarly, the gift-money given to a married couple on their marriage and the money spent on arranging a feast for a person, in the hope of receiving from him a gift, calculated to be costlier than the food to be served, shall bring no reward from Allah *Ta'ala*, who grants manifold increase to those alone who spend money solely to seek His pleasure.

Sa'eed Ibne Jubair *Rahmatullah alaihe* says; "If a gift is given with the intention of receiving a return only in this world, it shall bring no reward in the Akhirah. Obviously, when a person does not wish to be recompensed in the Akhirah, why should he receive a reward in that life?" Ka'b Qurazi *Rahmatullah alaihe* says, "He who gives a gift to a person with the intention of receiving a bigger gift in return, shall not receive any increase from Allah *Ta'ala*; but he who gives a gift to someone solely for the sake of Allah *Ta'ala*, hoping for no return or favour from the beneficiary, shall receive ever increasing returns from Allah *Ta'ala*". *(Durre Manthur).* It becomes evident from the above that those who give Zakaat, gifts, etc., to the people in order to win their gratitude, are, in fact, losing their own benefits owing to their insincere intention. The Ayat quoted at Sr. No. 34 in chapter one is also very relevant here:

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنكُمْ جَزَاءً وَلَا شُكُورًا

(they say) we feed you, for the sake of Allah only. We wish for no reward nor thanks from you. (ad-Dahr: 9)

And Allah *Ta'ala* has specifically asked Rasulullah *Sallallaho alaihe wasallam* not to spend money with the intention of receiving an increase in return. In another place in the Holy Qur'an, Allah *Ta'ala* says, addressing Rasulullah *Sallallaho alaihe wasallam*:

وَلَا تَمْنُن تَسْتَكْثِرُ

"And show not favour, seeking worldly gain". (al-Muddathir: 6)

As regards the rewards for spending in the cause of Allah *Ta'ala* and the increase promised for that, in this world and the Akhirah, we have already quoted a number of Ayaat and Ahadith to that effect, in Chapter one above. Therefore, those who spend for the cause of Allah *Ta'ala* should be very particular about the purity of their intentions and should not at all expect a feeling of obligation from those who receive their gifts, nor expect to get any material gain in return for their favours. Undoubtedly, it is binding upon the one receiving a gift to be grateful to the giver and express his thanks to him. But if the giver has any intention of expecting or receiving such thanks, his spending shall cease to be regarded as an act of devotion performed for the sake of Allah; it will rather count as a deed performed for worldly gains. Especially, in case of Zakaat, a man should not, in the least, think of obliging the poor because, while paying Zakaat, he is performing his obligatory duty (Fardh) and doing no favour to anyone. Quite significantly, the Ayat promises manifold increase to those who pay Zakaat, thereby seeking Allah's pleasure.



Section (b)

AHADITH ON THE VIRTUES OF ZAKAAT

(١) عن ابن عباس رضي الله عنه قال لما نزلت والذين يكنزون الذهب والفضة كبر
ذلك على المسلمين فقال عمر رضي الله عنه انا افرج عنكم فانطلق فقال يا نبي الله انه
كبر على اصحابك هذه الآية فقال ان الله لم يفرض الزكوة الا ليطيب
ما بقي من اموالكم وانما فرض المواريث وذكر كلمة لتكون لمن بعدكم
فقال فكبر عمر رضي الله عنه ثم قال له الا اخبرك بخير ما يكنز المرء المرأة الصالحة
اذا نظر اليها سرته واذا امرها اطاعته واذا غاب عنها حفظته. (رواه
ابوداود وكذا في المشكوة)

HADITH: 1

Ibne Abbas *Radhiallaho anho* says: "When the Ayat meaning: and those who hoard gold and silver..... was revealed, the Sahabah *Radhiallaho anhum* felt greatly concerned; so Umar *Radhiallaho anho* said that he would solve their difficulty. He, therefore, went and told Rasulullah *Sallallaho alaihe wasallam* that the Sahabah were upset by the Ayat. Rasulullah *Sallallaho alaihe wasallam* said, "Allah *Ta'ala* has made Zakaat obligatory in order to purify the property that remains with you after payment of Zakaat; and the procedure for inheritance exists in order that property should remain with those who inherit it after you. 'Upon this, Umar *Radhiallaho anho* said, "Allaho-Akbar (Allah is great)" with joy. Rasulullah *Sallallaho alaihe wasallam* then added, "Shall I not inform you about the best thing a man can keep as a treasure?"It is a woman of virtue who pleases her husband when he looks at her, obeys him when he asks her to do a thing and guards his things (also her virtue) when he goes away from her."

Note: The Ayat mentioned in the Hadith has been quoted at Sr. No. 5 in Chapter Two above. It seems to mean that all manner of hoarding, however indispensable, shall be severely punished in the Hereafter; so the Sahabah *Radhiallah anhum* were seriously upset

because, sometimes, hoarding of money become indispensable; they feared lest they should find it difficult to fulfil this commandment, whereas obedience to Allah *Ta'ala* and to His Rasul *Sallallaho alaihe wasallam* was a matter of life and death for them. So, Umar *Radhiallaho anho* approached Rasulullah *Sallallaho alaihe wasallam* to dispel their anxiety by explaining the Ayat. Rasulullah thereupon assured them that Zakaat has been made obligatory in order to purify the property that remains with a person after paying what is due on it. This proves the admissibility of withholding money, because Zakaat falls due on the property that remains with a person for one complete year. If hoarding were disallowed in all circumstances, there would be no need to enjoin Zakaat. The Hadith thus indicates the virtues of Zakaat. Apart from the reward one gets for performing it, Zakaat also purifies the remaining property. In the Holy Qur'an, there is a clear reference to the purifying effect of Zakaat in the following Ayat.

خُذْ مِنْ اَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيْهِمْ بِهَا وَصَلِّ عَلَيْهِمْ اِنَّ صَلٰوتَكَ سَكَنٌ لَّهُمْ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ○

'Take Sadaqah of their wealth, wherewith you may purify them (of the effect of sins').' (at-Taubah: 103)

A Hadith reports Rasulullah *Sallallaho alaihe wasallam* as saying, 'Pay Zakaat out of your wealth; it is a means of purification for you'. *(Kanz)*. According to another Hadith, Rasulullah *Sallallaho alaihe wasallam* said, 'Pay Zakaat; it is a great purifier and, through paying it, Allah *Ta'ala* will purify you (of sins)'. Still another Hadith has: Protect your wealth from the uncleanliness of sins, or from going waste, by paying Zakaat and treat your sick with giving away money as Sadaqah, and make supplications (Dua'a) to guard yourself against calamities. *(Kanz)*. Another Hadith puts it as follows:

'Protect your property by means of Zakaat, treat your sick with spending in Sadaqah and seek help from Allah against calamities by beseeching Him through humility. *(Kanz)*.

Then, in the main Hadith quoted above, Rasulullah *Sallallaho alaihe wasallam* gives another proof of the admissibility of withholding money through the requirements of inheritance. If withholding money were not permissible, there would be nothing to inherit. Rasulullah *Sallallaho alaihe wasallam* then warned the Sahabah that, though hoarding of money is admissible as the last resort, it is not a thing to be kept stored in coffers; it is better to

spend it. The best thing for safe custody is a virtuous wife. Some versions of the Hadith say that the Sahabah asked as to what was the best thing to be treasured and Rasulullah *Sallallaho alaihe wasallam* replied that it was a virtuous woman. Thauban *Radhiallaho anho* relates that they were on a journey with Rasulullah *Sallallaho alaihe wasallam* when the Ayat was revealed:

وَالَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَالْفِضَّةَ ......

'And those who hoard gold and silver..........

Some of the Sahabah *Radhiallaho anhum* said, O Rasulullah, we wish we knew what are the best things to be treasured and taken care of. Rasulullah *Sallallaho alaihe wasallam* replied,"A tongue that remains occupied with the remembrance (Zikr) of Allah *Ta'ala*, a heart filled with gratitude (to Allah *Ta'ala*) and a virtuous wife who aids her husband in the performance of religious practices. *(Durre Manthur)*. It has been related in another Hadith that when the Ayat (mentioned above) was revealed, Rasulullah *Sallallaho alaihe wasallam* said, repeating his words thrice, 'Woe to gold and silver, 'How cursed are they'! The Sahabah *Radhiallaho anhum* asked, "What is the best thing to be protected and prized as treasure?" Rasulullah *Sallallaho alaihe wasallam* replied, "A tongue that remains occupied with the remembrance (Zikr) of Allah, a heart filled with fear of Allah and a virtuous wife who helps her husband in the observance of religious obligations and devotions." (*Tafseer-e-Kabir)*

How fine are the sayings of Rasulullah and how aptly stated! In a few words, he has indicated the admissibility of withholding money, together with the commendability of keeping nothing back with oneself, and also defined a mode of living which ensures peace in this life and success in the Akhirah. This life-pattern consists in keeping one's tongue occupied with Zikr, having a heart filled with gratitude to Allah and living with a devout, virtuous, sensible and submissive wife who guards her own virtue as well as the possessions of her husband, thus making his life full of comforts and all manner of joys, without exposing him to trials and temptations which wealth brings.

(٢) عَنْ أَبِي الدَّرْدَاءِ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الزَّكٰوةُ قَنْطَرَةُ الْإِسْلَامِ. (رواه الطبراني في الاوسط الكبير كذا في الترغيب)

HADITH: 2

Rasulullah *Sallallaho alaihe wasallam* has said, "Zakaat is a (great and strong) bridge of Islam".

Note: Just as a strong bridge is a convenient means of going across to a place, so paying Zakaat is a short and easy way to attain to the reality of Islam or the easiest and surest means of attaining nearness to Allah *Ta'ala*. Abdul Aziz Ibne Umair *Rahmatullah alaihe* who was a grandson of Khalifah Umar Ibne Abdul Aziz *Rahmatullah alaihe* has said, "Salaat will take you half way to the presence of Allah *Ta'ala*, fasting will take you to the entrance of His court and Sadaqah will enable you to gain audience with Him". *(Ithaaf)*. There is a subtle affinity between Zakaat and a bridge, which becomes evident from the following remark by the great Sufi Shiekh Shaqiq Balkhi *Rahmatullah alaihe*-

"We have searched for five things and discovered them in five places; abundance of livelihood through forenoon Nafl (Salaat-udh-Dhuhaa) and illumination of the grave through Tahajjud Salaat; satisfactory answers to Munkar and Nakeer (the two angels who visit the grave for Reckoning) through recitation of the Holy Qur'an; easy crossing of the 'Siraat' (the bridge over Jhannam) through fasting and Sadaqah; and a place in the shade of the Arsh (Throne) of Allah on the Day of Resurrection through meditation in solitude". *(Fazail-e-Salaat)*

(٣) عَنْ جَابِرٍ قَالَ قَالَ رَجُلٌ يَارَسُوْلَ اللّٰهِ اَرَاَيْتَ اِنْ اَدّٰى الرَّجُلُ زَكٰوةَ مَالِهٖ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَدّٰى زَكٰوةَ مَالِهٖ فَقَدْ ذَهَبَ عَنْهُ شَرُّهٗ. (رواه الطبراني في الاوسط وابن خزيمة في صحيحه والحاكم مختصرا وقال صحيح على شرط مسلم كذا في الترغيب)

HADITH: 3

Rasulullah *Sallallaho alaihe wasallam* said, "If a man pays the Zakaat due on his property, it causes its evil influence to vanish".

Note: Some traditions have it thus: "When you have paid the Zakaat due on your wealth, you have caused the evil influences attached to it to disappear". *(Kanz)*. That is to say, wealth can cause many evils to happen but, if one pays Zakaat regularly, he remains

safe from its evil influence. Obviously, one shall be saved from punishment, in the Akhirah, for possessing a property, if he has paid the Zakaat due on it. In this world also, Zakaat ensures protection of his property . This fact forms the content of the Hadith that follows immediately. And, if Zakaat is not paid, the property gets destroyed, according to the Hadith quoted at serial no. 6 in Chapter six below.

(٤) عَنِ الْحَسَنِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَصِّنُوْا اَمْوَالَكُمْ بِالزَّكٰوةِ وَدَاوُوْا اَمْرَاضَكُمْ بِالصَّدَقَةِ وَاسْتَقْبِلُوْا اَمْوَاجَ الْبَلَاءِ بِالدُّعَاءِ وَالتَّضَرُّعِ (رواه ابوداؤد فى المراسيل ورواه الطبرانى والبيهقى وغيرهما عن جماعة من الصحابة مرفوعا متصلا والمرسل اشبه كذا فى الترغيب)

HADITH: 4

Rasulullah *Sallallaho alaihe wasallam* said, "Protect your possessions by payment of Zakaat, treat your patients by giving Sadaqah and face the waves of afflictions with supplications and crying unto Allah in humility."

Note: The Arabic word 'Hassinoo' (حَصِّنُوْا) is derived from 'Tahseen' which means building 'fortifications all around. The Hadith means that, as a man living in a fort is safe against attacks from all sides, similarly, the property becomes safe after Zakaat has been paid on it, like a treasure kept in a fortress. A Hadith says, "Once Rasulullah *Sallallaho alaihe wasallam* was sitting at al-Hateem in the Holy Masjid of Ka'bah when a man mentioned some people who had suffered a great loss because the sea-waves had washed away their property. Rasulullah *Sallallaho alaihe wasallam* said, 'Whenever any property is destroyed in a Jungle or on the sea, it is because of the non-payment of Zakaat; so protect your property by payment of Zakaat, treat your patients with Sadaqah and check the calamities by making Dua'a unto Allah, because Dua'a removes a calamity that has befallen and checks it, if it is about to descend. When Allah *Ta'ala* wills the survival of a people or wills that they thrive, He grants them chastity and adorns them with the manly qualities of liberality and large-heartedness. And when He wills the annihilation of a community, they indulge in breach of trust.'(*Kanz*)

(٥) رُوِىَ عَنْ عَلْقَمَةَ اَنَّهُمْ اَتَوْا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ فَقَالَ

لَنَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ تَمَامَ اِسْلَامِكُمْ اَنْ تُؤَدُّوْا زَكٰوةَ اَمْوَالِكُمْ

(رواه البزار كذا فى الترغيب)

HADITH: 5

Alqamah *Radhiallaho anho* says that when our group of people visited Rasulullah *Sallallaho alaihe wasallam* he said to them, "Verily you can make your Islam perfect by your payment of the Zakaat due on your property."

Note: Obviously, a complete adherence to Islam is not possible without payment of Zakaat, which is one of the five essential obligations enjoined by Islam; the other four being: belief in 'La-ilaha-Illallaho, Muhammad-ur-Rasulullah', Salaat, Fasting and Hajj. And if a person omits any one of these five fundamentals, he cannot be a perfect Muslim. Abu Ayyub *Radhiallaho anho* reported that a person came to Rasulullah *Sallallaho alaihe wasallam* and said, "Tell me what I should do to enter Jannah". Rasulullah *Sallallaho alaihe wasallam* replied, "Worship Allah and associate no partners with Him, observe Salaat, pay Zakaat regularly and strengthen bonds of kinship." Another Hadith says, "An Arabian nomad came and said to Rasulullah, "Tell me what I should do to enter Jannah." Rasulullah *Sallallaho alaihe wasallam* said, 'Worship Allah and associate no partners with Him, observe the Fardh Salaat regularly, pay Zakaat and fast during Ramadhan." The man said, 'By Him in whose hand my soul is, I shall not add anything to this, nor fall short of it'. Then when he turned away, Rasulullah *Sallallaho alaihe wasallam* said, "If anyone wishes to look at a man of Jannah, let him look at this man". *(Targheeb)*

(٦) عَنْ عَبْدِ اللّٰهِ ابْنِ مُعَاوِيَةَ الْغَاضِرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلَاثٌ مَنْ فَعَلَهُنَّ فَقَدْ طَعِمَ طَعْمَ الْاِيْمَانِ مَنْ عَبَدَ اللّٰهَ وَحْدَهٗ وَعَلِمَ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَاَعْطٰى زَكٰوةَ مَالِهٖ طَيِّبَةً بِهَا نَفْسُهٗ رَافِدَةً عَلَيْهِ كُلَّ عَامٍ وَّلَمْ يُعْطِ الْهَرِمَةَ وَلَا الدَّرِنَةَ وَلَا الْمَرِيْضَةَ وَلَا الشَّرَطَ اللَّئِيْمَةَ وَلٰكِنْ مِّنْ وَّسَطِ اَمْوَالِكُمْ فَاِنَّ اللّٰهَ لَمْ يَسْاَلْكُمْ خَيْرَهٗ وَلَمْ يَاْمُرْكُمْ بِشَرِّهٖ.

(رواه ابوداؤد كذا فى الترغيب)

HADITH: 6

Rasulullah *Sallallaho alaihe wasallam* said, "He who observes three things will taste the sweetness of Imaan (faith): One who worships Allah alone and believes (from his heart) that there is no one to be worshipped but Allah and one who pays the Zakaat on his property, willingly, every year. In Zakaat on the animals, one should not give an aged animal or one suffering from itch or any other ailment, or an inferior one, but should give animals of average quality. Allah *Ta'ala* does not demand from you the best of your animals, nor does He command you to give animals of the worst quality".

Note: Though the Hadith is about the Zakaat of animals, the rule applies to all things given as Zakaat. It is not necessary to give away things of the best quality, nor is it permissible to give things of the worst quality; the true spirit of Zakaat lies in giving away things of average quality (of ones possessions). However, if someone gives away things of good quality, of his own sweet will, in order to win the pleasure of Allah *Ta'ala* and to earn His blessings, it would be a sign of his being a blessed soul, specially favoured by Allah *Ta'ala*. In this regard, one should keep in view the lives of the Sahabah *Radhiallaho anhum* and consider their examples carefully.

At this point, we shall relate two incidents from the lives of the Sahabah by way of illustration. Muslim Ibne Shu'bah *Rahmatullah alaihe* says: "Nafey Ibne`Alqamah had appointed my father as headman of his tribe, and ordered him once to collect Zakaat from the entire tribe. My father sent me to collect Zakaat from them, so I came to an old man, called Si'r *Radhiallaho anho* and told him that my father had sent me to collect Zakaat from him. Si'r *Radhiallaho anho* said, 'What kind of animal will you take, my nephew? I replied, I shall select the best animals and I shall also examine whether the udders of the goats are long enough. 'He said, 'Let me first relate a Hadith to you (so that you may know the general rule and then you may do as you like). I lived in this land during the time of Rasulullah *Sallallaho alaihe wasallam* when two persons came to me and they said, 'We are messengers of Rasulullah *Sallallaho alaihe wasallam* to you and he has sent us to collect Zakaat from you'. I showed them all my goats and asked them what was due on me for them. They counted the goats and said, 'One goat'. I selected a goat which I knew

was full of milk and fat and brought it to them. They saw it and said, "This is a pregnant goat and we have been prohibited by Rasulullah *Sallallaho alaihe wasallam* to accept such goats. I asked, 'What kind of goat will you take, then? 'They said, 'A kid that is six months old or a goat in its first year. 'I then went and brought a kid that was six months old. They took it and went away. "Evidently, Si'r *Radhiallaho anho* wanted to give the best goat of the entire lot. But he related the Hadith to the collector of Zakaat, so that he might know the general rule about collecting Zakaat on animals.

Ubbaiyy bin Ka'b *Radhiallaho anho* relates:

"I was once commissioned by Rasulullah *Sallallaho alaihe wasallam* as a collector of Zakaat and I went to a person who gathered his camels before me and I found, on calculation, that a one-year-old she-camel was due from him. I said, Give a she-camel in her second year as Zakaat, 'but he said, 'What use will be a one-year-old she-camel to you? It is not worthy of milking or riding. He then selected a very good, fat, healthy and well-built she-camel and said, Here is another; so, take it. I said to him, 'I cannot take it. Rasulullah *Sallallaho alaihe wasallam* is on a journey and he is going to stay at a place quite near to you. If you like, go to him and present it to him directly. If he accepts it, I shall accept it from you'. The man accompanied me to Rasulullah *Sallallaho alaihe wasallam* and took with him the she-camel which he had presented to me. We came to Rasulullah *Sallallaho alaihe wasallam* and the man submitted thus, 'O Rasulullah, your messenger came to me to collect Zakaat. By Allah, I never had the privilege of being commanded to pay Zakaat by you or your messengers. I presented all my camels to the collector. He examined them and said that a one year old she-camel would be due on them. But a one year old she-camel has neither milk nor is it worth riding. I, therefore, presented one of my best she-camels to be accepted as Zakaat, but he refused to accept it. So, I have brought it with me to present it to you. Kindly do accept it, O Rasulullah!' At this, Rasulullah said 'Only that is what was due from you, but if you want to give a better she-camel, to serve you partly as Nafl Sadaqah and partly as Fardh Zakaat, Allah *Ta'ala* will reward you for that. 'The man said, 'O Rasulullah, I have brought the she-camel with me so that you may accept it'. Rasulullah *Sallallaho alaihe wasallam* then advised that it should be taken from him. *(Abu Dawood)*

How ambitious were the Sahabah *Radhiallaho anhum* to give away their best property as Zakaat! They felt proud and deemed it an honour to welcome the messenger for collection of Zakaat sent by Rasulullah *Sallallaho alaihe wasallam*. They never regarded Zakaat as a tax levied upon them, but believed that payment of Zakaat was a sacred duty, which they had to perform in their own interest. Today, we keep back the best of our possessions for our future needs, but they believed that the property given away for the cause of Allah was the one well-disposed of.

Under the Ayat given at serial No. 11 in Chapter one, we have already related an incident about Abu Zarr *Radhiallaho anho*, who allowed a man from the Banu Sulaim tribe to live in companionship with him only on condition that, whenever he asked the man to give Sadaqah out of his possessions, the man should select the best and finest things for the purpose. And the Hadith quoted at serial no.10 in section five below states that things of inferior quality should never be given as non-obligatory Sadaqah, much less as (Fardh) Zakaat.

(٧) عَنْ أَبِي هُرَيْرَةَ رضـ أَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَدَّيْتَ الزَّكٰوةَ فَقَدْ قَضَيْتَ مَا عَلَيْكَ وَمَنْ جَمَعَ مَالًا حَرَامًا ثُمَّ تَصَدَّقَ بِهِ لَمْ يَكُنْ لَهُ فِيْهِ أَجْرٌ وَّكَانَ إِصْرُهُ عَلَيْهِ (رواه ابن حبان وابن خزيمة في صحيحهما والحاكم وقال صحيح الاسناد كذا في الترغيب)

HADTIH: 7

Rasulullah *Sallallaho alaihe wasallam* has said, "When you have paid Zakaat on your property, you have paid what was due from you (if you spend more, it will count as Nafl Sadaqah). But he who gives Sadaqah out of the property earned by unlawful means (usury, bribery, etc.), will get no reward for that and he will also suffer from the evil of his unlawful earnings."

Note: This Hadith contains two subjects: Firstly, only Zakaat is due on one's property as incumbent (Wajib) levy. Apart from Zakaat, there are degrees of virtues in Nafl Sadaqah and voluntary spending for the sake of Allah *Ta'ala*. A Hadith says: "He who has paid Zakaat has paid what was due from him on his property; and he who gives more than what is due, is more virtuous". *(Kanz)*

The Hadith narrated by Dhimam Ibne Tha'labah *Radhiallaho anho* is quite famous, and has been mentioned in different channels in Bukhari, Muslim and many other authentic collections of Ahadith. It relates that Dhimam *Radhiallaho anho* asked Rasulullah *Sallallaho alaihe wasallam* about the fundamental obligatory requirements of Islam, which the latter explained to him in detail. Among these, Rasulullah *Sallallaho alaihe wasallam* mentioned Zakaat, whereupon Dhimam asked, 'Is there anything else due from me, apart from Zakaat? Rasulullah *Sallallaho alaihe wasallam* replied, 'No, but you can spend more as Nafl Sadaqah if you like'.

A man sold a house during the time of Khalifah Umar *Radhiallaho anho* who advised him to dig a hole in his residence and bury the sale money to keep it safe. The man asked, "Will it not be treated as Kanz Treasure (Hoarded money) for which the possessor shall be punished on the Day of Judgment)? Umar *Radhiallaho anho* said, "A property on which Zakaat has been paid shall not be treated as 'Kanz'". Ibne Umar *Radhiallaho anho* has said, "I wouldn't mind keeping in my possession an amount of gold weighing as much as Mount Uhad, if I kept on paying Zakaat due on it and observing other commands of Allah *Ta'ala* with regard to it." (*Durre Manthur*). There are many more Ahadith to that effect in the compilations of Ahadith. Therefore, the four great Imams of 'Fiqh' (Islamic jurisprudence)and the generality of Ulama are agreed that, apart from Zakaat, nothing is due on property as such. However, there are other obligations of a Muslim which involve spending of money; for example, the maintenance of wife or the maintenance of one's minor children. There are other similar cases in which spending of money becomes incumbent upon a Muslim. Another such case is helping a man who is facing death, if food or water is not given to him immediately. It is the collective responsibility (*Faradh-e-Kifayah*) of a community to save him from such a death.

Imaam Ghazali *Rahmatullah alaihe* has written in his book, Ihyaa-ul-Uloom: Some (Tabi'een) like Imaam Nakh'ee, Sha'bi, 'Ataa and Mujahid *Rahmatullah alaihim* are of the view that there is something more due on property, apart from Zakaat. Someone asked Imaam Sha'bi *Rahmatullah alaihe*, 'Is there anything due on property, apart from Zakaat?" He replied, "Yes", and recited the following Ayat:

وَاٰتَى الْمَالَ عَلٰى حُبِّهٖ.....

'And gives his wealth, for love of Him........ (to the end),

This has been quoted in full at serial No. 2 in Chapter one. These Legists hold that it is incumbent upon the Muslim that the rich among them should supply the needs of the poor when they come to know of their necessity. According to 'Fiqh' the soundest opinion is that, when a person is driven to a stage that, if his need is not fulfilled immediately, he may suffer death, it becomes a collective obligation *(Faradh-e-Kifayah)*of the whole community to supply his need, though the opinions differ as to whether he should be granted a loan or a donation. *(Ihyaa).*

It is an incumbent (Wajib) act, in itself, to supply the need of a person who has been driven to dire necessity and may be facing death through hunger or thirst. But nothing is due from a wealthy person on his wealth, apart from Zakaat. At this point, I would like to invite the attention of my readers to two points:-

1. 'Ifraat' (Extremism). Nowadays, we are accustomed to go to extremes; so immediately, we transgress the limits of propriety. For example, it is unlawful to take another man's property except with his own sweet will. Some legists do allow taking another man's property as a last resort when someone's life is in danger. But even in such cases, within the Hanafi school of thought, there are two views: one permits eating of carrion in preference to another man's property; the other view accepts the reverse position that, in a helpless state, instead of taking carrion he may take another man's property with out permission. All the books on 'Fiqh' deal with this controversy. Anyhow, when a person reaches that stage of necessity where eating of carrion becomes permissible for him, he may be allowed to take food belonging to another person without his permission. Says Allah *Ta'ala*:

وَلَا تَأْكُلُوٓا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَآ إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ
النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ۝

"And eat not up your property among yourselves in vanity, nor seek by it to gain the hearing of judges that you may knowingly devour a portion of the property of others wrongfully". (al-Baqarah: 188)

Rasulullah *Sallallaho alaihe wasallam* has said, "You must not act wrongfully and a man's property must not be taken, except with his own good will."

Another well-known Hadith reports Rasulullah *Sallallaho alaihe wasallam* as saying, "if a person wrongfully takes a span of land belonging to another, he will be made to wear round his neck (on the Day of Resurrection) a column of earth, in breadth a span but in length stretching out to the extent of seven earths. *(Mishkaat)*

The coming of Hawazin's deputation to Rasulullah *Sallallaho alaihe wasallam* is a famous incident of History, which is very much in point here. After they had been defeated in the battle, a deputation of the Hawazin tribe came to Rasulullah *Sallallaho alaihe wasallam* in order to accept Islam and asked him to return to them their property and captives, which had been taken as booty. Rasulullah *Sallallaho alaihe wasallam* said that both together could not be returned to them and told them to choose one of the two, the captives or the property. The promise to return one of the two was made because it was in the best interest of Islam and the Muslims. When the Hawazin replied that they preferred their captives, Rasulullah *Sallallaho alaihe wasallam* called the Muslims who were entitled to a share in the booty and said, "I have promised to return their captives to the Hawazin; so, those of you who are willing to release their captives, without any compensation from us, should act accordingly. As for those who want a compensation, we shall recompense them for releasing the captives that have fallen to their share. The sahabah *Radhiallaho anhum*, taking the hint, said with one voice that they would be pleased to follow the example of Rasulullah *Sallallaho alaihe wasallam* and release all the captives. But Rasulullah *Sallallaho alaihe wasallam* said, "In a large gathering, it cannot be judged for certain which of you are willing from their hearts (to release the captives).So, let your headmen talk to each one of you in private and tell me about your willingness". *(Bukhari)*

This is the example set by Rasulullah *Sallallaho alaihe wasallam* with regard to the care to be taken before using the property belonging to others. This Hadith is corroborated by many Ahadith to the effect that it is unlawful to take a thing belonging to another, by force or compulsion.

The virtuous Ulama are extremely careful in such matters, so much so that they do not approve of the donations which are collected in public. For, they argue, a person may donate for a cause simply because he is shy of saying 'no' in public. Hence, it is very

important that we do not go beyond limits of propriety and never take anything belonging to others through some forms of compulsion. And we should not be swept off our feet, under the influence of some movements, etc, that are launched from time to time, to hold opinions or act contrary to the precedents set by the virtuous Ulama of the bygone generations. Undoubtedly, the desire to help the poor is praise-worthy but the forms of propriety set by Islam are not to be violated. Rasulullah *Sallallaho alaihe wasallam* once said, "The worst of people is he who does harm to his own life in the Akhirah, for the worldly benefit of other people". *(Mishkaat)*

2. So, Ifraat (افراط) (exuberance) should be avoided at all costs; but no less harmful is the habit of acting upon the (تفریط) (Minimum) which, in this regard, consists in feeling satisfied by restricting ourselves to what is due on property according to the strictest calculations. True, Zakaat alone is leviable upon a property, but one should not be content to pay the minimum alone. So far, we have quoted many Ahadith in this book which make it abundantly clear that it is the property spent in our life-time, for the cause of Allah, which alone shall benefit us in the Akhirah as it is like money deposited with Allah *Ta'ala*. After a man passes away, there are few to remember him, and, in course of time, even the parents, wife and children forget about him. They shed tears of sorrow, real or false, for a few days and thereafter engage themselves in their worldy pursuits. Then, for months together, and even for long years, nobody thinks of the dead relatives.

Besides, regarding the above-mentioned Hadith, one point is worthy of special notice and is of general importance. Nowadays most people say absurd and meaningless things about religion. For example, people are often heard saying, "We are men of the world; it is more than enough that we fulfil our Fardh (obligatory) duties and it is for the great saints to observe optional (Nafl) devotions". Now this sort of reasoning is a guile of Shaitan and a sheer absurdity. The fact is that voluntary and supererogatory (Nafl) devotions are meant to make up for the deficiencies in the observance of obligatory (Faradh) religious practices. For, who can claim to have fulfilled all his Faradh rites perfectly and strictly according to the Commandment of Allah *Ta'ala*? And, since lapses do occur, the supererogatory (Nafl) devotions are meant to make up for the deficiencies. Rasulullah *Sallallaho alaihe wasallam* has said, "A person finishes performing his Salaat but a tenth part of his Salaat, or a ninth part, or

an eighth part or a seventh part or a sixth part or a fifth part or a fourth part or a third part or half of it is recorded as acceptable (according to the quality of his Salaat). *(Abu Dawood)*. The Hadith indicates, by illustration, that everyone receives a reward according to the requirements fulfilled by him in his Salaat. We are fully aware how deficient in quality our Salaats are-------and we should deem it a special favour of Allah *Ta'ala* if He granted us a thousandth, or even a millionth part of the reward meant for a perfect Salaat. As a matter of fact, our Salaat is not worthy of acceptance by Allah *Ta'ala* because of our evil deeds and deficiency in sincerity! Indeed, as described in a Hadith, our Salaat is such as deserves to be rejected and thrown back on our faces, like a wrapped-up rag of shabby cloth. When such is the quality of our Salaat, we never can tell what fraction of the reward has been recorded for us!

A Hadith says: "The first thing about which people will be called to account on the Day of Judgment is Salaat. Allah *Ta'ala* will say to the angels, 'Look into the Salaat of My servant and see whether he has perfomred it perfectly or not." If perfect, it will be recorded as such; if defective, the defect will be recorded. Then Allah *Ta'ala* will say, "See if there are some optional (Nafl) Salaats observed by My servant." If there are Nafl Salaats to his credit, Allah *Ta'ala* will say, 'Compensate the short-comings of Fardh Salaats by the Nawafil. Then Zakaat will be taken up in a similar way (that is, the Fardh Sadaqah will be reckoned first and then the Nafl Sadaqah to make up for the deficiency in the payment of Fardh Sadaqah).Then all the other A'maal will be considered similarly." *(Abu Dawood)*. It follows that a person who pays Fardh Zakaat should not vainly think that he has been paying what is due from him. For, nobody knows how deficient he has been in the fulfilment of Faradh (obligatory duties). And in order to make up the deficiency,one must have a generous amount of Nafl Sadaqaat at one's credit. It is common practice that when a man goes to a court, for the pursuance of a law-suit, he carries with him a sufficient amount of money, in excess of the calculated expenses, allowing for unforeseen emergencies. And the Court of Allah *Ta'ala* is Supreme, where nobody can hide facts, nor can force of arguments or intercession avail anyone. It is true that the infinite Mercy of Allah *Ta'ala* takes precedence over everything else and all Fardh (obligatory duties) are due rights that men owe to Allah *Ta'ala*, Who may forego His rights if He wills and nobody would question Him if He did so. But forgiveness is not a matter of right and no one should commit a crime in the hope of mercy of the Sovereign

Therefore, a man should regularly perform the obligatory requirements, fulfilling all the necessary conditions and observing the proper etiquettes, but he should not rest content with having fulfilled what is due from him. He must rather have in store for himself a vast collection of 'Nafl' (supererogatory) devotions, lest he should have to compensate for the defective observance of 'Fardh' on the Day of Judgment. Allama Suyuti *Rahmatullah alaihe* writes in his book, 'Mirqaat-us-Su'ood': Seventy Nafl acts of virtue are equal in merit to one corresponding obligatory (Fardh) act of virtue. (For example, seventy Raka'at of Nafl Salaat are equal in merit to one Raka'at of Fardh Salaat)." Therefore, one should be very particular about the proper performance of the 'Faradh' religious practices; for, in case of a defective performance of the 'Fardh' one shall have to compensate for the deficiency by a whole lot of Nawafil. Furthermore, we should also have a considerable amount of Nawafil recorded in our Book of Deeds as a precautionary measure.

The other subject contained in the main Hadith is that, if anyone procures wealth by unlawful means and then gives Sadaqah out of it, he will get no reward for that. There are a number of Ahadith to the effect that Allah *Ta'ala* accepts only Sadaqah from lawfully earned property.

Another Hadith says, "Allah *Ta'ala* does not accept the Sadaqah given out of property acquired by 'Ghulool' (dishonesty regarding the spoils of war)". The Ulama have said that the Hadith purposely mentions Ghulool, as everybody has a share in the booty. The point of the Hadith is that a property acquired dishonestly out of war is not accepted as Sadaqah, even though the dishonest person also has a share in the booty. Obviously, a property wrongfully taken from a person, in which the giver has no share, shall be more liable to rejection by Allah *Ta'ala*, if it is given as Sadaqah. According to a Hadith, Rasulullah *Sallallaho alaihe wasallam* once said, "Whoever unlawfully acquires property, and spends it, shall not be blessed; neither will it be accepted from him if he gives it away as Sadaqah; and if he leaves some of it behind (i.e. when he dies), it will be his provision for Jahannam." Ibne Mas'ud *Radhiallaho anho* says, "He who acquires lawful property, but does not pay Zakaat on it, makes his property impure; he who acquires unlawful property and spends some of it as Zakaat, cannot purify this property by doing so." *(Durre Manthur)*

CHAPTER FIVE

ON THREATS OF PUNISHMENT FOR NON-PAYMENT OF ZAKAAT

There are a good many Ayaat on the above subject, most of which have already been discussed in Chapter Two, entitled 'Deprecation of Miserliness'; the Ulama have explained that all these Ayaat pertain to non-payment of Zakaat. Obviously, the threats of punishment for miserliness apply even more aptly to non-payment of Zakaat, which, all agree, is obligatory for a Muslim.

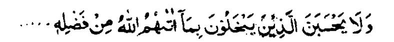
Section (a)

AYAAT OF PUNISHMENT FOR NON-PAYMENT OF ZAKAAT

AYAT: 1 ...... وَالَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُوْنَهَا فِيْ سَبِيْلِ اللّٰهِ (١)

"They who hoard up gold and silver and do not spend in the path of Allah................"to the end of the Ayat.

This Ayat has been quoted in full at Serial No. 5 in Chapter Two above. Majority of the Sahabah and Ulama are agreed that this Ayat was concerning the non-payment of Zakaat: The severe punishment mentioned in the Ayat is meant for those who do not pay Zakaat, as mentioned earlier. In a number of Ahadith, Rasulullah *Sallallaho alaihe wasallam* has confirmed that the punishment described in this Ayat, viz. branding their foreheads and their flanks and their backs with gold, etc., heated in the fire of Jahannam, is meant for those who do not pay Zakaat. We invoke Allah's Mercy to protect us against such a severe punishment. We all know how unbearably painful is the slightest touch of burning hot metal.Andthe costilier a man's possessions are, the greater will be the number of brandings which he shall have to experience for hoarding (worthless) pieces of gold or silver.

AYAT: 2

> **"And let not those who hoard up that which Allah has bestowed upon them of His bounty.......to the end of the Ayat".**

This Ayat has been quoted in full at Serial No. 3 in Chapter two above, and also the following Hadith from Bukhari, corroborating the Ayat. Rasulullah *Sallallaho alaihe wasallam*, says, "If anyone is granted property by Allah *Ta'ala* and he does not pay Zakaat on it, his property will become for him (on the Day of Resurrection) a snake which shall be coiled around his neck and will say to him, 'I am your property; I am your treasure". If a snake is seen in a house, nobody has the courage to enter it in the dark, for fear lest it should attack him. Rasulullah *Sallallaho alaihe wasallam* has told us that if a man does not pay Zakaat on his wealth and puts it away as hidden treasures or in steel almirahs, it shall be turned into a snake and hung round his neck on the Day of Resurrection. Whereas the snake seen in a house may or may not attack you (it may be just a possibility), still you are frightened and look around, fearing lest it should come out of this hole or that one. The punishment for non-payment of Zakaat (in the form of a snake hung round the neck) is certain, yet we do not feel afraid of it!

(٣) إِنَّ قَارُونَ كَانَ مِن قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ ۖ وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ
بِالْعُصْبَةِ أُولِي الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ ۖ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ۝ وَابْتَغِ فِيمَا آتَاكَ
اللَّهُ الدَّارَ الْآخِرَةَ ۖ وَلَا تَنسَ نَصِيبَكَ مِنَ الدُّنْيَا ۖ وَأَحْسِن كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ ۖ وَلَا تَبْغِ الْفَسَادَ
فِي الْأَرْضِ ۖ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ۝ قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِندِي ۚ أَوَلَمْ يَعْلَمْ أَنَّ اللَّهَ
قَدْ أَهْلَكَ مِن قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا ۚ وَلَا يُسْأَلُ عَن ذُنُوبِهِمُ
الْمُجْرِمُونَ ۝ فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ ۖ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَا لَيْتَ لَنَا مِثْلَ مَا
أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ ۝ وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيْلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِّمَنْ آمَنَ
وَعَمِلَ صَالِحًا ۚ وَلَا يُلَقَّاهَا إِلَّا الصَّابِرُونَ ۝ فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِن فِئَةٍ يَنصُرُونَهُ
مِن دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنتَصِرِينَ ۝ وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيْكَأَنَّ اللَّهَ
يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ ۖ لَوْلَا أَن مَّنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا ۖ وَيْكَأَنَّهُ لَا يُفْلِحُ
الْكَافِرُونَ ۝

AYAT: 3

Qaroon (korah), whose story is well-known, was a cousin of Musaa *Alaihissalam*. The entire eighth section (Ruku) of Surah al-Qasas (quoted above) consists of his story. A translation of the Ayaat is given below:-

"Now Qaroon (Korah) was one of Musaa's folk but he oppressed them and We gave him so much treasure that the keys thereof would verily have been a burden for a troop of mighty men. When his own folk said to him. 'Exult not; Lo! Allah loves not the exultant;

"But seek the abode of the Akhirah in that which Allah has given you and neglect not your portion of the world, and be you kind even as Allah has been kind to you; and seek not corruption in the earth; lo! Allah loves not corruptors',

"He said: 'I have been given all this on account of the knowledge I possess. Knew he not that Allah had destroyed, already of the generations before him of men who were mightier than him in strength and greater in respect of following? The guilty are not questioned of their sins.

"Then went he forth before his people in his pomp. Those who were desirous of the life of the world said; Ah, would that to us had been given the like of what has been given to Qaroon! Lo! he is lord of rare good fortune.

'But those who had been given knowledge said 'Woe to you! The reward of Allah for him who believes and does right is better, and only the steadfast will obtain it.

"So we caused him and his dwelling place to sink in the earth. Then, he had no host to help him against Allah, nor was he of those who can save themselves.

"And the morning, found those who had coveted his place, but yesterday, saying: Ah, welladay! Allah enlarges the provision for whom he will of His slaves and

straitens it (for whom He will). If Allah had not been gracious to us, He would have caused it to swallow us (also). Ah, welladay! the disbelievers never prospher". *(al-Qasas: 76-82)*

Note: Ibne Abbas *Radhiallaho anho* says: "Qaroon (Korah) was a kinsman of Musaa *Alaihissalam*, a son of his paternal uncle. He was well versed in worldly knowledge and he was extremely jealous of Musaa *Alaihissalam* and refused to pay Zakaat, although Musaa *Alaihissalam* told him that he had been commanded by Allah *Ta'ala* to receive Zakaat from him (Qaroon). What is more, he said to the people, 'Musaa wants to rob you, of your property, in the name of Zakaat. He commanded you to observe Salaat and you obeyed him patiently; he gave you other commands and you obeyed him against your will. Now that he is demanding Zakaat, you will have to pay it, even though it be burdensome for you.

The people said, "It is too much for us. Could you suggest some means to evade it" Qaroon said, "I have thought of a device. Let us induce some woman of ill-repute to make a false accusation against him in public and say that he has evil designs on her." "So they went to a whore and induced her to slander Musaa *Alaihissalam* in public, with promise of a large reward. Qaroon then went to Musaa *Alaihissalam* and said to him, "I suggest that you read out the commandments of Allah *Ta'ala* to a big gathering of the Banu Israel." Musaa *Alaihissalam* liked the idea, asked Banu Israel to collect together and, when all were assembled, he began to proclaim the commandments of Allah *Ta'ala* to them, saying," Allah *Ta'ala* commands you to worship Him, to associate no partners with Him, to maintain ties of relationship with your kinsmen,.....etc., etc."In the course of his discourse, he also said, 'Allah *Ta'ala* commands that if a married man commits adultery he should be stoned to death'. At this, the people said, 'What if you yourself commit adultery?' Musaa *Alaihissalam* said, 'Even I should be stoned to death if I commit adultery, whereupon people said, 'You have committed it.' Musaa *Alaihissalam* said in surprise, 'Are you accusing me of adultery'? They said, 'Yes', and called the whore, and asked her what she had to say about Musaa. Musaa *Alaihissalam* then asked her to speak on oath. She replied, 'Since you have asked me to speak on oath, the truth of the matter is that they promised to give me such and such amount as a reward and induced me to accuse you in public. You are quite innocent of the crime'. On hearing this, Musaa *Alaihissalam* fell

prostrate (in Sajdah), crying unto Allah, in which state the revelation came from Allah, 'O Musaa, do not weep. We give you power over the earth in order that you may punish these people as you like. Command and it shall obey you! Musaa *Alaihissalam* raised up his head and commanded the earth to swallow them up. When they were sunk into the earth up to their ankles, they began to implore Musaa *Alaihissalam* in humility to grant them pardon, but he commanded the earth to swallow them further, and they were swallowed up to their necks. They cried louder and importuned him to forgive their sins, but Musaa Alaihissalam again ordered the earth to swallow them and so each one of the slanderers was swallowed up by the earth. After this, the revelation came from Allah *Ta'ala* to Musaa *Alaihissalam*, "The people were beseeching you for pardon and crying unto you in humility. By My Honour, had they cried unto Me and begged My pardon, I would have accepted their prayer.

In another Hadith, Ibne Abbas *Radhiallaho anho* is reported to have said, "The phrase 'And do not neglect your portion of the world' occurring in the Ayat means, 'Perform (good) deeds, in the world, to serve you in the Akhirah'". Mujahid *Rahmatullah alaihe* says it means, "Showing obedience to Allah *Ta'ala* in this world' in one's portion of it, for which one shall get a reward in the Akhirah." Hasan *Radhiallaho anho* says, "Do not neglect your portion of the world' means, 'keep with you as much of worldly wealth as may suffice you for your needs; and send the rest in advance to the Akhirah.' 'Another Tradition reports him as saying, "Keep with you what may suffice you for a year, and give the rest away as Sadaqah. *(Durre Manthur)*. We have already quoted one of these Ayaat at serial No.8 in Chapter Two, entitled 'On deprecation of miserliness'.

Section (b)

AHADITH THREATENING PUNISHMENT FOR NON-PAYMENT OF ZAKAAT.

(1) عَنْ اَبِیْ هُرَیْرَةَ رض قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ مَا مِنْ صَاحِبِ ذَهَبٍ وَّلَا فِضَّةٍ لَا یُؤَدِّیْ مِنْهَا حَقَّهَا اِلَّا اِذَا كَانَ یَوْمُ الْقِیَامَةِ صُفِّحَتْ لَهٗ صَفَائِحُ مِنْ نَّارٍ فَاُحْمِیَ عَلَیْهَا فِیْ نَارِ جَهَنَّمَ فَیُكْوٰی بِهَا جَنْبُهٗ وَجَبِیْنُهٗ وَظَهْرُهٗ كُلَّمَا رُدَّتْ اُعِیْدَتْ لَهٗ فِیْ یَوْمٍ كَانَ مِقْدَارُهٗ خَمْسِیْنَ اَلْفَ سَنَةٍ حَتّٰی یُقْضٰی بَیْنَ الْعِبَادِ فَیَرٰی سَبِیْلَهٗ اِمَّا اِلَی الْجَنَّةِ وَاِمَّا اِلَی النَّارِ (الحدیث بطوله فی المشکوٰة عن مسلم)

HADITH: 1

> **Rasulullah** ***Sallallaho alaihe wasallam*** **is reported to have said, "If anyone possessing gold or silver does not pay what is due, then, on the Day of Resurrection, his gold and silver will be converted into plates that will be heated in the Fire of Jahannam till they become like plates of fire itself, and then his side, his forehead and his back will be branded with them, again and again, during a Day which will be fifity thousand years long. Thereafter he will go to his destined, Jannah or Jahannam........"**

Note: The above quotation forms part of a comprehensive Hadith which describes the various modes in which the owners of camels, cows, goats, etc., will be punished for non-payment of Zakaat. In Arabia people possessed cattle in large number, while in our country, most people do not generally possess sufficient number of cattle to make Zakaat obligatory; of course, gold and silver and things made thereof are commonly possessed. I have, therefore, given only that part of the Hadith which relates to the owners of gold and silver. One can judge from the Hadith as to how severe will be the torment of those who do not pay Zakaat on their property. On the Day of Resurrection, they will be branded with the plates of gold and silver heated in the fire of Jahannam, which will be their punishment on that Day alone, which will be fifty thousand years long. After going through so much torture, they may be sent to Jannah if the virtues performed by them are found to outweigh their sins; but if they are found to be short of virtues, and no pardon is granted to them, they will be condemned to Jahannam to suffer more punishment for these sins. And the details of the torment in Jahannam are too harrowing to be expressed in words!

According to this Hadith, the span of the Day of Resurrection will be fifty thousand years, and the fourth Ayat of Surah al-Ma'aarij also has, to the following effect: 'A Day whereof the span is fifty thousand years'. Some Ahadith say that the Day will be made easy for the pious believers (Mo'mineen) so that, for them, it will be as easy to endure as a Fardh Salaat. For others, its duration will be shortened to the period of time between Zuhr and 'Asr Salaat, according to their good deeds. *(Durre Manthur)*. 'Its duration will be shortened' means that, as they will be engrossed in amusements and

recreations, they will not realize the length of that duration; those who frequently indulge in recreations know full well that hours of joy pass away unnoticed, like minutes and seconds. A Hadith reports Rasulullah *Sallallaho alaihe wasallam* as saying," (while branding), one heated dinaar will not be placed above the other; instead, the body of the man suffering punishment will be so enlarged that all the hoarded coins will be placed on it, side by side, each heated coin touching his body, and then it will be said unto him, 'Now taste of what you used to hoard'!.

Thauban *Radhiallaho anho* is reported as saying: "All the gold, silver, etc., hoarded by the man (withholding Zakaat) will be beaten out into small pieces, each weighing one Qiraat (0.195 gram); then each piece will be heated in Jahannam till it begins to burn like fire; and then his entire body, from head to foot, will be branded with these burning pieces. After this punishment he will either be granted pardon or sent to Jahannam." (*Durre Manthur*) . The torment of branding described in this Hadith has also been mentioned in the Holy Qur'an, as in the relevant Ayat at serial No.5 in Chapter Two. Some Ahadith state that the property on which Zakaat has not been paid will be transformed into a snake and hung round the man's neck.

(٢) عَنْ اَبِى هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اٰتَاهُ
اللّٰهُ مَالًا فَلَمْ يُؤَدِّ زَكٰوتَهٗ مُثِّلَ لَهٗ مَالُهٗ يَوْمَ الْقِيَامَةِ شُجَاعًا اَقْرَعَ لَهٗ
زَبِيْبَتَانِ يُطَوَّقُهٗ يَوْمَ الْقِيَامَةِ ثُمَّ يَأْخُذُ بِلِهْزِمَتَيْهِ يَعْنِىْ شِدْقَيْهِ ثُمَّ يَقُوْلُ
اَنَا مَالُكَ اَنَا كَنْزُكَ ثُمَّ تَلَا وَلَا يَحْسَبَنَّ الَّذِيْنَ يَبْخَلُوْنَ الاية (رواه البخارى
كذا فى المشكوٰة وقد روى من مسند ثوبان وابن مسعود وابن عمر بمعناه
فى الترغيب).

HADITH: 2

Rasulullah *Sallallaho alaihe wasallam* has been reported as saying, "If Allah *Ta'ala* gives anyone property and he does not pay Zakaat on it, his property will be transformed for him into a large bald snake with two black spots over its eyes, which will be put round his neck on the Day of Resurrection, will hold both of his jaws and say to him, 'I am your property; I am your treasure'. He then

recited: 'Let not those who hoard up what Allah has bestowed upon them think .... to the end of the Ayat".

Note: The Ayat mentioned in the Hadith has been quoted in full at serial No. 3 in Chapter two above. In the Hadith, the snake has been named as 'Shujaa' which, according to some Ulama, means a male snake; while others have said that the 'Shujaa' is a kind of snake which can stand erect on its tail, and attack a man. (*Fathul-Bari*). Another characteristic of the snake mentioned in the Hadith is that it will be bald; a snake becomes bald because of excessive venom. The third characteristic of the snake is that it will have two black spots over its eyes, which is also a sign of an extremely venomous species (such snakes also live longer). Some Ulama have translated'two black spots' as two blobs of froth on the corners of its mouth because of excessive venom. Others interpret the word as 'two fangs sticking out of its mouth'. Still others have said that it means 'two bags full of poison dangling on both sides of the snake.' (*Fathul-Bari*)

This Hadith states that the defaulter will have his property transformed into a snake, which will be hung round his neck. The preceding Hadith relates that the gold, etc., will be heated in the fire and he will be branded with it. Both modes of punishment have also been described in two different Ayaat of the Holy Qur'an, quoted at serial No. 3 and 5 in Chapter two above. The Ahadith should not be taken as contradictory to each other. For, they may be understood to mean that (i) the defaulters will be punished in different ways on different occasions; or (ii) the modes of punishment shall vary, according to the various classes of people; or (iii) the defaulters shall undergo both punishments simultaneously. Shah Waliullah Muhaddith Dehlavi *Rahmatullah alaihe* writes in his book, Hujjatullahil-Balighah: The modes of punishment shall vary from having a snake coiling round one's body to being branded with burning plates of gold, etc. For a man adoring wealth in general, his property shall be transformed into one monstrous snake, which will chase him and bite him. As for him who loves each and every item of his property, "counts the coins, arranges them and fondles them lovingly, converts everything into gold and silver and hoards it up", his coins, etc., will be beaten into plates burning with fire and he will be branded with them.

A Hadith says that whoever leaves behind a hoarded treasure will find it transformed, on the Day of Resurrection, into a bald snake,with two dark spots above its eyes, which will chase him. The man will say to it, "What monster are you"? and the snake will reply, "I am your treasure that you left behind". The snake will then bite and devour his body, beginning with his hand. *(Targheeb).* While undergoing punishment, on the Day of Resurrection, if the body of a person is reduced to pieces, it will resume its original shape before the same punishment is inflicted upon it once again and so on.

(٣) عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ رض قَالَ اُمِرْنَا بِاِقَامِ الصَّلٰوةِ وَاِيْتَاءِ الزَّكٰوةِ وَمَنْ لَمْ يُزَكِّ فَلَا صَلٰوةَ لَهٗ. (رواه الطبرانى فى الكبير باسانيد احدها صحيح كذا فى الترغيب)

HADITH: 3

Abdullah Ibne Mas'ud ***Radhiallaho anho*** **has said, "We have been commanded to perform Salaat and to pay Zakaat. So, Salaat will not be accepted from a person who does not pay Zakaat on his property".**

Note: In other words, he will not be granted any reward by Allah *Ta'ala* for his Salaat, although he will be deemed to have fulfilled what was obligatory upon him. Another Hadith says: He who does not pay Zakaat is not a (perfect) Muslim and his good deeds will not avail him". '(*Targheeb*). That is to say, his good deeds will not avail him for warding off the punishment prescribed for non-payment of Zakaat; it will remain due from him, until paid. According to another Hadith; He who does not pay Zakaat has no religion'.

Still another Hadtih has: 'Allah *Ta'ala* does not accept Salaat from a person who does not pay Zakaat; Allah *Ta'ala* has joined the command to observe Salaat with that of paying Zakaat (in scores of places) in the Holy Qur'an. So, do not separate them'(*Kanz*). Separating the two means: observing Salaat and not paying Zakaat.

(٤) عَنْ عَلِيٍّ رض قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللهَ فَرَضَ عَلٰى اَغْنِيَاءِ الْمُسْلِمِيْنَ فِيْ اَمْوَالِهِمُ الْقَدْرَ الَّذِيْ يَسَعُ فُقَرَاءَهُمْ وَلَنْ يُجْهَدَ الْفُقَرَاءُ اِذَا جَاعُوْا اَوْ عَرُوْا اِلَّا بِمَا يَمْنَعُ اَغْنِيَاءُهُمْ اَلَا وَاِنَّ اللهَ يُحَاسِبُهُمْ حِسَابًا شَدِيْدًا اَوْ يُعَذِّبُهُمْ عَذَابًا اَلِيْمًا. (كذا فى الدر، وقال اخرجه

الطبرانی فی الاوسط وابوبکر الشافعی فی الغیلانیات قلت و لفظ
المنذری فی الترغیب ویعذّبھم بالواو وقال رواہ الطبرانی فی الاوسط
والصغیر وقال تفرد بہ ثابت بن محمّد الزاھد قال الحافظ ثابت ثقة
صدوق روی عنہ البخاری وغیرہ وبقیة رواتہ لاباس بھم وروی
موقوفاً علی علی وھو اشبہ کذا فی الترغیب وعزاہ صاحب
کنز العمال الی الخطیب فی تاریخہ وابن النجار وقال فیہ محمّد بن
سعید البورقی کذاب یضع اھ)

HADITH: 4

Rasulullah *Sallallaho alaihe wasallam* has said, 'Allah *Ta'ala* has enjoined upon the rich to pay (Zakaat) on their wealth, as much as should suffice for the poor ones among them. And nothing distresses the poor, when they are hungry or naked, more than the neglectfulness of the rich who do not pay what is due from them (i.e. do not pay it in full). Beware! Allah *Ta'ala* will call such people to a stern account and punish them with most severe punishment (for the neglect of their obligatory duty).

Note: The Hadith means that Allah *Ta'ala*, Who is All-Knowing, has made it compulsory (Fardh) for the rich Muslim to give away (as Zakaat) the precise fraction of their wealth which, if fully paid according to the prescribed standards, would suffice for the needs of the poor among the Muslims, so that no member of the Ummah would starve or suffer from want of clothes. This fact is definite and self-evident. The point has been explained more clearly in a detailed Hadith related on the authority of Abu Zarr Ghifaari *Radhiallao anho*, which has been included by Faqeeh Abul-Laith Samaraqandi *Rahmatullah alaihe* in his book, *'Tanbeeh-ul-Ghafileen*. In this Hadith, the narrator, among other questions, asked Rasulullah, *Sallallaho alaihe wasallam* 'O Rasulullah you have commanded us to pay Zakaat; what is Zakaat'? 'Rasulullah *Sallallaho alaihe wasallam* replied, "O Abu Zarr, he who is not trustworthy has no Imaan; and the Salaat of a person who does not pay Zakaat, is not accepted; Allah *Ta'ala* has enjoined upon the rich that much Zakaat (on their property) as would suffice for the needs of their poor. On

the Day of Resurrection, Allah *Ta'ala* will call them to account for the Zakaat due on their property and punish them for any default." This Hadith clearly indicates that the above-mentioned saying of Rasulullah *Sallallaho alaihe wasallam* is specifically about Zakaat.

Imaam Ghazali *Rahmatullah alaihe* writes in 'Ihyaa-ul-Uloom' that Allah *Ta'ala* has threatened with dire punishment those who neglect to pay Zakaat. The Holy Qur'an says:

وَالَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُوْنَهَا فِيْ سَبِيْلِ اللّٰهِ......

They who hoard up gold and silver and do not spend it in the path of Allah.....................to the end of the Ayat (al-Taubah: 34-35).

where 'spending in the path of Allah' means paying Zakaat on one's property. He then goes on to say that Zakaat is of six kinds:-

1. Zakaat on the animals;
2. Zakaat on gold, silver, etc.
3. Zakaat on wealth invested in business.
4. Zakaat on mines or hidden treasures, etc.
5. Zakaat on the produce of the land.
6. The Sadaqat-ul-Fitr (Wajib) paid at the end of Ramadhan.

All the four Imaams (legists) of Fiqh are agreed that Zakaat is due on all the six kinds of property listed above, except that the Hanafi school holds that, instead of Zakaat, one-fifth (khumus) of the wealth procured from a mine is incumbent (Wajib) upon its owner. Certainly, If every Muslim is particular about regular payment of Zakaat due on each kind of property every year, no poor man would ever die of hunger.

Some Ulama have inferred from the above Hadith related by Ali *Radhiallaho anho* that something more than Zakaat is due on property, but the view is not tenable; this interpretation of the Hadith contradicts another Hadith related by Ali *Radhiallaho anho* himself, which says, "Rasulullah *Sallallaho alaihe wasallam* has said that Zakaat has abrogated the obligatory nature of all other Sadaqaat". This Hadith has also been transmitted in a 'Merfoo' (traceable to Rasulullah) form Imaam Razi Jassass *Rahmatullah alaihe* has written in his book, 'Ahkaam-ul-Qur'an' that it is a saying of Ali

Radhiallaho anho, which has been confirmed through a more reliable chain of transmission.

The Compiler of 'Kanz-ul-Ummal' has quoted the same Hadith, from several collections of Ahadith, with the version: 'Zakaat has abrogated every other Sadaqah' (previously taken to be obligatory) mentioned in the Holy Qur'an; the obligatory bath taken after sexual intercourse (Ghusl-e-Janabat) has abrogated obligatory nature of all other baths; the fasting during Ramadhan has abrogated the obligatory nature of all other fasts, the slaughtering of sacrificial animals on Eid-ul-Adhhaa has abrogated all other obligatory slaughters of animals. Ali *Radhiallaho anho* has said, "If a man were to possess all the wealth of the world, with the pure motive of winning Allah's pleasure by spending it for the cause of Allah, he could still claim to be an ascetic. This saying has also been quoted in Chapter six, below. Some Ulama have said that, before the commandment of Zakaat, it was obligatory to give away (as Sadaqah) all that exceeded one's needs, but the command to pay Zakaat abrogated (automatically) the previous injunction. Allama Suyuti *Rahmatullah alaihe* has said that Suddi *Rahmatullah alaihe* held the same view, which he has expressed in his commentary on the half Ayat:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجٰهِلِيْنَ۝

"Keep to forgiveness (O, Muhammad) and enjoin kindness....
(al-A'raaf: 199)

Therefore implying the above, even if something had been made obligatory to be paid on property, it has since been abrogated by Zakaat. Moreover, such a reading goes against another Hadith which reports Rasulullah *Sallallaho alaihe wasallam* as saying, "Whoever has paid Zakaat, has fulfilled what was due on his property; and if anyone gives more than that, it will be an additional credit for him". *(Kanz,* related on the authority of Hasan *Rahmatullah alaihe* in 'Mursal' form). We have already quoted above several Ahadith of the same import, and even clearer is the following Hadith, narrated on the authority of Abu Hurairah *Radhiallaho anho* and similar to the one related by Ali *Radhialaho anho:* "If Allah *Ta'ala* considered the amount of Zakaat received from the rich insufficient for the needs of the poor, He would have made it obligatory for them to pay something more, apart from Zakaat. So, if now the poor suffer from hunger, it is because of the wrong-doing of the rich." *(Kanz).* In other words, as the rich do not

pay in full the Zakaat due from them, the poor have to starve for want of food. In his book, "Majma-uz-Zawaid", Haithami, the Muhaddith *Rahmatullah alaihe*, has transmitted this Hadith on the authority of Ali *Radhiallaho anho*, quoting it in the very beginning of the chapter entitles 'On the obligatoriness of Zakaat!' For the same reason, the author of 'Kanz-ul-Ummal' has included it in the 'Book on Zakaat'.

Hafiz Ibnu-Abdil-Barr *Rahmatullah alaihe* says, "The Ayat beginning:

وَالَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَالْفِضَّةَ ......

(They who hoard up gold and silver...........

and other similar Ayaat apply to those who do not pay Zakaat on their hoarded property. This is the consensus of the Ulama of Fiqh (Islamic Jurisprudence) and the same view was held by the Sahabah viz Umar, Ibne-Umar, Jabir, Abdullah Ibne Mas'ud, Abdullah Ibne Abbas *Radhiallaho anhum*. The following Hadith, transmitted by Abu Dawood and others, also supports this view: Umm-e-Salmah *Radhiallaho anha* says that she was once wearing an ornament of gold and she asked Rasulullah *Sallallaho alaihe wasallam*, 'Is this (ornament) to be treated as Kanz (hoarded treasure, the owner of which shall be severely punished on the Day of Judgment)'? Rasulullah *Sallallaho alaihe wasallam* replied, "Any property on which Zakaat is payable is not 'Kanz', provided the Zakaat is paid on it". Furthermore., this is corroborated by the following Hadith, transmitted by Tirmizi *Rahmatullah alaihe* and Hakim *Rahmatullah alaihe* on the authority of Abu Hurairah *Radhiallaho anho*, 'When you have paid the Zakaat, you have fulfilled what was due from you on your property'.

Another Hadith, transmitted on the authority of Jabir *Radhiallaho anho* reports Rasulullah *Sallallaho alaihe wasallam* as saying, "After you have paid Zakaat on your property, you have purified it of its inherent evil". Haakim *Rahmatullah alaihe* has transmitted the same Hadith saying that it is a "Marfoo' Hadith (traceable to Rasulullah *Sallallaho alaihe wasallam*) according to the standards set by Imaam Muslim *Rahmatullah alaihe*. Baihaqi *Rahmatullah alaihe* says that it is a 'Mauqoof' Hadith (not traceable to Rasulullah *Sallallaho alaihe wasallam*), as the chain of its authorities reaches up to Jabir *Radhiallaho anho*, a Sahabi. Abu Zar'ah

Rahmatullah alaihe also calls it a 'Mauqoof' Hadith, with the chains of its transmitters reaching up to Jaabir *Radhiallaho anho* and says that it is a Sahih Hadith with the wording: "The property on which Zakaat has been paid is not 'Kanz' (hoarded treasure)." Ibne Umar and Ibne Abbas *Radhiallaho anhuma* have also reported the same words.

Ataa *Rahmatullah alaihe* and Mujahid *Rahmatullah alaihe* have said, "The property on which Zakaat has been paid is not a 'Kanz', even though it be buried in the ground; and the property on which Zakaat has not been paid is a 'Kanz', even though it be lying on the surface of the earth." Here, of course, the word 'Kanz' denotes a term of Shariah (Islamic Law) and it has not been used as a common word with usual dictionary meanings. (That is to say, though Kanz literally means a hidden treasure, in Shariah (Islamic Law) it is a term applied to any property on which Zakaat has not been paid.) Barring a few exceptions, I have not found any one holding a view at variance with the one mentioned above that the term Kanz applies to the property on which Zakaat has not been paid.

However, a few illustrious Sahabah like Ali and Abu Zarr *Radhiallaho anhuma* and some of the ascetics (Zaahid) among the followers (Tabi'een), like Dhahhaak *Rahmatullah alaihe*, have said that something more, apart from Zakaat, is due on one's property. Of these, Abu Zarr Radhiallaho anho has gone so far as to say that provision exceeding one's sustenance is to be regarded as kanz. Ali *Radhiallaho anho* has been reported as saying that the amount exceeding four thousand (Dirhams etc), is to be treated as kanz while Dhahhak *Rahmatullah alaihe* says that ten thousand Dirhams is to be considered as property in excess. Ibrahim Nakh'ee, Mujaahid, Sha'bi and Hasan Basari *Rahmatullah alaihim* are of the view that something more is payable as Sadaqah on wealth, apart from Zakaat. Ibne-Abdil-Barr *Rahmatullah alaihe* says that, with the above exceptions, all other scholars of the earlier and later ages are agreed on the point that kanz is that property on which Zakaat has not been paid, and they opine that the Ayaat and Ahadith quoted by the Ulama of the other school of thought (in support of their view) actually emphasize the desirability of spending more than the prescribed amount, rather than advocate its obligatoriness, or else these commandments were revealed prior to the command to pay Zakaat, which has abrogated all previous commandments, just as the command to fast on the 10th of Muharram was abrogated when

fasting during Ramadhan was made obligatory. Still, the fact remains that fasting on 10th Muharram (as a supererogatory act), or spending more than the prescribed amount (as Nafl Sadaqah) are acts of virtue. *(Ittehaf)*

This view is also supported by the fact that when the Muhajireen among the Sahabah emigrated to Madinah Munawwarah, they possessed nothing in the world; so Rasulullah *Sallallaho alaihe wasallam* established the bond of brotherhood (Muakhaat) between the well-to-do Ansaar of Madinah Munawwarah and the poor emigrants (Muhajireen) from Makkah. The Ansaar proposed that half the property belonging to each one of them should be given to his brother from among the Muhaajireen, but Rasulullah *Sallallaho alaihe wasallam* did not accept the suggestion and, instead, told the Muhaajireen to work on the fruit-plantations owned by the Ansaar, in return for a share in the produce. Under such conditions, the bond of brotherhood was established between Abdur Rahman Ibne Auf and Sa'd bin ar-Rabi' Ansaari. Sa'd said to Abdur Rahman , 'It is known to everybody that I am the richest person among the Ansaar; I request you to accept half of my property.' But Abdur Rahman *Radhiallaho anho* declined to accept the offer and said, 'Guide me to the market.' So, Abdur Rahman *Radhiallaho anho* went to the market and started business. If the poor had a right to take the extra wealth of the rich, without being driven to it by extreme want, why did Rasulullah *Sallallaho alaihe wasallam* refuse to take the property of the Ansaar? Why did Abdur Rahman *Radhiallaho anho* refuse to have his (due) right?

The collections of Ahadith and biographies of Rasulullah *Sallallaho alaihe wasallam* contain innumerable incidents about the Ashaab-us-Suffah, the poor emigrants (Muhaajireen) who lived on a platform in the Holy Masjid at Madinah, without any means of subsistence, sometimes going without food consecutively for many days. They would sometimes fall to the ground from starvation. Even though there were many rich Sahabah among the Ansaar, Rasulullah *Sallallaho alaihe wasallam* did not compel anyone to distribute his extra wealth among these people, though he often exhorted them to help the needy.

Abu Hurairah *Radhiallaho anho* says that there were seventy people in the Suffah and not one of them had a full sheet of cloth (to cover his body). *(Durr-e-Manthur).* Abu Hurairah *Radhiallaho anho*

has related many incidents about his own hard life, which are contained in the collections of Ahadith. He says, "By Him Who Alone is to be worshipped, I used to lie with my stomach pressed against the ground, suffering from pangs of hunger. On some occasions, I tied a stone to my stomach (to appease the spasms of hunger). Once, I intentionally sat by the wayside, waiting for someone to invite me to his house. Soon Abu Bakr *Radhiallaho anho* passed that way. I entered into conversation with him and asked him a question about an Ayat, expecting him to invite me to his house, as was his wont, but he answered my question briefly and went away. After him, Rasulullah *Sallallaho alaihe wasallam* came along and, when he saw me, a smile brightened his face and he said, 'Come along with me'. I accompanied him to his house, where a bowl of milk was presented to him and, upon his asking, 'Who brought this milk?', he was told that such and such person had sent it as a present. Rasulullah *Sallallaho alaihe wasallam* then told me to go and invite all my companions of the 'Suffah'. (They had no families, nor any means to support themselves, nor was anyone responsible for providing food for them or to look after their affairs. Rasulullah *Sallallaho alaihe wasallam* would pass on to them all that he received as Sadaqah and would share with them whatever was presented to him.) When Rasulullah *Sallallaho alaihe wasallam* bade me invite all of them, I naturally felt disappointed,for there was only one cupful of milk and there would be too many of us to share the drink. I said to myself, The milk is barely sufficient for a single person. If I were given to drink it all, I could gain some strength by it. Also, I was aware that, when they came, I would be told to serve it to the others and a server is always the last to drink and, more often than not, he gets the least of the entire lot. But I had to comply with what Rasulullah *Sallallaho alaihe wasallam* had told me to do. So, I went out and fetched all of them. When they had come, Rasulullah *Sallallaho alaihe wasallam* handed me the bowl and bade me serve it to them. I began to serve the milk, taking the bowl to each one of them in turn, who drank to his fill and finally returned the same to me. When everybody had taken his fill, Rasulullah *Sallallaho alaihe wasallam* said to me, 'Only you and I are left now,' and on my replying 'Quite so' he said, 'Sit down then and drink.' So, I drank to my heart's desire. Rasulullah *Sallallaho alaihe wasallam* said, 'Have some more' and I drank some more; he again said, 'Have some more' and I drank some more and said, ' O Rasulullah, my stomach cannot hold any more of it'. He then drank the remaining milk himself".

Another story related about himself, runs thus: "Once I had nothing to eat for three consecutive days and fell on the ground while walking on the way to Suffah. The boys in the street said, 'Abu Hurairah has gone crazy' but I replied, 'Not I, but you are mad'. Somehow I managed to reach the Suffah where I saw Rasulullah *Sallallaho alaihe wasallam* serving Thareed (bread crumbled in gravy) to my friends out of two bowls sent to him by someone. I stood there, raising my head time and again, hoping to be noticed by Rasulullah *Sallallaho alaihe wasallam* who, I thought, would invite me to share the meal with them. I waited till everybody had taken his share and nothing was left in the bowls. Rasulullah *Sallallaho alaihe wasallam* then ran his fingers all around inside the bowls, gathering the left-overs into a morsel, which he placed on his fingers and said to me, 'Take this with an invocation to Allah *Ta'ala.*' I ate it and my stomach was filled".

Fudhala bin 'Ubaid *Radhiallaho anho* says: "Sometimes Rasulullah *Sallallaho alaihe wasallam* sat, after performing Fajr Salaat, and saw some of the 'Suffah' brothers falling to the ground on account of pangs of hunger. He would say, 'If you knew how exalted your ranks are, in the sight of Allah, you would love hunger and poverty more than you do now.'"

Under Ayat No.30, in section one above, has been related the detailed story of some people of the Mudhar tribe who came to Rasulullah *Sallallaho alaihe wasallam*, hungry and scantily clothed, having little to cover their bodies and nothing to eat, suffering from starvation. Rasulullah *Sallallaho alaihe wasallam*, finding nothing inside his houses for them, then assembled the people and delivered a sermon exhorting them vehemently to give Sadaqah, whereupon people brought donations. Two piles of food and clothing gathered up in front of him, all of which he distributed among the poor tribesmen; all this was done through persuasion. Rasulullah *Sallallaho alaihe wasallam* did not compel anyone to give away money, nor called anyone to account for possessing wealth in excess of his requirements.

Anas *Radhiallaho anho* relates that once an Ansaari came to Rasulullah and begged from him. Rasulullah *Sallallaho alaihe wasallam* asked him, 'Have you got nothing in your house?" He said, "I have a piece of matting, of which I spread a part on the ground and use the other as a coverlet, and also a wooden bowl for drinking

water." Rasulullah *Sallallaho alaihe wasallam* asked him to bring both things to him and then auctioned these for two dirhams, which he gave to the man, directing him to buy food for his family with one dirham and buy an axe with the other and bring it to him. When he brought the axe, Rasulullah *Sallallaho alaihe wasallam* himself fixed a handle on it and said, "Go, gather firewood and sell it, and do not let me see you here for a fortnight." 'The man did as directed and came again on the fifteenth day. He had earned ten dirhams, and bought food with them. Rasulullah *Sallallaho alaihe wasallam* said, 'This is better for you than begging, which would have caused a spot on your face on the Day of Resurrection, and then added,

لِذِي فَقْرٍ مُدْقِعٍ أَوْ لِذِي غُرْمٍ مُفْظِعٍ أَوْ لِذِي دَمٍ مُوجِعٍ

Begging is allowed only for three people: One who is in grinding poverty, one who owes a heavy amount of penalty or one who is responsible for blood-money, which he finds it difficult to pay".

Rasulullah *Sallallaho alaihe wasallam* permitted these three categories of men to ask other people for help, but did not allow the man who had asked for help to beg from people, although he was extremely poor, nor did he entrust anyone with the responsibility for his provision. In short, there are thousands of incidents related in the collections of Ahadith which bear testimony to the fact that only Zakaat, and nothing more than that, is obligatory on property. And the following oft-quoted saying of Rasulullah *Sallallaho alaihe wasallam* also corroborates the above statement:

اَلْمُعْتَدِي فِي الصَّدَقَةِ كَمَانِعِهَا

The one who exceeds the limits of propriety while giving away Sadaqah (or while collecting it) is like one who refuses to pay it.

Rasulullah *Sallallaho alaihe wasallam* appointed Dhahaak Ibne Qais *Radhiallaho anho* to collect Zakaat, who brought the best camels of the entire lot owned by the people. On seeing them, Rasulullah *Sallallaho alaihe wasallam* said, 'You have taken the best property of the people.' Dhahaak *Radhiallaho anho* said, "O Rasulullah, you will soon be going on a Jehaad expedition, so I selected those camels that are good for riding and carrying equipment for Jehaad". Rasulullah *Sallallaho alaihe wasallam* said, "Go and return these animals to the owners and fetch others of the ordinary kind." *(Majma'-uz-Zawaaid)*

These were the instructions of Rasulullah *Sallallaho alaihe wasallam* to collectors of Zakaat at a time when he needed equipment for Jehaad and was exhorting the Sahabah to donate for the cause, so much so that, moved by his exhortation, Abu Bakr *Radhiallaho anho* donated his entire belongings, Umar *Radhiallaho anho* gave away half of his entire possessions and Abdur Rahman Ibne Auf *Radhiallaho anho* once said, 'O Rasulullah, I own four thousand (dirhams or dinaars); I have kept back two thousand for my household expenses and brought two thousand to be spent for the cause of Allah *Ta'ala*'. And another Sahabi said, 'I worked as a labourer all night long and received two Saa's (a measure weighing about three kgs.) of dates as wages; I have left half the amount at home, for my family and brought the remaining half to present it to you'. *(Durre-Manthur)*. Abu Mas'ud *Radhiallaho anho* says, "Whenever Rasulullah *Sallallaho alaihe wasallam* advised us to give Sadaqah, and some of us possessed nothing, they used to go to the market, work as porters and get a 'Mudd' (a measure of grain) of dates and then give it away as Sadaqah". *(Bukhari)*

The subject has been treated at length in Chapter one, under Hadith No.24. Notwithstanding all this concern about the equipment for Jehaad, Rasulullah *Sallallaho alaihe wasallam* did not accept, as Zakaat, the camels of good quality instead of those of the ordinary kind (not liking to act against the general rule in collection of Zakaat). It becomes evident that, so far as the obligation is concerned, nothing more is due on property, apart from Zakaat. As for spending generously for the cause of Allah *Ta'ala*, irrespective of its incumbency or otherwise, a Muslim is upon to spend and not to hoard up wealth. The Quranic Ayaat and the Ahadith of Rasulullah *Sallallaho alaihe wasallam* quoted in Chapter one of the book clearly state, in the strongest terms, the fact that wealth is really meant for spending on things which earn the pleasure of Allah *Ta'ala*, (i.e. to spend much on others and, as far as possible, to spend little on their own needs). Only such wealth will be of real benefit to a man which he has deposited in the Treasury of Allah *Ta'ala* (i.e. spent for His sake) and no harm can come to it, unlike the banks of this world which might be looted, destroyed, or go bankrupt. The wealth deposited with Allah *Ta'ala* will benefit a man on the Day when he will be in dire need of help. Allah *Ta'ala* says, "O man, let your treasured wealth flow unto me; for then it will be safe against fire, nor will it be stolen, nor swept away by the water; and I shall return it to you at a time when you will be extremely needy." *(Targheeb)*

We have quoted an Ayat at serial No.30 in Chapter one, in which Allah *Ta'ala* says:

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ

And let every soul look to that which it sendeth on before for the morrow. And be not you as those who forgot Allah; therefore, He caused them to forget their souls. (al-Hashr: 18-19)

And the following Ayaat have been quoted at serial No.31 in the same context:

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ ۝ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوا
وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِأَنْفُسِكُمْ وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝

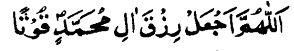
Your wealth and your children are only a temptation and a trial. And spend; that is better for your souls. (at-Taghabun: 15-16)

A Hadith at serial No.1 in the same Chapter says that Rasulullah *Sallallaho alaihe wasallam* said, "If I possessed gold to the extent of Mount Uhad, I would not like to keep any of it with me (for more than three days), except what I put aside for paying a debt". And according to the Hadith (quoted at serial No.3 in the same context), to give away whatever surplus you have is better for you and to withhold it is worse for you.' Also, we have given at serial No.12 in the same Chapter the similar advice of Rasulullah *Sallallaho alaihe wasallam* to Asmaa *Radhiallaho anha*, in which he exhorted her to spend without making calculations, and to give away whatever she could for the sake of Allah *Ta'ala*. Also in point here is the incident related at serial No.20 above, on the authority of Aishah *Radhiallaho anha*, that Rasulullah *Sallallaho alaihe wasallam* asked what was left of a goat that they had slaughtered. When she told him that only the shoulder joint remained, while the rest had been distributed, he said, "The whole of it remains except its shoulder joint".

A number of Ahadith on this subject have already been quoted above. Regardless of what is obligatory and what is commendable or praiseworthy, one should bear in mind that only such property shall avail a person as he has remitted to the Akhirah (with his own hands) in this life. If anyone wants to protect his hard-earned money and store it away for use at a time when he shall need it badly, let him spend it for the cause of Allah.

He will not only be sure to gain rewards in the Akhirah but also receive maximum benefits in this world, for, Sadaqah is effective protection against afflictions and, by its blessings, many a person is cured of diseases and saved from meeting an evil death. A well-known Hadith reports Rasulullah *Sallallaho alaihe wasallam* as saying, "Envy is justified only regarding two persons: one whom Allah *Ta'ala* has given knowledge of the Qur'an and he remains engrossed in reciting it, and acting upon it day and night; and a man whom Allah *Ta'ala* has given wealth and he is all the time busy spending it generously for the cause of Allah." *(Majma'-uz-Zawaaid).* We have already quoted a Hadith in Chapter Two, at serial No.3, to the following effect, "Those who have much property shall gain scanty rewards, except for those who spend for the cause of Allah, with both hands, giving to those on their left and on their right, before them and behind them". In another Hadith quoted at serial No. 7 in Chapter 2, Rasulullah *Sallallaho alaihe wasallam* said, 'He is not a (true) *Mo'min* at all who eats his fill while his neighbour is suffering from hunger.'

We have discussed the subject in detail in the foregoing chapters of this book, the crux of which is that it is below the dignity of a true Muslim to hoard up wealth. The necessity of wealth is like the necessity to void bowels; if a person cannot ease himself for a day or two, he shall have to consult the physician, but if somebody suffers from loose bowels, he shall have to go to the doctor for treatment and cure. Now, if the foolish person keeps this waste in his house, not bothering to sweep it away, his house will be filled with foul smell, he will go distracted and will be sure to fall a prey to diseases. Likewise, wealth is necessary for life and we have to procure it by various means; but, at the same time, it has a filthy aspect and its excess can be harmful to the soul, if it is not given away and disposed of immediately, like sewage. The diseases that breed on wealth are: pride and vanity, disdain for others and looking down upon the humble, wanton debauchery and licentiousness, etc. In short, the rich are prone to all manner of afflications that tarnish the soul. This is why Rasulullah *Sallallaho alaihe wasallam* supplicated Allah *Ta'ala*, saying:



"O Allah, make the provision of Muhammad's family just sufficient to sustain life".

Rasulullah wished that his descendants should not be made to possess excessive wealth, which brings corruption in its wake. For the same reason, we see that most of the descendants of Rasulullah *Sallallaho alaihe wasallam* do not possess much wealth. There may be some exceptions, but they only prove the rule, and not the contrary. May Allah aid the author, the most insignificant of His men, to understand the corrupting nature of wealth. How blissful is the life of those who hate this world and its wealth!

(٥) عَنْ بُرَيْدَةَ رض قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مَنَعَ قَوْمٌ الزَّكٰوةَ اِلَّا ابْتَلَاهُمُ اللّٰهُ بِالسِّنِيْنَ (رواه الطبرانى فى الاوسط ورواته ثقات كذا فى الترغيب وفى الباب روايات كثيرة فى الترغيب والكنز وغيرهما)

HADITH: 5

Rasulullah *Sallallaho alaihe wasallam* has said, 'If some people withhold Zakaat (refuse to pay it), Allah *Ta'ala* inflicts famine on them".

Note: Nowadays, the calamity of famine has become a great problem and thousands of plans are under way to save mankind from a world famine, though most of these plans seem to produce little result. The fact is that, when Allah *Ta'ala* sends a calamity to punish men for their sins, no power on earth can prevent its onslaught. Men may form thousands of plans to check its advance, frame numerous laws (and call the governments for aid), but a thing decreed by the Sovereign Lord of the Universe must come to pass, unless He wills it otherwise. Allah *Ta'ala* has revealed to us the real malady and told us about its proper treatment and cure. Now, if we wish to redeem suffering we shall have to follow the proper remedy. It would be utter folly to indulge in the very acts that cause the disease and.then complain of its spreading more rapidly.

Rasulullah *Sallallaho alaihe wasallam* has specifically described for his Ummah how evil pursuits cause specific calamities and afflictions in this world; the humble author has briefly recounted all this in his booklet, *'al-I'tidaal'*. As this is beyond the scope of the present book, readers may refer to that booklet and see how gravely concerned Rasulullah *Sallallaho alaihe wasallam* was about his people on that account, and how he warned them against all such evil practices, saying, in effect:

"When my Ummah falls into such and such evils; they will be afflicted with calamities like: violent windstorm, men being swallowed up by the earth, metamorphosis (faces transformed into evil shapes), earthquakes, pelting with stones from the skies, the domination of enemies over the Muslims, plagues and pestilences, mutual slaughter and bloodshed, with-holding of rains, storms, the hearts becoming intimidated and awed by unknown fears, the supplications of the pious not being accorded acceptance, etc."

Rasulullah *Sallallaho alaihe wasallam* enumerated these afflictions and misfortunes fourteen hundred years ago, together with the particular evil deeds that cause each of these. The warning was given long ago and, today, we have tested the truth of these sayings by experience. Today the predictions are coming true, in exact accordance with the minutest details given in the Ahadith. Would that we understood the true significance of the sayings of Rasulullah *Sallallaho alaihe wasallam*, whose heart was full of love and compassion and who was sent as a mercy, not only for the Muslims, but for all mankind; following the rules of conduct laid down by him, is extremely beneficial for all created being. When the Muslims themselves do not set great value on these revelations, in spite of claiming to be true Muslims, how can we blame the non-Muslims for not knowing that Rasulullah *Sallallaho alaihe wasallam* has taught us golden rules for protection against afflictions and calamities of this world. Even today, if mankind hold fast to these excellent forms of conduct and moral principles, they can win salvation and protection against afflictions. Very often, the non-Muslim patients get themsleves treated by the Muslim doctors or physicians and the Muslim patients often go to non-Muslim doctors for treatment. If only, people acted according to the rules prescribed by Rasulullah *Sallallaho alaihe wasallam*, who was undoubtedly the wisest of all wise men, what a bliss would it be to live in the world, which will become an abode of peace forever.

At this point, I think it worth referring to two more Ahadith, which contain warnings by Rasulullah *Sallallaho alaihe wasallam*: Ibne Umar *Radhiallaho anho* relates that Rasulullah once said, 'O Fraternity of Muhajireen, there are five (dreadful) sins; if you fall into these' and I take refuge in Allah from the evil of these sins lest you fall into them (you will face horrible disasters). Firstly, when people openly indulge in acts of shamelessness and fornication, they will be punished with plague and such diseases as were never heard of before. Secondly, when people begin to give false measure in their

business dealings, they will be subjected to starvation, hardships and oppression by rulers. Thirdly, if people stop paying Zakaat, rain will be with held from them and, were it not for the animals, not a single drop of rain would fall upon them (as animals are innocent creatures of Allah *Ta'ala*, a little water would be showered for them). Fourthly, the community that does not honour its contracts and treaties will be condemned to domination by other nations, who will rob them of all their wealth and belongings. Fifthly, a nation that enforces laws in contravention of (i.e.opposed to) the law of Allah, will be torn asunder by disruption and internal fighting." *(Targheeb)*. If we consider these carefully, we shall see that we are suffering from most of the evils described in the Hadith and, in consequence thereof, most of the calamities mentioned therein have actually befallen us.

Ibne Abbas *Radhiallaho anho* reports that once Rasulullah *Sallallaho alaihe wasallam* said, "Five things are in return for five acts. When someone asked what this meant, he explained, 'When people are treacherous about the covenant they have made, their enemies are given power over them; when people judge and rule in contravention of the commandments of Allah, death becomes prevalent among them; when people do not pay Zakaat, rains are withheld from them; when people give short measure and weight, the produce (of their lands, etc.) becomes scanty and they are afflicted with famines". *(Targheeb)*. Most probably, the Hadith has been narrated in an abbreviated form. That is why the narrator has mentioned only four things in the explanation. This Hadith says that those who frame laws against the canon of Allah *Ta'ala* are punished with frequent deaths; the preceding Hadith states that the offence is punished with causing fighting among the members of the society. The two Ahadith may be understood to describe two different modes of punishment. Or, taken together, both may be read as meaning 'frequent deaths from mutual fighting, which has indeed become a common sight nowadays.

Both Ali and Abu Hurairah *Radhiallaho anhuma* have reported Rasulullah *Sallallaho alaihe wasallam* as saying, in effect, "When people of my Ummah do fifteen things (among these he numerated): when Zakaat is looked upon as a penalty (i.e. people pay Zakaat with a heavy heart, as though it is a penalty or, alternately, when the collectors collect Zakaat like a tax), then look for violent windstorms, earth quakes, men being swallowed up by the earth,

metamorphosis, stones being pelted from the skies, and calamities following one another in rapid succession, like beads of a rosary falling one after the other when its string is cut." I have given these Ahadith, in full, in my book, *'al-I'Tidaal'* and detailed all the fifteen evils that are punished with these severe inflictions. In that book, I have also quoted other Ahadith on the subject, but here, I have made a passing reference to the Ahadith as they also mention withholding of Zakaat.

(٦) عَنْ أَبِى هُرَيْرَةَ قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ حَدِيْثًا عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا سَمِعْتُهُ مِنْهُ وَكُنْتُ أَكْثَرَهُمْ لُزُوْمًا لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ عُمَرُ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا تَلَفَ مَالٌ فِيْ بَرٍّ وَلَا بَحْرٍ إِلَّا بِحَبْسِ الزَّكٰوةِ. (رواه الطبرانى فى الاوسط وهو غريب كذا فى الترغيب وله شاهد من حديث عبادة ابن الصامت فى الكنز برواية ابن عساكر)

HADITH: 6

Rasulullah *Sallallaho alaihe wasallam* has said, "No property is ever destroyed in a jungle or in a river for any other reason than the non-payment of Zakaat (on the part of its owners)".

Note: In other words, apart from the punishment in the Akhirah, prescribed for non-payment of Zakaat, the evil effects of withholding it also appear in this world and it causes one's property to be destroyed. In another version of the Hadtih, a story has also been related that 'Ubadah bin Saamit *Radhiallaho anho* says that once, when Rasulullah *Sallallaho alaihe wasallam* was sitting in the shade, at 'al-Hateem' in the Holy Masjid of Makkah Mukarramah, a man came and said, "O, Rasulullah the property of such and such household that was lying on the sea-shore has been destroyed". (It might have been washed away by the sea-waves). Rasulullah *Sallallaho alaihe wasallam* said, "No property is destroyed on land or on the surface of the sea (anywhere in the world) for any other reason than non-payment of the Zakaat due on it. So, protect your property by paying Zakaat and treat your patients with giving away (things as) Sadaqah, and check the onslaught of sudden calamities by

making supplications unto Allah *Ta'ala*; for, a supplication removes an affliction that has fallen and also forestalls the impending calamities". Rasulullah *Sallallaho alaihe wasallam* would often say, 'When Allah *Ta'ala* wills the subsistance of a people or wills that they thrive, He makes them chaste and innocent of sins and adorns them with liberality, large-heartedness and gentleness of disposition. And when He wills the extinction of a community, He causes them to betray their trust" and then recited the following Ayat from the Holy Qur'an:

حَتّٰىٓ اِذَا فَرِحُوْا بِمَآ اُوْتُوْٓا اَخَذْنٰهُمْ بَغْتَةً فَاِذَا هُمْ مُّبْلِسُوْنَ۝

"Even as they were rejoicing in that which they were given, We seized them unawares, and lo! they were dumb-founded". (al-An'aam:44) (Kanz)

The Ayat occurs in section (Ruku) five of Surah *al-An'aam*. The two Ayaat preceding it describe a general truth about the various phases in the deterioration of a community before it is finally ruined by Allah *Ta'ala*, in order that other people might take admonition and learn a lesson. Allah *Ta'ala* says:

وَلَقَدْ اَرْسَلْنَآ اِلٰٓى اُمَمٍ مِّنْ قَبْلِكَ فَاَخَذْنٰهُمْ بِالْبَاْسَآءِ وَالضَّرَّآءِ لَعَلَّهُمْ يَتَضَرَّعُوْنَ۝ فَلَوْلَآ اِذْ جَآءَهُمْ
بَاْسُنَا تَضَرَّعُوْا وَلٰكِنْ قَسَتْ قُلُوْبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطٰنُ مَا كَانُوْا يَعْمَلُوْنَ۝ فَلَمَّا نَسُوْا مَا ذُكِّرُوْا بِهٖ
فَتَحْنَا عَلَيْهِمْ اَبْوَابَ كُلِّ شَيْءٍ ؕ حَتّٰىٓ اِذَا فَرِحُوْا بِمَآ اُوْتُوْٓا اَخَذْنٰهُمْ بَغْتَةً فَاِذَا هُمْ مُّبْلِسُوْنَ۝

"We have sent Ambiya already unto peoples that were before thee, and (when they denied the Ambiya), We visited them with tribulation and adversity (caused them to suffer from ailments and afflications), in order that they might grow humble. If only, when our disaster came on them, they had been humble! (For, then, their sin would have been forgiven and they would have been shown mercy). But their hearts were hardened and the Shaitan made all that they used to do (that they had indulged in, since long) seem fair unto them (and, therefore, they remained engrossed in the pursuits that charmed their eyes). Then, when they forgot that where-of they had been reminded, We opened unto them the gates of all things (comforts and luxuries) till, even as they were rejoicing in that which they were given, We seized them unawares and lo! they were dumbfounded." (al-An'aam: 42-44)

We should take admonition from these Ayaat. If a man is leading a life of comforts and luxuries, in spite of his acts of disobedience, then he is in a very dangerous situation. Rasulullah *Sallallaho*

alaihe wasallam has said, "When you see Allah *Ta'ala* granting abundance of worldly goods to a man, in spite of his persistence in acts of disobedience, it is just a way of bringing him little by little nearer destruction (Istidraaj)". He then recited the verse:

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا
أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ۝

"When they forgot that whereof they had been reminded, We opened unto them the gates of all things till, even as they were rejoicing in that which they were given, We siezed them unawares and lo! they were dumbfounded".

Abu Haazim *Rahmatullah alaihe* is reported to have said, "If you see that Allah *Ta'ala* continues to bestow His bounties upon you, in spite of your persistence in disobedience, be fearful of Allah. For, every bounty that does not bring you nearer to Allah *Ta'ala* is a misfortune". *(Durre-Manthur).* The subject will be explained further in Chapter six, under Hadith 17. Since wealth is one of the greatest bounties of Allah *Ta'ala*, it should be employed as a means of achieving nearness to Him. If, instead of spending it generously for winning nearness to Allah *Ta'ala*, someone refuses even to pay Zakaat, which is one of the most important commandments of Allah *Ta'ala*, he will undoubtedly be a disobedient person and should not entertain hopes of keeping his wealth for long. For, he is himself adopting meausres to destroy his property and, if his property is not destroyed in spite of his disobedience, it will be more dangerous, as it forebodes a worse misfortune. May Allah, in His infinite Mercy, save us from it.

(٧) عَنْ عَائِشَةَ رضـ قَالَتْ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَا خَالَطَتِ الزَّكٰوةُ مَالًا قَطُّ إِلَّا أَهْلَكَتْهُ. (رواه الشافعي والبخاري في تاريخه كذا في المشكوة وعزاه المنذري الى البزار والبيهقي)

HADITH: 7

Rasulullah Sallallaho alaihe wasallam has said, "Zakaat never mingles with any property without destroying it."

The Ulama have given two different interpretations of the Hadith, and both are correct, because the wording of the Hadith supports both interpretations.

One interpretation is that, if Zakaat is not paid out of a property on which it is due, it is mixed up with that property and causes its destruction. According to this reading, this Hadith conveys exactly the same meaning as indicated in the preceding Hadith. Hafiz Ibne Taimiyya *Rahmatullah alaihe* prefers this interpretation, as he has included this Hadith in his book, 'Muntaqaa', in a chapter captioned on paying 'Zakaat without delay'. Humaidi *Rahmatullah alaihe* has also covered this Hadith, adding that, if Zakaat has become incumbent upon you and you have not paid it, then that which is forbidden (Haraam) will destroy that which is lawful (Halaal). That is to say, the amount of Zakaat, withholding which is forbidden, destroys the amount which may be kept back after Zakaat has been paid on it.

The other view, reportedly held by Imaam Ahmad Ibne Hanbal *Rahmatullah alaihe*, is that if a man who is rich, owning seven and a half tolas of gold (approximately 87.2 grams) or fifty two and half tolas of silver (approximately 610.3 grams) or anything of equal value, exceeding his basic needs, nevertheless receives Zakaat from others, pretending to be a poor man, the amount of Zakaat received by him will destroy the property already lying in his possession. *(Mishkaat)*

This Hadith contains a strict warning for those who pretend to be poor and receive Zakaat by deceiving others, though they possess enough property to make Zakaat incumbent upon themselves. The amount of Zakaat taken in this way, causes destruction of one's own property and, thus, one has to suffer a great loss in return for a paltry gain. Then it is no use cursing the thieves or those who have taken it by force. A man's wrong action causes destruction of his own property and the sin of taking Zakaat undeservedly shall remain registered against him.

(٨) عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ رضي الله عنه قَالَ مَنْ كَسَبَ طَيِّبًا خَبَّثَهُ مَنْعُ الزَّكٰوةِ وَ مَنْ كَسَبَ خَبِيْثًا لَمْ تُطَيِّبْهُ الزَّكٰوةُ. (رواه الطبرانى فى الكبير موقوفا باسناد منقطع كذا فى الترغيب)

HADITH: 8

Abdullah bin Mas'ud *Radhiallaho anho* says, "He who acquires pure property (by lawful or 'Halaal' means) but does not pay Zakaat, makes his property impure and he who acquires impure property (by unlawful or

'Haraam' means) and spends some of it as Zakaat cannot thus purify his property."

Note: What a severe threat for those who neglect to pay Zakaat! The entire property acquired by untiring efforts and hard labour, through lawful (Halaal) means, becomes impure by a slight act of niggardliness on the part of its owner and negligence in paying Zakaat!

In a Hadith Rasulullah *Sallallaho alaihe wasallam* has been reported as saying: "He who acquires property by unlawful (Haraam) means, and then gives it as Sadaqah shall receive no reward for it and will face the evil consequence of earning it unlawfully". *(Targheeb)*. Thus, he will suffer the evil influence of unlawful earnings and receive no blessings for giving Sadaqah.

(٩) عَنْ اَسْمَاءَ بِنْتِ يَزِيْدَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَيُّمَا امْرَأَةٍ تَقَلَّدَتْ قَلَادَةً مِّنْ ذَهَبٍ قُلِّدَتْ فِىْ عُنُقِهَا مِثْلَهَا مِنَ النَّارِ يَوْمَ الْقِيَامَةِ وَاَيُّمَا امْرَأَةٍ جَعَلَتْ فِىْ اُذُنِهَا خُرْصًا مِّنْ ذَهَبٍ جُعِلَ فِىْ اُذُنِهَا مِثْلُهُ مِنَ النَّارِ. (رواه ابوداؤد والنسائى باسناد جيد كذا فى الترغيب)

HADITH: 9

Asmaa binte Yazid Radhiallaho anha **reports Rasulullah** *Sallallaho alaihe wasallam* **as saying, "Any woman who wears a gold necklace round her neck shall be made to wear a similar necklace of fire round her neck on the Day of Resurrection; and any woman who puts a gold ear-ring in her ear shall have a similar ring of fire put in her ear, on the Day of Resurrection".**

Note: This Hadith apparently indicates that it is unlawful for women to wear gold ornaments. Some Ulama are said that it pertains to the early period of Islam, because the Ulama are agreed to allow the wearing of gold or silver ornaments for women, as supported by many other Ahadith. Other Ulama have said that this Hadith, with many other Ahadith of the same import, applies to

those who do not pay Zakaat on their ornaments; and certain Ahadith also support this view. For example, a Hadith reports Asmaa *Radhiallaho anha* as saying: "I visited Rasulullah *Sallallaho alaihe wasallam* with my maternal aunt, both wearing gold bracelets on our hands. Rasulullah *Sallallaho alaihe wasallam* asked, 'Do you pay Zakaat on your bracelets?' and when we replied, 'No', he said, 'Aren't you afraid of having bracelets of fire put on you by Allah *Ta'ala* on the Day of Resurrection? Do pay Zakaat on them." (*Targheeb*). The Hadith clearly states that women shall be made to wear ornaments of fire on the Day of Resurrection, in case they have not paid Zakaat on their ornaments. Muslim women should be very particular about paying Zakaat, lest the ornaments adorning their persons today should become the blazing flames of Jahannam and torment their bodies, on the Day of Resurrection. The Hadith reports Asmaa *Radhiallaho anha* as saying that she did not pay Zakaat on the bracelets. It was perhaps because, at that time, she was ignorant of the law of Zakaat about the ornaments. The fact becomes evident from another Hadith in which she is reported as asking a question on the same point. Or, probably she regarded ornaments to be one of the basic needs of a woman (like clothing) though, actually, it is not one of the necessities of life, but something extra. If we accept this probability, the Hadith would not be taken as referring exclusively to gold ornaments, but apply to silver ornaments as well. Aishah *Radhiallaho anha* says; "Once, when Rasulullah *Sallallaho alaihe wasallam* came to my house while I was wearing two thin bracelets of silver on my hand, he asked, 'What is this Aishah?' I said, 'I have got these two ornaments to adorn myself for you'. Rasulullah *Sallallaho alaihe wasallam* asked, 'Do you pay Zakaat on them?' I said, 'No'. He said, "This is sufficient to take you to the fire of Jahannam."' (*Targheeb*).

Here, in addition to the reason mentioned under the preceding Hadith, another possible reason why she said so might be that silver bracelets are usually light and, as such, their weight is less than the prescribed limit for making Zakaat payable on them. And the saying of Rasulullah *Sallallaho alaihe wasallam* may be understood to mean that, if even a small ornament when taken along with others totals up to the prescribed standard, it becomes incumbent to pay Zakaat on them. It has been related in another Hadith to the effect that a woman came to Rasulullah *Sallallaho alaihe wasallam* accompanied by her daughter who wore two heavy gold bangles on her hands. Rasulullah *Sallallaho alaihe wasallam* asked her, "Do

you pay Zakaat on them"? She replied, 'No'. He then said, "Will you be glad to have Allah *Ta'ala* put two bangles of fire on your hands, on the Day of Resurrection?" Hearing this she placed the bangles before Rasulullah *Sallallaho alaihe wasallam* and said, "I give these away for the sake of Allah and His Rasul!" *(Targheeb)*.

It was a peculiar characteristic of the Sahabah *Radhiallaho anhum*, men and women alike, that on hearing a command given by Allah *Ta'ala* or His Rasul *Sallallaho alaihe wasallam*, they accepted it and hastened to comply with it without hesitation or argument.

According to these Ahadith, the same rule applies both to gold and silver ornaments, and those who do not pay Zakaat on ornaments of either kind are threatened with the fire of Jahannam on the Day of Resurrection. It makes little difference, with one Hadith mentioning only gold and the other, only silver.

Some Ulama have said that all Ahadith that do not mention Zakaat and make a distinction between gold and silver, do so because of vanity in adornments of the body. Accordingly a tradition transmitted by Abu Dawood and Nasaai, also corroborates this view: "O women, don't you consider silver good enough to make ornaments with, for adorning yourselves? I assure you that any woman who adorns herself with gold, which she displays, will be punished for it". (*Targheeb*). It is commonly observed that women do not set much value upon silver ornaments, especially among those ladies who have vanity because of their so-called high birth and do not consider silver ornaments to be fit objects for display or showing their superiority. If such a woman is wearing silver bracelets she would not, at all, think of displaying them, but with gold bracelets she will, out of her vanity, try to attract the attention of other people towards these by lifting her hands to adjust her head-dress, or wave her arms pretending to drive away a fly, and when she meets a visitor or she herself goes to visit someone else, her head-dress seems to slip every now and then and she raises her hands each time to re-adjust it, in order to show off her bracelets. It seems that the head-dress will never stay in place, and the fly she is trying to drive away will never let her alone. All these motions and gestures are mere excuses to display her gold bracelets. Therefore, it should be borne in mind that ornaments should not be worn for the sake of vanity and Zakaat should be regularly paid on the ornaments. If someone does not have due regard for both these points, she will have to suffer punishment in Jahannam.

(١٠) عن الضحاك قال كان اناس من المنافقين حين امر الله ان تؤدى الزكوة يجيئون بصدقاتهم بارداء ما عندهم من الثمرة فانزل الله ولا تيمموا الخبيث منه تنفقون. (اخرجه ابن جرير وغيره كذا في الدر المنثور)

HADITH: 10

Dhahaak *Radhiallaho anho* says, 'When Allah *Ta'ala* ordered the payment of Zakaat, some people among the 'Munafiqeen' (Hypocrites) would, give (as Zakaat) fruits of the worst quality that they possessed. At this, Allah *Ta'ala* sent down the Ayat:

Note: The verse referred to in the Hadith is given below, in full:

O you who believe! Spend of the good things which you have earned (on good causes) and (spend the fruit etc. of the best quality) out of that which We bring forth from the earth for you, and seek not the bad (with intent) to spend thereof (as Sadaqah), when you would not take it for yourselves save with disdain if someone were to give you similar things as a gift, or while paying back what he owed you); and know that Allah is Absolute and worthy of all praise. *(al-Baqarah:267)*

There are a number of Ahadith explaining this Ayat and all of them carry almost the same meaning. Baraa *Radhiallaho anho* relates, "These Ayaat were revealed concerning us, the Ansaar of Madinah. We owned orchards and each one of us brought small or large quantities of fruit to the Masjid, according to the produce of his fruit-plantation. Some people would bring one or two clusters of dates, etc., and hang them up in the Masjid. Whenever any of the poor ones living in the 'Suffah' felt hungry, he would go to the hanging bunch, strike it with a stick and eat the few ripe or unripe dates that fell off it, to satisfy his hunger. Others who had a weak interest in Sadaqah, used to bring clusters of the worst quality. The above Ayat was revealed on this account and it means that if you were given bad or rotten fruit as a gift, you would accept it just to avoid embarrassment in returning it to the donor, otherwise you would not be happy to accept it. After this, those people began to present clusters containing dates of good quality."

There are numerous Traditions on this subject. Another Hadith has the following narration: Some people bought goods of the cheaper quality from the market and then gave them away as Sadaqah; so the above Ayat was revealed concerning this habit. Ali *Radhiallaho anho* relates that this Ayat was revealed concerning obligatory Zakaat. There were some people who, when they picked dates, selected and put away those of the best quality and, when the collector came to collect Zakaat, put before him the fruit of inferior quality. A Hadith says: "Once Rasulullah *Sallallaho alaihe wasallam* entered the Masjid with a stick in his hand, with which he struck a bunch of dates of very inferior quality that someone had hung up there and said, 'If the owner (of the Sadaqah) had hung up a bunch of better dates, what harm would have come to him? He will be given dates of the same poor quality in Jannah". (*Durre Manthur*). Aishah *Radhiallaho anha* reports Rasulullah *Sallallaho alaihe wasallam* as saying: "Do not give to the poor what you would not eat yourself." (*Kanz*). It has been narrated in another Hadith that Aishah *Radhiallaho anha* once intended to give some spoilt meat as Sadaqah, but Rasulullah *Sallallaho alaihe wasallam* said to her, "Do you want to give as sadaqah what you do not like to eat yourself?" (*Jam'-ul-Fawaaid*). The Hadith means that, as you are giving away Sadaqah for the pleasure of Allah, try to give the best goods, as far as possible. But this does not mean that, if someone cannot afford good things, he should not even give things of poor quality, which would mean that such persons would give nothing as Sadaqah. It is better to give away something, be it of an inferior quality, than not to give anything at all. Of course, giving away things of bad quality can also be a way of withholding Zakaat. We have already quoted a Hadith at serial No.6 in Chapter four, which lays down the rule about the quality of things to be given as Zakaat: Allah *Ta'ala* does not demand from you the best of your property, nor does He require you to give the worst. You are required to offer the average quality of goods.

During his caliphate, Abu Bakr Siddiq *Radhiallaho anho* wrote a letter to his subordinates telling them, in detail, the commandments of Allah *Ta'ala* regarding the collection of Zakaat. He wrote, in the beginning of the letter: These are the orders for collection of Zakaat; The people may pay to the collector if asked to pay according to the prescribed detail, but whosoever asks for more than that, must be refused. When sending Mu'az *Radhiallaho anho* to the Yemen as a governor, Rasulullah *Sallallaho alaihe wasallam* advised

him to command people to observe Salaat and to pay Zakaat, and then said, "When they pay Zakaat, avoid taking the best of their property; and protect yourself against the curse of an oppressed person, for there is no barrier between Allah *Ta'ala* and the supplication of the oppressed."

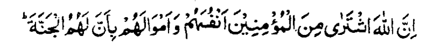
Imaam Zuhri *Rahmatullah alaihe* says, "When the collector of Zakaat sent by the government comes, the goats should be apportioned into three flocks; one containing the best of the whole lot, another containing the worst and another containing those of medium quality. The collector should then take Zakaat from among those of the medium quality". *(Abu-Dawood)*. That is to say, this is the guideline to be observed while collecting Zakaat, but if the giver wants to give the best of his possessions, of his own sweet will, it may be accepted from him, as illustrated by the incidents from the lives of the Sahabah *Radhaiallaho anhum* related under Hadith six in chapter four of the book, together with a Hadith that, if someone gives the best of his possessions or something in excess of what is due from him, Allah *Ta'ala* will grant him additional rewards for that. Therefore, the donor should select the best of what he possesses for giving as Sadaqah, because only such property as is spent for the pleasure of Allah *Ta'ala* shall be really of benefit.

Imaam Ghazali *Rahmatullah alaihe* says that whosoever wants to pay Zakaat, keeping the Akhirah in view, must follow certain rules and observe certain proprieties, and has explained those rules and proprieties in great detail. In the following pages, these rules are discussed briefly and with occasional necessary explanations. (It is not, of course, an exact translation.) Imaam Ghazali *Rahmatullah alaihe* has given eight guide-lines regarding payment of Zakaat:-

1. We should know, in the first instance, why Zakaat was made incumbent and made one of the five essentials (pillars) of Islam. These are three reasons;

(a) In reciting the Kalimah, a man asserts his belief in Allah *Ta'ala* as the only Deity to be adored, Who has no associates or partners. The profession of this faith becomes a truth when his heart is knowingly dissociated from everything else, as true love admits of no rivalry or partnership, and mere verbal expression of love has no value. A man's true love is put to trial when there are other rivals, each claiming his love, wealth being something

that man loves by nature. So, Allah *Ta'ala* has made it incumbent upon men to spend wealth, as a touchstone for the truth of their love for Him and their belief in Him as the only Being worthy to be obeyed. Through Sadaqah a man's love for Allah *Ta'ala* is judged, as indicated in the Ayat:



Lo! Allah has bought from the Mo'mineen (believers) their lives and their wealth because Jannah will be theirs. (at-Taubah:111)

'Buying of lives' is through Jehaad; it is, of course, easier to give money than to offer one's life. On the basis of spending money, as a trial of one's love for Allah *Ta'ala*, men are found to fall into three categories:

Firstly, those who are true in their assertion of the Oneness of Allah *Ta'ala* and who associate no partners with Him in their love for Him. They are the ones who fulfil their covenant perfectly, as they sacrifice all their belongings for the sake of Allah *Ta'ala*, keeping back neither a dirham nor a dinar. The requirement of obligatory nature of Zakaat becomes meaningless in their case. It is reported of certain divines when they were asked, 'How much Zakaat is due on two hundred Dirhams?' They replied, 'According to Shariah it is incumbent upon common people to spend five Dirhams out of every two hundred Dirhams, but for us, it is necessary to spend everything, keeping nothing back". That is why Abu Bakr Siddiq *Radhiallaho anho* presented all he possessed to Rasulullah *Sallallaho alaihe wasallam*, keeping nothing with himself, thus proving his perfect love for Allah *Ta'ala*.

Secondly, there are people of average sort who keep back some wealth to serve them for their needs and give the rest away. They do not indulge in luxuries of life but keep only sufficient provision for their own use and spend the surplus wealth for the cause of Allah. They, too, do not restrict their spending to the prescribed limits of Zakaat, but spend whatever exceeds their requirements, which is often more than the amount due. That is why some followers (Tabi'een) of the Sahabah *Radhiallaho anhum* like Imaam Nakha'ee, Sha'bee and others *Rahmatullah alaihim* are of the view that there is much more due on property, apart from

Zakaat, and they hold that it is incumbent upon the rich to fulfil the needs of the poor, if they find them in need of help, even if they have to give more than the Zakaat due on their property. However, according to 'Fiqh,' the sounder view is that it is Fardh-e-Kifayah (a general obligation, whose fulfilment by an adequate number absolves all) to supply the need of an extremely poor man who is in danger of suffering death. The opinions differ as to whether it is obligatory to give free help to such a person, or mere lending of money can absolve people of their responsibility. (Those who are in favour of lending money, rather than free help, fall into the third category defined below.)

Thirdly, there are people who spend strictly in accordance with the prescribed standards, neither more nor less than the calculated amount. The majority of people fall into this last category: they love worldly wealth and spend like the niggardly, being less concerned with the life in the Akhirah.

Imaam Ghazali *Rahmatullah alaihe* has not mentioned the fourth category, viz. Those who spend less than the prescribed amount, or do not pay Zakaat at all. Such people are altogether false in their claims of love for Allah *Ta'ala*, so he did not regard them as worthy of mention.

(b) A second object in making Zakaat obligatory (Fardh) is to purify men's hearts of miserliness, which is a fatal attribute. Rasulullah *Sallallaho alaihe wasallam* has said, "Three things are fatal attributes:-

(i) Niggardliness which is practised: i.e. if a person is miserly by nature, but behaves generously in defiance of his habit, miserliness will not harm him; miserliness becomes fatal only when a person actually acts like a miser.

(ii) Passion which is acted upon. If a man of ardent passions exercises restraint, no harm will come to him; passion becomes fatal only when it is indulged in.

(iii) Self-conceit i.e. a man's considering his own opinion as the best. There are many Ayaat of the Holy Qur'an and numerous Ahadith deprecating miserliness, some of

which we have quoted in Chapter Two of this book. The only way to cure a person of miserliness is for him to cultivate the habit of spending money. When it is desired that a man should cease to love someone, he is advised not to associate with that person and, with effort, try to keep away from him. Zakaat is called a 'purifier', as it purifies a man of the filth of avarice and miserliness. The more generously a man spends and the happier he is while spending for the love of Allah, the more purified he will be of miserliness."

(c) Another reason for making Zakaat obligatory appears to be that it is an expression of gratitude to Allah *Ta'ala* for the bounty of wealth bestowed by Him. Each of us receives countless Bounties from Allah *Ta'ala*, both in the form of wealth and in the form of physical faculties; so, the physical devotions serve as thanksgiving for bodily gifts, while devotions involving spending of money serve as thanksgiving for the bounties of wealth and other worldly goods. How mean and ungrateful is a person who sees a beggar suffering abject poverty and destitution, but his heart is not moved with feelings of gratitude for Allah *Ta'ala*, Who has bestowed numerous bounties upon him, saving him from the humiliation of begging from others and, above all, raised him to a position where others beg favours of him. Is it not binding upon him to express gratitude to Allah *Ta'ala* and spend at least one tenth (of the produce of his lands) or one fortieth (of the money kept with him for a year), for the pleasure of Allah *Ta'ala*?

2. Another propriety to be observed concerns the proper time for giving away Zakaat. In the first place, it is important that one should hasten to pay Zakaat and give it away even before it falls due, because this shows his concern and willingness for obeying the commandments of Allah *Ta'ala*. And, it also delights the hearts of the needy persons. On the other hand, if a man makes delay in giving Zakaat, he may suffer an affliction or a loss of his property. The Ulama who hold that it is necessary to lose no time in paying Zakaat also say that it is sinful to make delay in its payment. So, when it occurs to a person to spend money for the sake of Allah, he should not delay in doing so and regard it as an idea put in his mind by an angel, as a Hadith says, "Everybody is being advised by an angel and tempted by a Shaitan. The angel wants him to do good

and to follow the truth, so, when anyone finds, within himself, an inclination to do good, he should express gratitude to Allah *Ta'ala*. The Shaitan persuades a man to do evil and go against what is true, so when a person finds himself inclined towards evil, he should recite: أَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

I seek refuge in Allah against Shaitan, the outcast one". (Saadah)

A Hadith says that (allegorically) the heart of man is between two fingers of Allah *Ta'ala*, which He turns about as He wills. The first thought of spending for the sake of Allah might be followed by a second thought, a prompting by the Shaitan to keep money with oneself. For, Shaitan keeps on forewarning a person against impending want and need. We have already discussed this point under Ayat No. 2 in Chapter Two.

And following the exhortation of the angel, there is an evil prompting by Shaitan. So, a man should hasten to pay Zakaat before the second thought occurs to him. And if anyone wants to pay the entire amount of Zakaat due from him, at a time, it is good to specify a month for its payment. It would be better to appoint, for the purpose, one of the sacred months, in order that one might earn maximum blessings for Zakaat. For example, Muharram is a sacred month, being the first month of Hijri calender and one of the four sacred months of the year. Besides, the tenth of Muharram is an auspicious day. For, according to a Hadith, if anyone spends liberally on his family on the Day of Aashurah (10th of Muharram), Allah *Ta'ala* will be liberal to him the rest of the year. Another sacred month is Ramadhan; a Hadith says that Rasulullah *Sallallaho alaihe wasallam* was the most generous of men, and during Ramadhan he was more generous than the wind which blows freely. In this month, there is a night (Lailat-ul-Qadr) which is better than a thousand months and, during it, Allah's Favours to His men go on increasing day by day.

Similarly, Zul-Hijjah is a sacred month and a great many blessings are associated with it; it is the month of Hajj, of which the first ten days are called 'Ayyam-um-Ma'loomat' (the well-known days) and the next three days (Ayyaam-e-Tashreeq) or the 11th, 12th and 13th day of the month) have been termed, in the Holy Qur'an, as Ayyam-um Ma'doodat (the appointed days). The Holy Qur'an exhorts the Mo'mineen (Believers) to make excessive Zikr of Allah *Ta'ala* during these days (hence their blessedness).

Therefore, if anyone decides to pay Zakaat during Ramadhan every year, he should fix the last ten days of the month for this purpose, while a man giving it during Zul-Hijjah should do so during the first ten days.

The humble author Muhammad Zakariyya *Rahmatullah alaihe* would take the liberty to suggest that, as every body does have some idea of the entire amount payable on his property for a year, he should bear it in his mind and keep on paying Zakaat little by little throughout the year. And, when the year comes to an end, he should work out the exact amount payable on his porperty and pay off the difference that still remains due from him. If the calculations show that what has been spent is more than what was due, he should express gratitude to Allah *Ta'ala*, with whose aid he has been able to spend more than the prescribed amount. This method of paying Zakaat has three advantages:-

(i) If the Zakaat payable for the whole year is a large amount, it is difficult to give it away at a time. And it is desirable that Zakaat should be paid willingly.

(ii) One does not often find correct occasions for giving Zakaat; by this method, a man may spend whenever suitable circumstances arise. On the other hand, if a man calculates Zakaat at the end of the year and then sets it aside for spending in small amounts during the following year, each day that passes will count against him for delaying the payment of Zakaat. Besides, one might, through accident, cause injuries to himself or lose his property and, may consequently, fail to pay Zakaat in full and thus commit a sin.

(iii) If a man gives away in small amounts, he may spend by chance more than what is due from him every year. Giving away in excess of what is actually due is a commendable act of virtue. As for those who make calculations and pay the Zakaat due for the year in one instalment, most of them find it hard to pay more than the prescribed amount. In this connection, it should be kept in mind that Zakaat falls due after every lunar year and not after a solar year. Some people maintain the account of Zakaat according to the solar calender and thus delay

its payment by ten days successively every year. In this way, after thirty six years of lunar calender, they will have paid Zakaat for thirty five years only and the dues for one complete year shall remain outstanding against them.

3. It is also proper to give Zakaat secretly, which has many advantages: the giver is saved from self-esteem through display of generosity; and the receiver is saved from humiliation, as his poverty remains concealed. Hence it is more rewarding to give Zakaat secretly, unless there are good reasons for spending it openly. The ultimate aim of giving Sadaqah is to purify a man from the evils of avarice and niggardliness. And the one giving it openly may develop in his heart a desire for worldly recognition. This evil is more harmful to the soul than avarice and miserliness, and most people suffer from a weakness for fame and recognition.

The evil of miserliness shall assume the form of a scorpion to sting the miser in the grave, while a man's love for worldly recognition shall become a python that shall bite him. So, the one who controls his miserliness, but becomes a victim of worldly recognition or fame, is like a man who kills a scorpion and feeds it to a python, which grows stronger and more dangerous. It is, of course, necessary to kill both the scorpion and the python; it may be that killing the python is more important than killing the scorpion.

4. Sometimes, it is wise to pay it openly for good and religious reasons. For example, if a person wants to exhort others or thinks that others will follow his example or has some other religious motives in his mind, it will be more rewarding for him to pay Zakaat openly. We have already discussed these two points at length under Ayat No.9 in Chapter One.

5. Another guideline for giving Sadaqah is that one should protect it from being wasted through 'mann' (taunting the poor about one's favours to them) or 'azaa' (causing harm to the one who receives Sadaqah). 'Mann' is the sin of a person who is conscious of his favours to the people and keeps reminding them of their obligations. 'Azaa' means suffering caused to others; it includes mental discomfort caused by the vanity of a person who keeps reminding them that their needs are met thorugh his generosity. We have already discussed this subject in detail under Ayat No.8 in Chapter one.

6. Still another propriety to be observed while giving Zakaat is that a man should regard the amount of his Zakaat, however large, to be an insignificant amount. Otherwise, he may fall into the sin of pride and exultation in what he has accomplished by way of virtue (I'jaabun-Nafs). Exulting and taking pride in something accomplished (be it an act of virtue or something material) is one of the worst sins, fatal to the soul and causing one's virtues to be wasted away.

In the Holy Qur'an, Allah *Ta'ala* has reproached the Muslims for feeling proud of their large numbers, on the occasion of Huneyn, with words:

لَقَدْ نَصَرَكُمُ اللّٰهُ فِيْ مَوَاطِنَ كَثِيْرَةٍ ۙ وَّيَوْمَ حُنَيْنٍ ۙ اِذْ اَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا
وَّضَاقَتْ عَلَيْكُمُ الْاَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُّدْبِرِيْنَ ۚ ثُمَّ اَنْزَلَ اللّٰهُ سَكِيْنَتَهٗ عَلٰى رَسُوْلِهٖ
وَعَلَى الْمُؤْمِنِيْنَ وَاَنْزَلَ جُنُوْدًا لَّمْ تَرَوْهَا وَعَذَّبَ الَّذِيْنَ كَفَرُوْا ۚ وَذٰلِكَ جَزَآءُ الْكٰفِرِيْنَ ۝

Allah gave you victory (over your enemies) on many fields and on the day of Huneyn, when you began to exult (and feel proud) in your multitude, but it availed you nothing; (the Kaafirs began to shoot arrows at you in large numbers which caused consternation among you) and the earth, vast as it is, was straitened for you; then you turned back (from the battle-field) in flight. Then, Allah Ta'ala sent His peace of reasurrance down upon His Rasul and upon the Mo'mineen (believers) and sent down hosts (of angels) that you could not see (for your help) (at-Taubah:25 - 26).

The authentic books of Ahadith relate many Traditions about the well-known Battle of Huneyn and there are numerous Ahadith which give the details of this battle. A brief account of the expedition is given below:-

It was during Ramadhan al-Mubarak in the eighth year of the Hijrah (Migration) that Makkah Mukarramah was conquered and thereafter Rasulullah *Sallallaho alaihe wasallam* led an expedition to al-Huneyn (during the same month) to give battle to the tribes of Hawazin and Thaqif (who had gathered there to re-capture Makkah Mukarramah). In this battle, the Muslims were larger in number than in all the previous expeditions when their number was small. Therefore, some of them felt proud and said that they could not be defeated because of their superiority in numbers. As Allah *Ta'ala* does not like people who exult in their superiority over others, the Muslims were made to suffer defeat in the early part of the battle.

The above Ayat refers to this very incident:

وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْئًا

'You began to exult and feel proud in your multitude but it availed you nothing.'

'Urwah *Radhiallaho anho* says, "When Rasulullah *Sallallaho alaihe wasallam* had conquered Makkah, the tribes of Hawazin and Thaqif rose up against the Muslims and, at Huneyn, there was a gathering of these tribes, who were about to make war on the Muslims." Hasan *Rahmatullah alaihe* is reported to have said, "After the conquest of Makkah, the Muslims from Makkah Mukarramah also joined the troops of the warriors from Madinah Munawwarah. Some said, 'By Allah, we can now make a united front against the tribes of Huneyn'. Rasulullah *Sallallaho alaihe wasallam* was grieved to learn about their proud and boastful remarks." (In short, the Muslims had to suffer defeat on account of their exultation and taking pride in large numbers). *(Durre Manthur)*

The Ulama have said that the more insignificant an act of virtue is, in one's own sight, the more creditable it becomes in the sight of Allah *Ta'ala*. Similarly the more hateful a sin appears to the sinner himself, the less grievous will it be in the sight of Allah. It follows, that, even after a minor lapse, one should reproach oneself for have been done a foolish act that should never have been done and should, in no case, take a sin lightly, nor say, 'It was a slight mistake on my part, so what?'

Some Ulama have said that three things are required for an act of virtue to become perfect:-

Firstly, the doer should not consider highly his virtue; he should rather regard it as an act not worthy of mention.

Secondly, as soon as a thought occurs to do a good deed, he should hasten to perform it, lest a second thought or some other circumstances might prevent him from acting accordingly.

Thirdly, he should perform the act of virtue secretly. And a man should regard what he has given away as a paltry amount, in comparison with the large fortunes spent on himself or kept back with himself. Then, he should make an estimate of the amount spent for the sake of Allah *Ta'ala* and set it against what he has kept with

himself. For example, if someone has given away one third of his possessions for the cause of Allah *Ta'ala*, he is like one who spends one third for the love of Allah *Ta'ala*, Whom he adores and loves as his Sovereign Lord, but keeps two-third for himself. And, even though someone were to spend his entire wealth (though such instances are rare nowadays) he should think that, in reality, all his property belongs to Allah *Ta'ala* Who has, in His Infinite Bounty and Kindness, allowed him to spend out of it for his personal needs. Thus a man giving away Sadaqah is like one spending out of the money entrusted to him by someone who, in handing it over, has said, 'keep it with you as a trust but you can spend it for your needs, as you use your own property. Now, if the trustee were to return to him more or less the same amount, after some time, he would be doing no favour to him who had consigned it to him; because returning of the entrusted property (to its owner) is by no means a great deed of virtue.

Although Sadaqah, for the love of Allah *Ta'ala*, appears like returning what has been bestowed upon us by Him, yet Allah *Ta'ala* has promised bountiful rewards and infinite blessings for Sadaqah given in His name; so, while Sadaqah cannot be equated to returning of the trust, it is like returning far less than the amount entrusted and, then, receiving much more as a reward for fulfilling the trust. It is like someone keeping a hundred rupees in trust and, after sometime, returning only fifty or sixty rupees; for which the kind owner promises a reward of fifty or sixty guineas (pounds); or, as though the owner took back fifty rupees out of a hundred rupees kept in trust with a person, but issued him in return a cheque for five hundred rupees. It follows from the above that while giving Sadaqah the giver should not boast, nor inwardly feel proud of his generosity, but should feel shy like a trustee who fails to return the entire amount of trust to its owner, having spent part of it on his own needs.

To give another example, the man giving Sadaqah is like a person with whom someone has kept a hundred rupees in trust but who returns only fifty rupees saying, 'Since you allowed me to use your money, I have spent (or kept with myself) fifty rupees and I am returning only fifty rupees'. While saying this, the trustee will, naturally, feel ashamed of himself and shall wear the humble expression of a person whose pride and self-respect have been crushed. He will feel remorse for spending out of the money entrusted to him

by a kind-hearted person and bow in gratitude to him for not demand-ing the entire amount of trust. This should be the position in which a person giving Sadaqah should imagine himself and such should be his thoughts. For, in reality, the giver is returning (in the form of Sadaqah) only a fraction of the property that was entrusted to him by Allah *Ta'ala* Himself, while he has spent a major portion on his own food, etc., and kept back another big portion for his own use.

The money that we give to the poor or spend in other ways for the love of Allah *Ta'ala* is like money returned to Allah *Ta'ala*, the poor man being just an agent sent by Allah *Ta'ala* to demand the return of the property kept with us as a trust. On such occasions, people flatter the agent and ask him to put in a word of recommendation in their favour, to beg his master that he should excuse their inability to return the entire amount of trust and should accept from them the little they can afford, for they are needy and going through difficult circumstances. In short, if someone cannot repay, on demand, the entire amount of trust he coaxes the agent sent by the owner to beg pardon for him from his master. Similarly, the rich should treat the poor with kindness and affection while giving Sadaqah for the love of Allah, for they are the emissaries of Allah *Ta'ala*, to Whom belongs the Sovereignty of the entire universe — the Almighty Allah Who is All-Powerful and Absolute, the eternally besought of all, Who has granted everything to all mankind, Who could, if He willed, snatch away everything from you instantaneously and make you destitute like the beggar standing before you.

In truth, the entire wealth and riches of the world belong to Allah *Ta'ala* alone and, though it pleases Him to see His men spending all that they possess for His sake, yet in His mercy He did not enjoin spending of the entire property for the love of Him, which we might have found hard to obey, being inhibited by our innate avarice and miserliness.

7. Another important principle to be observed while giving away Sadaqah, and especially Zaakat, which is an obligation and an important commandment of Allah *Ta'ala*, is that one should give away things of the best quality simply because Allah *Ta'ala* is beyond all defects or imperfections and He accepts only such property as is faultless. Granting that the Sadaqah that we give passes into the hands of Allah *Ta'ala*, how impertinent, how

shameless would it be of the person who kept with himself the best things and gave away things of inferior quality in the service of Allah, Who is the sole and real possesser of all these things and Who has bestowed all these goods upon him? Is'nt it like a cook who prepares delicious food for himself and gives stale bread and foul smelling curry to his master?

What then should be the attitude of the master towards a servant like him? The masters in this world are not aware of what their servants do in their absence, but Allah is All-Knowing, and Well Informed about everything. All our deeds are before Him. He knows the thoughts that come to our minds. How ungrateful would be the person who gave things of bad quality for the sake of Allah, out of the property that actually belongs to Allah *Ta'ala* Himself?

Again, everybody knows that all that he is spending is for his own ultimate benefit; it will be given back to him with manifold increase at a time when he shall need it badly. Then, how foolish is the person who preserves bad and rotten things for his own use and leaves behind things of good quality to be used by others. A Hadith has it, to the following effect: "A man says, 'My property, my property, whereas his property really consists of what he eats and uses up, what he wears and makes threadbare and what he gives away as Sadaqah and so preserves for the Akhirah; everything else is left to others (his heirs)."

Another Hadith says, "Many a Dirham is of greater value than a hundred thousand Dirhams; it is a Dirham earned lawfully and spent most willingly for the cause of Allah, which is better than spending an amount of a hundred thousand Dirhams earned by doubtful means".

8. While paying Zakaat, a man should also take care to spend it on such occasions that can bring him increasing rewards. If Sadaqah is given to persons who possess one or more of the following six qualities, one can earn bountiful rewards; the more of these qualities are found in a person, the more deserving he will be for receiving Sadaqah and the greater will be the reward for spending on him:

(a) The man should be pious and righteous, least concerned about worldly interests and devoted to deeds that are beneficial for the Akhirah. Rasulullah *Sallallaho alaihe*

wasallam said, "Let not anyone but the pious eat your food" (already quoted at serial No.23 in chapter one). The reason is that the pious man will gain strength from your food for his devotional prayers and for other acts of piety and, on account of your assistance, you will share the blessings and rewards of his deeds in obedience to Allah *Ta'ala*.

(b) The one receiving Sadaqah should be an 'Alim or one devoted to religious studies. For, in this way, you will be helping him to acquire knowledge; and pursuit of knowledge is the best of all devotions, its excellence depending upon the intentions of the scholar.

Abdullah Ibne Mubarak *Rahmatullah alaihe*, the renowned Muhaddith and a great Divine, was very particular about giving his favours to the Ulama. When someone asked him, 'Would'nt it be better if you also granted favours to people other than the Ulama; he replied, "In my estimate, no other status except Nabuwwat is more exalted than that of the Ulama. When a seeker of knowledge turns his attention to something else, it distracts him from his pursuit of knowledge; it is, therefore, most desirable to help him to devote all his time to learning of knowledge."

(c) The man receiving Sadaqah should be a true "Muwahhid" in his piety. The sign of a true Muwahhid i.e. strict believer in monotheism or the oneness of Allah *Ta'ala* is that, on receiving a favour from someone, he bows in gratitude to Allah *Ta'ala* believing, from his heart, that the favour was really from Allah *Ta'ala*, Who alone (and none else) is the True Giver, while the man giving it to him is just an intermediary who has been assigned the duty to carry it out. Luqman *Alaihissalam* advised his son, thus: 'Let not anyone other than Allah *Ta'ala* be a Benefactor to you. Regard anyone else's favour to you as a loan. He who feels obliged to the intervening agent does not know the True Benefactor, Allah *Ta'ala*. Such a one does not realize that the man giving a boon is just an intermediary: Allah *Ta'ala* put it in his heart to give a boon to so-and-so. He, therefore, could not help doing you a favour.

When this is firmly believed, then a person takes no notice of the causes or means of things but looks up to Allah *Ta'ala*, the Causer of

all Causes (Musabbib-ul-Asbaab). Doing a favour to such a one is more beneficial than granting favours to a person who shows gratitude to you extravagantly. For, the one who is flattering you today may speak ill of you next time when you do not oblige him. On the contrary, a true Muwahhid will never speak ill of you, as he regards you as an intermediary.

(d) The one receiving your Sadaqah should be a person who never lets others know about his neediness, nor complains to others of his straitened circumstances. Especially deserving of your help is the man who, when in affluence used to behave generously towards people but who, because of hard times, finds it difficult to keep up appearances. Such a needy person wears only an appearance of affluence and Allah *Ta'ala* says in the Holy Qur'an, in praise of such persons:

يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ

"The unthinking man accounts them wealthy".

This Ayat occurs in section (Ruku) 37 of Surah al-Baqarah and is given below, in full:

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ
مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

"(Sadaqah is) actually for the needy who are straitened for the cause of Allah (for the cause of Deen) and they cannot go about the country (in search of livelihood). The unthinking man regards them to be wealthy because of their restraint (refraining from asking favours). Yet you can recognize them by their signs. They do not beg men with importunity. And whatever good thing you spend (on the needs of such people), Allah knows it. (al-Baqarah:273)

NOTE: That is to say, in normal conditions, the reward for spending on such people is greater than that of giving Sadaqah to common people. However, in certain circumstances, one may earn even greater reward for spending on other people. For example, the reward for spending on common people increases when they are in

great need of help, while these seemingly rich persons are expected to get help from other sources. In normal circumstances, it is more rewarding to help such people (as have been described in the Ayat). Sometimes, it becomes more urgent and more rewarding to help the less pious and even the non-believing person.

It is noteworthy that this Ayat applies most suitably to the Ulama of India and Pakistan who have devoted their lives to the propagation of knowledge. So, the most deserving persons for Sadaqah are those who have devoted their lives to the cause of religious knowledge. Some unthinking people object to the giving of Sadaqah to those engaged in religious studies saying, 'Can't these people earn their living? The answer to this objection is contained inthe above Ayat of the Holy Qur'an which says:

أُحْصِرُوْا فِىْ سَبِيْلِ اللّٰهِ

'They cannot go about the country'

i.e. a man cannot busy himself with two pursuits at a time, one of which demands whole-hearted concentration. And he who has a little taste for knowledge must have learnt by experience that the acquisition of knowledge demands a single-minded concentration and whole-time devotion. And, while doing business, one cannot serve the cause of knowledge perfectly well. Thousands of instances can be quoted to illustrate this point. *(Bayan-ul-Qur'an)*

Ibne Abbas *Radhiallaho anho* says, "The poor ones mentioned in this Ayat are 'the Fraternity who lived in the Suffah (veranda) in the Holy Masjid at Madinah Munawwarah (called Ashaabus-Suffah)." They were also a fraternity of the seekers of knowledge who remained in blessed companionship with Rasulullah *Sallallaho alaihe wasallam*, in order to acquire the knowledge of the formal regulations of Islam as well as the spiritual concepts. Muhammad Ibne Ka'b Qurazi *Rahmatullah alaihe* says that the Ayat refers to the fraternity of the Suffah who had no houses for shelter, nor any wives or children to live with. In this Ayat, Allah *Ta'ala* has exhorted the Mo'mineen (Believers) to give Sadaqah to those people. Qatadah *Rahmatullah alaihe* says that, in this Ayat, the reference is to those who had devoted their lives for Jehaad in the path of Allah and could not engage in business to earn their living. *(Durre Manthur)*.

Imaam Ghazali *Rahmatullah alaihe* says, "They are those who do not beg for help, for they are rich with the wealth of faith (Imaan), because of self-control over their desires. One should look for such people and give them Sadaqah. Especially, one should try to find out the private difficulties of such religious people and spend money on the deserving." It is far more rewarding to help such people than to spend money on common beggars. It is however difficult to find them, because they do not let others know of their conditions and, therefore, people regard them as well-to-do.

(e) The person receiving your Sadaqah should be a man who has to support a large family, or is suffering from a disease or any other infirmity which prevents him from earning his livelihood. Such people also fall into the category of those mentioned in the Ayat أُحْصِرُوا فِي سَبِيلِ اللَّهِ Such people are in straitened circumstances owing to their poverty or scanty provisions or because of their absorption in devotions or due to some other unavoidable circumstances that have made them incapable of finding self-sufficient means.

It was in view of such considerations that Umar *Radhiallaho anho* used to give ten goats or even more to some families and, when Rasulullah *Sallallaho alaihe wasallam* acquired some property, which he had got as booty without fighting the enemy (called the 'Faiy'), he gave two portions to a married man and one to the unmarried.

(f) A single man also earns increasing reward for giving Sadaqah to one of his relatives, getting thereby the blessings of Sadaqah as well as the reward for showing kindness to his relatives as a means of showing strong ties of kinships. We have already discussed this point under the Hadith given at serial No.6 in Chapter three.

After recounting six qualities of the persons who are more deserving for receiving Sadaqah, Imaam Ghazali *Rahmatullah alaihe* writes: "These are the qualities which should preferably be found in a person receiving Sadaqah. What is more, the qualities may vary in degree and, thus, the Sadaqah will earn different gradations according to the high or low degree of the quality possessed by the beneficiary. For example, a high degree of piety may earn higher reward than a low degree of that quality; a number of distinctions

exist between the close relatives and the distant relations, and in other virtues also. Therefore, one should look for a person who possesses a quality in a high degree. And if someone were to combine all these qualities in his person, he would be highly valued and an asset for the giver; by spending on whom he can earn maximum blessings and rewards from Allah *Ta'ala*.

"Indeed, if a man knows such a person, he should try to spend as much on him as he can. If not, he should search for one possessing all these qualities. If, after making efforts, a man can find such a one, he will earn double blessings: one for searching for such a pious being and the second for well-deserved spending. It is also possible that, after giving Sadaqah to a person who, in your estimation, seems to possess some or all of these qualities, you come to know that he does not really possess these qualities. Even then, you will earn the blessings of making an effort to search for such a person and, in addition, your heart will be cured of the evil of miserliness; love for Allah will be firmly rooted in your heart and you will be granted the power to exert yourself in acts of obedience to Him.

"These three benefits of Sadaqah are highly valuable in themselves as they strengthen the heart of man, inspiring it with the longing to meet Allah *Ta'ala*. These advantages will accrue in any case, and one can gain additional rewards for spending it in desirable places. There are yet more advantages of giving Sadaqah to the pious. When such beings receive a favour from someone, they invoke Allah's blessings for him, and remain ever concerned for his well being. Indeed, the good wishes coming from the hearts of the pious can exert great influence and their benedictions improve his worldly life with a bright future in the Akhirah. Allah *Ta'ala* has invested the supplications of the pious with effective fulfilment." (Condensed and adapted from Ihyaa-ul-Uloom).

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فضائل صدقات

FAZA'IL-E-SADAQAAT

PART TWO

English Translation of Urdu Book



by

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(May Allah be pleased with him)

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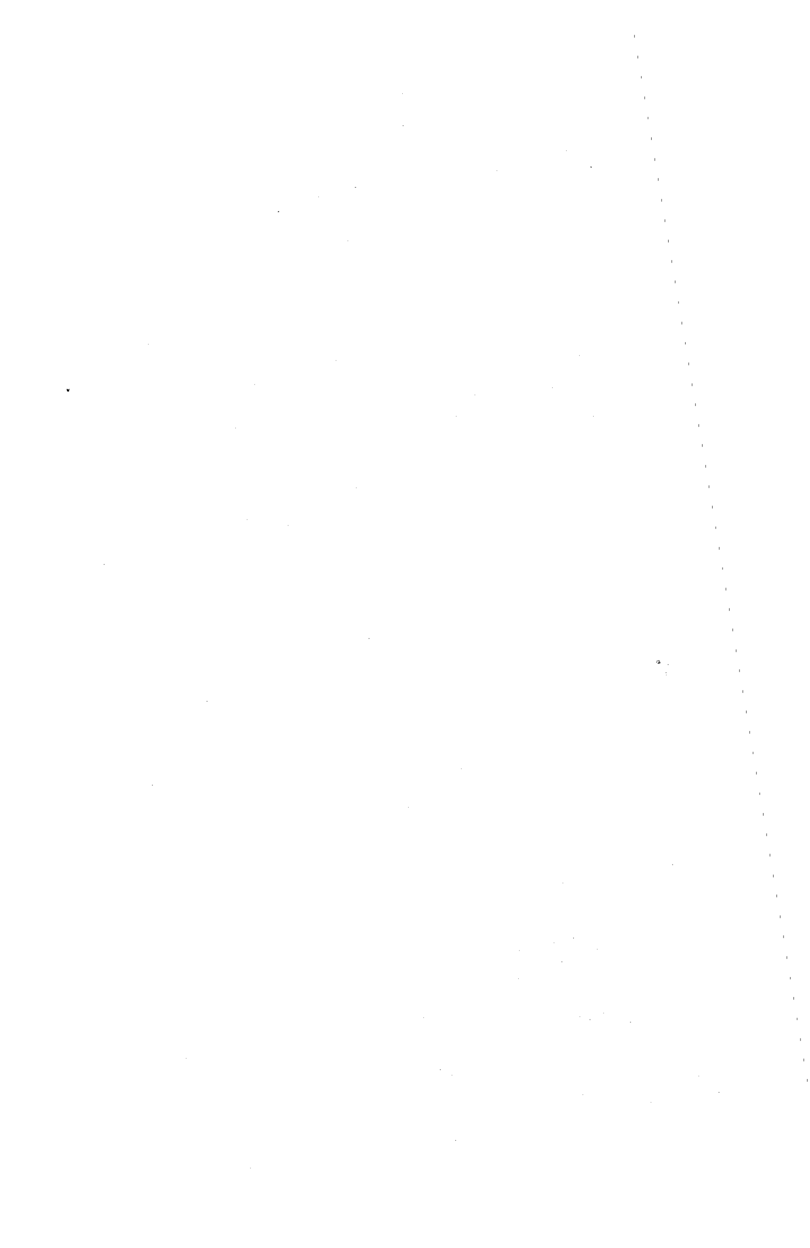
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FAZA'IL-E-SADAQAAT

PART TWO



In the name of Allah, the compassionate, the Merciful.



We praise Him, and we invoke His choicest Blessings on His noble Messenger (Rasul).

(The Faza'il-e-Sadaqaat, was originally designed as one comprehensive volume but, when it was being sent to press,. I thought that, for the convenience of readers, it would be better to publish the last two Chapters as a separate volume entitled "Faza'il-e-Sadaqaat Part two)".

CHAPTER SIX

NEED TO CULTIVATE CONTENTMENT, LIVING WITHIN MINIMUM MEANS AND AVOIDING ASKING FAVOURS

In the Holy Qur'an and Ahadith, these three subjects have been recurringly treated through examples, warnings and relevant stories. In fact, the allusions are so numerous that even a brief account would involve considerable details.

We have observed, at the end of Chapter Two, that wealth is beneficial as well as harmful; it is both a cure as well as a poison. Rasulullah *Sallallaho alaihe wasallam* said, "For every Ummah (People), there has been a trial and a temptation; the temptation of my Ummah lies in wealth". Hence it is necessary to guard oneself against this temptation and its harmful effects. If someone possesses such a poisonous snake and he makes an antidote, it will be useful both for himself and for other people. Failing this, its poison will prove fatal for himself and will also harm others. It was in view of

these harmful effects of wealth that Rasulullah *Sallallaho alaihe wasallam* once remarked, "This wealth is pleasant to see and inviting; it is beneficial for him who procures it by rightful means (in the manner prescribed by Shariah) and spends it properly; but he who procures it by unlawful means is like one suffering from a disease (جوع البقر) in which one goes on eating without being satisfied." *(Mishkaat)*

Imaam Ghazali *Rahmatullah alaihe* writes: "Worldly wealth can be at once beneficial and harmful for its possessor. It is like a snake. We see that whosoever knows the proper charms, can take hold of a snake, remove its fangs and prepare an antidote from it. But if a layman were to catch hold of a snake, in imitation of the snake-charmer, it would certainly bite him to death. Similarly, in order to be immune from the harmful effects of wealth, a person must take particular care about the following points:-

1. He must consider and know, for certain, the real purpose for which wealth was created by Allah *Ta'ala*, so that he may keep the same in view.

2. He should be vigilant about the sources of his wealth and beware of combining lawful means of earning with the unlawful ones, which include accepting a gift that may be suspected of being a bribe in disguise, or asking favours involving humiliation.

3. He should not put aside any amount beyond his actual requirements, and appropriately spend any such extra amount immediately.

4. He should also be vigilant about proper spending of money and beware of extravagant or forbidden expenditure.

5. While receiving money, spending it or putting it aside to the permissible extent, he must be sincere of intention and should, in all circumstances, seek the pleasure of Allah *Ta'ala*. If he has to keep back something for personal use or spend it on his own needs, he should do so primarily with the intention of gaining sufficient strength for performance of A'maal. Whatever amount of money exceeds his needs should be quickly given away as something useless or superfluous. If a person then retains weal-

th, fulfilling all the conditions laid down above, it will not be harmful for him. Ali *Radhiallaho ànho* once remarked to the following effect:

'If anyone were to acquire all the riches of the world to seek Allah's pleasure (but had no personal motive), he would still remain a true 'Zaahid' (an ascetic). On the contrary, if anyone were to renounce the world altogether, but not for Allah's pleasure (aspiring to gain same recognition), he would still remain a man of the world". *(Ihya)*

Another Hadith says: "This wealth is pleasant to see and sweet to enjoy, but only he who gets it by rightful means will be blessed in it."

Still another Hadith says, "What an excellent abode is the world for him who makes it an asset for the life Hereafter and earns thereby the pleasure of Allah *Ta'ala*! How evil an abode is it for him who is prevented by it from preparing for the Akhirah and so is negligent of seeking the pleasure of Allah *Ta'ala*!" *(Kanz)*

In short, there are many Ahadith which assert that worldly wealth is not in itself bad; rather, a number of Traditions affirm its usefulness, as numerous worldly and spiritual benefits are gained through its rightful use. For the same reason there occur, in many Ahadith, exhortations to earn livelihood and acquire wealth. However, as wealth also possesses a harmful and poisonous content and as human beings are prone to unhealthy practices, frequent warnings and prohibitions occur at various places in the Holy Qur'an and Ahadith against the accumulation of riches. Particularly, excess of wealth has been condemned as something undesirable--even fatal to human soul. Rasulullah *Sallallaho alaihe wasallam* once remarked, "When Allah *Ta'ala* loves a person, He protects him from the world just as (in certain cases) one protects a patient from water". *(Mishkaat)*

It is common knowledge that water is absolutely necessary for life and that no human being can live without it but, if a physician says that water is harmful for a patient, we adopt all possible means to protect him from it. The same is also true of wealth, the excess of which generally proves harmful to the soul, as our hearts are not enlightened enough to be immune from its intoxicating effect. Rasul-

ullah *Sallallaho alaihe wasallam* said, "Can anyone of you walk on water without getting his feet wet?" The Sahabah replied that no one could. He then said,"Similarly, it is difficult for a worldly person to protect himself from sins". *(Mishkaat)*

We see that most of the deadly sins and cankers of the soul, viz. niggardliness, jealousy, pride, vanity, maliciousness, snobbery, haughtiness, etc., generally breed on excessive riches. Similarly, all the lustful sins--licentiousness, drinking, gambling, usury and the like--are also legacies of the excess of wealth. Moreover, human hearts are, by nature, so fond of money that the more they receive, the more covetously they struggle for its increase. There are numerous Ahadith of Rasulullah *Sallallaho alaihe wasallam* to the same effect, for example: "If anyone were to possess wealth to the extent of two 'Wadies' of gold, he would crave for a third."

We observe and learn from experience that no one is content with any amount (however great) of wealth, excepting a few blessed souls. For the same reason, at many places in the Holy Qur'an and in Ahadith, there is earnest advice to cultivate contentment in order that man's unending hunger for wealth should decrease to some extent. Similarly, the true nature of the material wealth, its transience and its corrupting effect, have been explicitly stated, so that men should be less fond of wealth, realizing that transitory things are not worthy of human love and that man should set his heart upon things that endure eternally and whose benefits are everlasting. There are frequent exhortations in the Holy Qur'an and Ahadith for remaining patient in adversity and not regarding it as sheer misfortune. For, very often, man is made to suffer poverty because Divine Wisdom decrees it for his ultimate benefit. Allah *Ta'ala* says:

وَلَوْ بَسَطَ اللّٰهُ الرِّزْقَ لِعِبَادِهٖ لَبَغَوْا فِى الْاَرْضِ

If Allah were to enlarge the provisions for His men, they would surely rebel in the earth. (as-Shuraa: 27)

We all know from experience that places where men possess excessive wealth, are visited by riots and disruption. As excess of wealth is undesirable and, yet, people have a weakness for it. Forbidding the seeking of favours and begging things from other people is a recurring theme in the Holy Qur'an and Ahadith. For, men who covet increase in wealth would beg from people without

being driven to it by necessity, as the act of begging involves little physical labour and one can get increase in wealth, however paltry, just for the mere asking.

At this point, we quote a few Qur'anic Ayaat and Ahadith on the three subjects referred to above viz:

(i) Virtues of contentment;
(ii) Need for exercising patience in affliction;
(iii) Deprecation of begging and seeking favours, from the people.

SECTION (a)

AYAAT IN PRAISE OF CONTENTMENT

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوٰتِ مِنَ النِّسَآءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ
الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذٰلِكَ مَتَاعُ الْحَيٰوةِ الدُّنْيَا وَاللّٰهُ عِنْدَهٗ حُسْنُ الْمَاٰبِ ۝ قُلْ أَؤُنَبِّئُكُمْ بِخَيْرٍ مِنْ
ذٰلِكُمْ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنّٰتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهٰرُ خٰلِدِينَ فِيهَا وَأَزْوَاجٌ مُطَهَّرَةٌ وَرِضْوَانٌ مِنَ اللّٰهِ
وَاللّٰهُ بَصِيرٌ بِالْعِبَادِ ۝ الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا اٰمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ۝ الصّٰبِرِينَ
وَالصّٰدِقِينَ وَالْقٰنِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ۝

Beautified for mankind is the love of the joys (that come) from women and children, and stored up heaps of gold and silver, and branded horses and cattle and crops. But all these things are for enjoyment in worldly life. Allah, with Him is a more excellent abode. Say (O Muhammad): Shall I inform you of something better than all these things? For those who keep from evil, with their Lord are Gardens, underneath which rivers flow, and pure companions and pleasure of Allah; for in Allah's sight are all His bondsmen. Those who say: 'Our Lord, we believe (in Thee) so forgive us our sins and guard us from the punishment of Fire. Those who are steadfast, truthful, and obedient, those who spend (and hoard not), those who pray for pardon in late hours of the night. ***(Aal-e-Imran: 14-17)***

In these Ayaat, Allah *Ta'ala* considers our love for these things to be, in reality, love for lustful pleasures that come from them. Imaam Ghazali writes:

"Passionate love is another name for excessive lust--a malady which preys upon idle minds. The disease should be treated at its early stage by striving not to show any interest and by trying to divert ones attention away from the object of attraction. Once the attachment grows strong, it is as difficult to suppress it as it was easy to subdue in the beginning. This is true of all passions: For example, lust for wealth, desire to win worldly honour and popularity, ambition for acquisition of property, love for children, even fondness for pet birds (like pigeons, etc.) and love of games like chess and other similar pursuits. After these passions become obsessions, they spell ruin for a person, both in this world and the Akhirah. The fact can be illustrated by a very simple example from everyday life: that of a horse-rider who, finding his animal taking a wrong course, immediately pulls the reins and turns it to the right path. If he allows it to go astray and enter a narrow doorway and only later thinks better of it, and tries to pull it back by gripping its tail, he will certainly experience great difficulty. Hence, it is imperative to be on one's guard against these passions from the very beginning and keep them within the limits of moderation". *(Ihya)*

The Ulama say that all worldly things fall into three broad categories: (1) the minerals (the inanimate things), (2) the plant life and (3) the animal life. In the Ayaat quoted above, Allah *Ta'ala* has alluded to all categories of worldly goods and warned His men against over indulgence in them. He Subhanahu *Ta'ala* mentions 'women and children, thereby referring to man's love for his wife, children, kinsmen and friends, etc., among one's kind. Similarly, reference to 'gold and silver' includes all mineral wealth; 'horses and cattle represent all kinds of animals, and mention of 'well-tilled land' refers to all kinds of agricultural produce. Put together, all these things constitute the riches and valuables of the world. *(Ihya)*

After recounting all these things and cautioning His men against their evil effects, Allah *Ta'ala* says that all these things are for temporary use in the short worldly life. That is to say, none of these are really worthy of being praised or loved. Only things that endure eternally and whose benefits are everlasting deserve to be valued. And, of course, the most sublime virtue is winning the pleasure of Allah *Ta'ala*, which transcends every other bliss. At another place in the Holy Qur'an, after describing some bounties of Jannah, Allah *Ta'ala* says:

وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

The greatest bliss is the acceptance from Allah. This is the supreme triumph. (at-Taubah: 72)

As a matter of fact, no other pleasure or bounty of Allah, neither of this world nor of the Akhirah, can vie with the bliss of winning Allah's pleasure. In the above mentioned Ayaat, Allah *Ta'ala* has given a detailed account of all the attractions and temptations of the world and then cautioned us against excessive indulgence in them, asserting that all these things are meant only for fulfilling temporary needs of worldly life. Moreover, at various other places in the Holy Qur'an, the believers have been warned, in various ways, against the harmful effects of worldly riches. In some Ayaat, greed and cove-tousness have been deprecated; in other, those who prefer worldly requirements to A'maal have been censured; in still other Ayaat, men have been cautioned against the transitoriness of the world; while a number of Ayaat assert that worldly wealth is a mere decep-tion. In short, it has been driven home that this world and all its goods are short-lived, created only for the fulfilment of temporary needs. This world is not eternal and, therefore, it does not behove a believer to set his heart upon worldly things. Given below are a few more Ayaat on the same subject, which further emphasise this precaution:

(١) أولئك الذين اشتروا الحيوة الدنيا بالآخرة فلا يخفف عنهم العذاب ولا هم ينصرون

1. **Such are those who buy the life of this world at the price of Akhirah. Their punishment will not be lightened, neither shall they be helped.** *(al-Baqarah: 86)*

(٢) فمن الناس من يقول ربنا آتنا في الدنيا وما له في الآخرة من خلاق ۝ ومنهم من
يقول ربنا آتنا في الدنيا حسنة وفي الآخرة حسنة وقنا عذاب النار ۝ أولئك لهم نصيب
مما كسبوا والله سريع الحساب ۝

2. **But there are men who say: 'Our Lord, give unto us the bounties in this world' and they have no portion in the Hereafter. And there are men who say! 'Our Lord, give unto us in this world that which is good and in the Akhirah that which is good, and guard us against the doom of Fire'. For them there is in store a goodly portion out of that which they have earned.** *(al-Baqarah: 200-201-202)*

(٣) وَمِنَ النَّاسِ مَنْ يَّشْرِيْ نَفْسَهُ ابْتِغَآءَ مَرْضَاتِ اللهِ وَاللهُ رَءُوْفٌۢ بِالْعِبَادِ

3.. **And of mankind there are those who would sell their very self, seeking the pleasure of Allah; and Allah hath compassion on (such of) His devotees.** *(al-Baqarah: 207)*

(٤) زُيِّنَ لِلَّذِيْنَ كَفَرُوا الْحَيٰوةُ الدُّنْيَا وَيَسْخَرُوْنَ مِنَ الَّذِيْنَ اٰمَنُوْا وَالَّذِيْنَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيٰمَةِ
وَاللهُ يَرْزُقُ مَنْ يَّشَآءُ بِغَيْرِ حِسَابٍ

4. **Alluring is the life of the world for, those who disbelieve; they make a jest of the believers. But those who keep their duty to Allah will be above them (in rank) on the Day of Resurrection, because Allah provides to whomsoever He will, boundless bounties.** *(al-Baqarah: 212)*

(٥) وَتِلْكَ الْاَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ

5. **Such days (of varying fortunes) do we cause to follow one another for mankind.** ***(Ale-Imran: 140)***

The Ayat means that, sometimes, one community gains domination over others; on another occasion, some other nation gains supremacy. The suggestion is that people should not worry too much about their being dominated, by others; they should rather be more concerned about the life of Akhirah, which is of far greater consequence.

(٦) قُلْ مَتَاعُ الدُّنْيَا قَلِيْلٌ وَالْاٰخِرَةُ خَيْرٌ لِّمَنِ اتَّقٰى وَلَا تُظْلَمُوْنَ فَتِيْلًا اَيْنَ مَا تَكُوْنُوْا
يُدْرِكْكُّمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِيْ بُرُوْجٍ مُّشَيَّدَةٍ

6. **Say (to them, O Muhammad) the comfort of this world is scant (short-lived); the Akhirah is better for him who fears Allah; you shall not be wronged (the measure of) a single date-fibre. Wheresoever you may be, death will overtake you, even though you should be in strong and lofty towers."** *(an-Nisaa: 77 - 78).* **(So, as death is inevitable, one should ever remain concerned about one's final fate.)**

(٧) وَلَا تَقُوْلُوْا لِمَنْ اَلْقٰى اِلَيْكُمُ السَّلٰمَ لَسْتَ مُؤْمِنًا تَبْتَغُوْنَ عَرَضَ الْحَيٰوةِ الدُّنْيَا فَعِنْدَ اللهِ
مَغَانِمُ كَثِيْرَةٌ

7. **And say not to one who offers you a salutation, 'Thou art not a believer, seeking the cherished goods of this life (so that you may despoil him). With Allah are plentious spoils."** *(an-Nisaa: 94)*

These Ayaat were revealed as an admonition to some Muslims who in their fondness had killed, for war booty, a few non-believers who offered to profess Islam. Ayaat condemn this heinous act committed for a paltry gain of the world. Many Traditions give detailed accounts of the circumstances that led to this unfortunate incident. A version has it that a Muslim attacked a non-believer who hastily recited the Kalimah (as a profession of Faith) but the Muslim, inspite of this, put him to death. The incident was reported to Rasulullah *Sallallaho alaihe wasallam* who demanded an explanation from the Muslim. When he replied, by way of apology that the non-Muslim had made profession of faith only out of fear, Rasulullah *Sallallaho alaihe wasallam* said, "Did you look into his heart to see that he was doing this for fear of death?" It is related that, later, this particular Muslim died a miserable death. *(Durre Manthur)*

Under no circumstances does Allah *Ta'ala* allow His men to transgress the limits of justice and propriety. It should suffice to say at this point that the Islamic Law (Shariah) strictly forbids its votaries to wrong the non-believers for the sake of worldly gains. This forms the subject of a good many Qur'anic Ayaat and Traditions. For example, in the opening Ayaat of Surah *al-Maaedah,* the believers have been warned:

وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ أَنْ صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ
وَالتَّقْوٰى وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

And let not your hatred of a folk who stopped your going to the sacred place of worship lead you to transgression and hostility; but help ye one another unto righteousness and pious duty; help not one another unto sin and transgression. (al-Maaedah: 2)

And, a few Ayaat later, in the same Surah, Allah *Ta'ala* says:

يَاأَيُّهَا الَّذِينَ اٰمَنُوا كُونُوا قَوَّامِينَ لِلّٰهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ
عَلٰى أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوٰى

O ye who believe! be steadfast witnesses for Allah in equity, and let not hatred of any people seduce you that you deal not justly. Deal justly, that is nearer to your duty. (al-Maaedah: 8)

In short, in numerous Ayaat, the believers have been warned against transgression, in all circumstances. The fact is that worldly love blinds the faculty of reason.

(٨) وَمَا الْحَيٰوةُ الدُّنْيَآ اِلَّا لَعِبٌ وَّلَهْوٌ ؕ وَلَلدَّارُ الْاٰخِرَةُ خَيْرٌ لِّلَّذِيْنَ يَتَّقُوْنَ ؕ اَفَلَا تَعْقِلُوْنَ

8. **Naught is the life of the world, save a pastime and sport. Better far is the abode of the Akhirah for those who keep their duty (to Allah). Have ye then no sense.** *(al-An'aam: 32)*

(In other words have you no sense to undertstand the plain truth that the diversions and pastimes of this world are nothing in comparison with the blissful life of the Akhirah?)

(٩) وَذَرِ الَّذِيْنَ اتَّخَذُوْا دِيْنَهُمْ لَعِبًا وَّلَهْوًا وَّغَرَّتْهُمُ الْحَيٰوةُ الدُّنْيَا

9. **And forsake those who take their religion for a pastime and a jest, and whom the life of the world beguiled.** *(al-An'aam: 70)*

(١٠) وَلَقَدْ جِئْتُمُوْنَا فُرَادٰى كَمَا خَلَقْنٰكُمْ اَوَّلَ مَرَّةٍ وَّتَرَكْتُمْ مَّا خَوَّلْنٰكُمْ وَرَآءَ ظُهُوْرِكُمْ

10. **Now (after death), you have come to us alone as We did create you the first time; and you have left behind you all that we bestowed upon you.** *(al-An'aam: 94)*

Note: Everyone is born naked, with no worldly effects on him. Similarly, after death, every person is laid in the grave, bereft of all his possessions. Only the portion of wealth that is spent in this life, for the cause of Allah *Ta'ala*, is stored up in the Divine Treasury of the Akhirah, and is paid back to him in full, with bountiful increase from Allah *Ta'ala*.

(١١) وَغَرَّتْهُمُ الْحَيٰوةُ الدُّنْيَا

11. **The worldly life beguiled them!** *(al-A'raaf: 51)*

(١٢) فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَّرِثُوا الْكِتٰبَ يَأْخُذُوْنَ عَرَضَ هٰذَا الْاَدْنٰى وَيَقُوْلُوْنَ سَيُغْفَرُ لَنَا

12. **So, (after the righteous people) there succeeded a generation who inherited the Scriptures but grasped the goods of this low life and who say: 'It will be forgiven us' (as we are the loved ones of Allah Ta'ala).** *(al-A'raaf: 169)*

(١٣) وَالدَّارُ الْاٰخِرَةُ خَيْرٌ لِّلَّذِيْنَ يَتَّقُوْنَ اَفَلَا تَعْقِلُوْنَ

13. **And the abode of the Hereafter is better for those who ward off (evil). Have you then no sense?** *(al-A'raaf: 169)*

(١٤) وَاعْلَمُوْٓا اَنَّمَآ اَمْوَالُكُمْ وَاَوْلَادُكُمْ فِتْنَةٌ وَّاَنَّ اللّٰهَ عِنْدَهٗٓ اَجْرٌ عَظِيْمٌ

14. **And know that your possessions and your children are but a test, and that with Allah lies immense reward.** *(al-Anfaal: 28)*

(١٥) تُرِيْدُوْنَ عَرَضَ الدُّنْيَا وَاللّٰهُ يُرِيْدُ الْاٰخِرَةَ

15. **You desire the goods of this world and Allah desireth (for you) the Akhirah.** *(al-Anfaal: 67)*

(١٦) اَرَضِيْتُمْ بِالْحَيٰوةِ الدُّنْيَا مِنَ الْاٰخِرَةِ فَمَا مَتَاعُ الْحَيٰوةِ الدُّنْيَا فِي الْاٰخِرَةِ اِلَّا قَلِيْلٌ

16. **Do you take pleasure in the life of the world rather than in the Akhirah? The comfort of the life of the world is but little, compared with the life in the Hereafter.** *(al-Taubah: 38)*

(١٧) اِنَّ الَّذِيْنَ لَا يَرْجُوْنَ لِقَآءَنَا وَرَضُوْا بِالْحَيٰوةِ الدُّنْيَا وَاطْمَاَنُّوْا بِهَا وَالَّذِيْنَ هُمْ عَنْ اٰيٰتِنَا غٰفِلُوْنَ اُولٰٓئِكَ مَاْوٰىهُمُ النَّارُ بِمَا كَانُوْا يَكْسِبُوْنَ

17. **Behold! Those who do not look forward to meeting us, and are well-pleased with the life of the world, and feel secure therein, and those who are heedless of Our admonitions---their abode will be the Fire because of the (evil) deeds they used to commit.** *(Yunus: 7-8)*

(١٨) يَا أَيُّهَا النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَىٰ أَنفُسِكُم مَّتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ۝ إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَ بِالْأَمْسِ كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ۝ وَاللَّهُ يَدْعُو إِلَىٰ دَارِ السَّلَامِ وَيَهْدِي مَن يَشَاءُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ۝

18. **O mankind! Your rebellion is only against yourselves; (you have) enjoyment of the life of the world (for a brief period); then unto Us you shall return and We shall proclaim to you what you used to do. The likeness of the life of the world is only as water which We send down from the sky; then, by its mingling with the earth, arises the produce of the earth (in thick profusion) of which men and cattle eat till, when the earth has taken on her (golden) ornaments and is (fully) embellished (i.e. the crops and greenery has reached its fullest bloom) and her inhabitants deem that they are masters of her, (suddenly) Our commandment comes (upon it) by night or by day and We make it as reaped corn, as though it had not flourished the day before. Thus do We expound the revelations for a people to make them realise (the true nature of worldly life). And Allah summons you to the abode of (Eternal) peace and (He) guides whosoever He will to a straight path.** *(Yunus: 23-24-25)*

After recounting, in the preceding Ayaat, a number of excellent qualities of the Holy Qur'an, Allah *Ta'ala* says:

(١٩) قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَٰلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ۝

19. **People should rejoice in this Bounty of Allah, and in His mercy. It is far better than (the worldly things) which they hoard.** *(Younus: 58)*

(٢٠) مَن كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ۝ أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَّا كَانُوا يَعْمَلُونَ ۝

20. **Whoso desires the life of the world and its adornments, We shall repay them (in full) for his deeds herein, and they are not made to suffer loss therein. Those are they for whom there is naught in the Hereafter save the Fire. (All) that they contrive here will become vain and (the fact is that all) they are wont to do is fruitless.** *(Hud: 15-16).*

(٢١) اَللّٰهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَاۗءُ وَيَقْدِرُ ۭ وَفَرِحُوْا بِالْحَيٰوةِ الدُّنْيَا ۭ وَمَا الْحَيٰوةُ الدُّنْيَا فِي الْاٰخِرَةِ اِلَّا مَتَاعٌ ۝

21. **Allah enlarges livelihood for whomsoever He wills and straitens (it for whomsoever He wills). And they rejoice in the life of the world, whereas the life of the world is but passing enjoyment, as compared with the life of Akhirah.** *(ar-Ra'd: 26)*

(٢٢) لَا تَمُدَّنَّ عَيْنَيْكَ اِلٰى مَا مَتَّعْنَا بِهٖٓ اَزْوَاجًا مِّنْهُمْ

22. **Do not (so much as) raise your eyes to look at what We have granted to different categories of the non-believers to enjoy (for, they will just derive brief joy from worldly things which are doomed to perish soon).** *(Hijr: 88)*

(٢٣) مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللّٰهِ بَاقٍ

23. **That (all worldly goods) which you have, shall waste away. But what is with Allah endures forever.** *(Nahl: 96)*

(٢٤) ذٰلِكَ بِاَنَّهُمُ اسْتَحَبُّوا الْحَيٰوةَ الدُّنْيَا عَلَى الْاٰخِرَةِ

24. **(The painful chastisement described in the foregoing Ayaat will afflict them) That is because they were enamoured of this world rather than the Akhirah.** *(Nahl: 107)*

(٢٥) مَنْ كَانَ يُرِيْدُ الْعَاجِلَةَ عَجَّلْنَا لَهٗ فِيْهَا مَا نَشَاۗءُ لِمَنْ نُّرِيْدُ ثُمَّ جَعَلْنَا لَهٗ جَهَنَّمَ ۚ يَصْلٰىهَا مَذْمُوْمًا مَّدْحُوْرًا ۝ وَمَنْ اَرَادَ الْاٰخِرَةَ وَسَعٰى لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَاُولٰۗىِٕكَ كَانَ سَعْيُهُمْ مَّشْكُوْرًا ۝ كُلًّا نُّمِدُّ هٰٓؤُلَاۗءِ وَهٰٓؤُلَاۗءِ مِنْ عَطَاۗءِ رَبِّكَ ۭ وَمَا كَانَ عَطَاۗءُ رَبِّكَ مَحْظُوْرًا ۝ اُنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلٰى بَعْضٍ ۭ وَلَلْاٰخِرَةُ اَكْبَرُ دَرَجٰتٍ وَّاَكْبَرُ تَفْضِيْلًا ۝

25. **Whoever desires that (life) which hasteneth away (i.e. recompense for his deeds in the present life alone), We hasten for him therein what We will, unto whomsoever We please (i.e. such a one is not given all that he desires). (We grant worldly gifts to whomsoever We will and even We, rather grant him only as much as We please And, afterwards We have appointed for him Jahannam; he will endure the heat thereof, condemned, rejected. And whosoever desires the Akhirah and strives for it with the efforts necessary, being a Mo'min (true believer), for such, their efforts find favour (with their Lord). Each do We supply, both these and those, (the pious and the worldings) from the bounty of thy Lord. And the bounty of thy Lord (worldly gifts) can never be confined. Just behold! (How We prefer some of them over others (Muslims and non-believers alike in bestowing worldly gifts). But, verily, the Akhirah (prepared exclusively for the believers) will be higher in grades and be far more blessed. (Judgeing by this, you can see that the worldly gifts are being bestowed by Allah Ta'ala, and not being earned by people according to the measure of their struggle. For, some people struggle hard but derive less worldly gains than others who gain big fortune with little efforts).** *(Bani Israel: 18-21)*

(٢٦) وَاضْرِبْ لَهُمْ مَثَلَ الْحَيٰوةِ الدُّنْيَا كَمَآءٍ اَنْزَلْنٰهُ مِنَ السَّمَآءِ فَاخْتَلَطَ بِهٖ نَبَاتُ الْاَرْضِ فَاَصْبَحَ هَشِيْمًا تَذْرُوْهُ الرِّيٰحُ وَكَانَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ مُّقْتَدِرًا ۝ اَلْمَالُ وَالْبَنُوْنَ زِيْنَةُ الْحَيٰوةِ الدُّنْيَا وَالْبٰقِيٰتُ الصّٰلِحٰتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَّخَيْرٌ اَمَلًا ۝

26. **And set before them the similitude of the life of the world as water which We send down from the sky, and the vegetation of the earth mingles with it, and then (after it has become green and luscious suddenly some calamity befalls it), it becomes (mutilated) dry twigs and the winds scatter it about. Allah is able to do all things. Wealth and children are (merely) the adornment of the life of the world; but good deeds(of the righteous) which endure are (far) better in thy Lord's sight for reward, and (also much) better in respect of hope.** *(Kahf: 45-46)*

(٢٧) يَتَخَافَتُونَ بَيْنَهُمْ إِن لَّبِثْتُمْ إِلَّا عَشْرًا ۝ نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِن لَّبِثْتُمْ إِلَّا يَوْمًا ۝

(The Ayaat are preceded by an account of the Day of Resurrection and the blowing of the Trumpet (Sur). On that Day, the evil-doers shall be)

27. "Murmuring among themselves: 'You have stayed (in the world) only for ten (days).'We are best aware of what they shall utter when the soundest of opinion among them says: (No), you have tarried but a day." (In truth the entire span of one's life is far shorter than even one-tenth of a day of the Akhirah. So brief is our sojourn in the temporal world, compared with the eternal life of the Akhirah). *(Taha: 103-104)*

(٢٨) وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ ۚ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ۝ وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا ۖ لَا نَسْأَلُكَ رِزْقًا ۖ نَّحْنُ نَرْزُقُكَ ۗ وَالْعَاقِبَةُ لِلتَّقْوَىٰ ۝

28. **Do not so much as raise your eyes to look at what worldly things we have granted to different categories of people to enjoy it is merely the glamour of the life of the world (and We grant it to them) so that We may test them therein. And the bountiful provision of thy Lord (to be granted in Akhirah) is far better and far more enduring. And enjoin upon thy kinsmen (people) to offer Salaat and be (thyself) constant therein. We ask not of thee (to find thine own) provision. (It is) We (Who) provide for thee. And the best future is for righteousness. (***Taha: 131-132)*

(٢٩) اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ۝

29. **Reckoning has drawn nigh for mankind while they are turning away in heedlessness."** *(al-Ambiya: 1)*

(٣٠) حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ۝ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ ۚ كَلَّا ۚ إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا

30. **When death comes unto one of them (wicked) he sayeth: 'My Lord, send me back (to the world) so that I may do good (in that world) which I have left behind.' (Allah Says;), 'By no means! What he says is meaningless words.** *(Mo'minoon: 99-100)*

(۳۱) قٰلَ كَمْ لَبِثْتُمْ فِى الْاَرْضِ عَدَدَ سِنِيْنَ ۝ قَالُوْا لَبِثْنَا يَوْمًا اَوْ بَعْضَ يَوْمٍ فَسْـَٔلِ الْعَآدِّيْنَ ۝ قٰلَ اِنْ
لَّبِثْتُمْ اِلَّا قَلِيْلًا لَّوْ اَنَّكُمْ كُنْتُمْ تَعْلَمُوْنَ ۝ اَفَحَسِبْتُمْ اَنَّمَا خَلَقْنٰكُمْ عَبَثًا وَّاَنَّكُمْ اِلَيْنَا لَا تُرْجَعُوْنَ ۝

31 **(on the Day of resurrection), He (Allah) would say (to them to add to their grief and sorrow); (Tell us), "How long you tarried in the earth counting by years"? They will say: "We might have tarried but a day or a part of a day. Ask of those (the angels) who kept an account of everything." He (Allah) will say: "Indeed you tarried but a little, if you only knew (about the transience of worldly life). Did you think, then, that We had created you for a pastime? Still (did you presume that) you would not be brought back again to us".** *(Mo'minoon: 112-115)*

(۳۲) وَكَمْ اَهْلَكْنَا مِنْ قَرْيَةٍۢ بَطِرَتْ مَعِيْشَتَهَا ۚ فَتِلْكَ مَسٰكِنُهُمْ لَمْ تُسْكَنْ مِّنْۢ بَعْدِهِمْ اِلَّا قَلِيْلًا ۚ

32 **(These people who take pride in their luxurious living are, in reality, foolish. Don't they know that): "Many a community have We destroyed who felt insolently proud of their luxurious life. (Look and see for yourself). Those are their dwelling-places, which have not been inhabited after them, except a little".** *(al-Qasas: 58)*

(۳۳) وَمَآ اُوْتِيْتُمْ مِّنْ شَيْءٍ فَمَتَاعُ الْحَيٰوةِ الدُّنْيَا وَزِيْنَتُهَا ۚ وَمَا عِنْدَ اللّٰهِ خَيْرٌ وَّاَبْقٰى ۚ اَفَلَا تَعْقِلُوْنَ ۝

33 **And whatever you have been given is for temporary use in the life of the world, and an adornment (of the same short-lived life) and that which Allah hath (in the form of bounties and rewards of the Akhirah) is far better and much more enduring than all these things. Have you then no sense?** *(al-Qasas: 60)*

(۳۴) اَفَمَنْ وَّعَدْنٰهُ وَعْدًا حَسَنًا فَهُوَ لَاقِيْهِ كَمَنْ مَّتَّعْنٰهُ مَتَاعَ الْحَيٰوةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيٰمَةِ مِنَ الْمُحْضَرِيْنَ ۝

34 **Is he whom We have promised a fair promise, which he will surely receive (in the Akhirah), like him whom We have given some paltry pleasure of this life and then, on the Day of Resurrection, he will be prosecuted (for his evil deeds).** *(al-Qasas: 61)*

(٣٥) قَالَ الَّذِينَ يُرِيدُونَ الْحَيٰوةَ الدُّنْيَا يٰلَيْتَ لَنَا مِثْلَ مَآ أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ

35 **Those who were desirous of the life of the world said (as they saw Qarun (Korah) rolling in wealth): 'Ah! would that we had been given the like of what had been given unto Qarun. Lo! he is possessed of rare good fortune."** *(al-Qasas: 79)*

Note: The detailed story of Qarun, together with a description of the examplary punishment meted out to him, has been given at serial No.3, in chapter 5 of part one of this book (sub-titled 'On Not paying Zakaat'). The fact is that excessive wealth, unless it is made a means to win the pleasure of Allah *Ta'ala* through generously spending in His cause, leads its possessor to such horrible doom.

(٣٦) وَمَا هٰذِهِ الْحَيٰوةُ الدُّنْيَآ إِلَّا لَهْوٌ وَّلَعِبٌ وَإِنَّ الدَّارَ الْاٰخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ ۝

36 **"This life of the world is but a pastime and a game. Lo! The Home of the Akhirah--that is the life (really worth its name); if only they knew (this fact for certain, they would certainly try hard for the bounties of the Akhirah)".** *(Ankaboot: 64)*

(٣٧) يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيٰوةِ الدُّنْيَا وَهُمْ عَنِ الْاٰخِرَةِ هُمْ غٰفِلُونَ ۝

.37 **"They know only some appearance of the present life, and are heedless of the Akhirah" (they do not aspire for the rewards of the Akhirah; nor do they feel afraid of the punishments therein.)** *(ar-Rum: 7)*

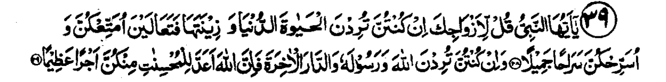
(٣٨) يٰٓأَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ وَاخْشَوْا يَوْمًا لَّا يَجْزِي وَالِدٌ عَنْ وَّلَدِهِ وَلَا مَوْلُودٌ هُوَ جَازٍ عَنْ وَّالِدِهِ شَيْئًا إِنَّ
وَعْدَ اللّٰهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيٰوةُ الدُّنْيَا وَلَا يَغُرَّنَّكُمْ بِاللّٰهِ الْغَرُورُ ۝

38 **"O, man-kind! Keep your duty to your Lord and fear a Day when the parent will not be able to avail the child in aught, nor the child to avail the parent. Lo! Allah's promise (concerning the Day of Judgement) is the very truth. Let not the life of the world beguile you, nor let the deceiver (Shaitan) beguile you, in regard to Allah." (In other words, let not the Shaitan seduce you into unconcern regarding the**

Divine Punishment; nor let him goad you into the wrong belief that you are not going to be punished for your misdeeds). *(Luqman: 33)*

Commenting on these Ayaat, Sa'eed Ibne Jubair *Rahmatullah alaihe* says: "Let not the deceiver beguile you with regard to Allah means, you should not persist in sinning, hoping to be granted forgiveness by Allah *Ta'ala.*" *(Durre Manthur)*

It behoves a person to beg forgiveness only after he has turned to Allah in sincere repentance and made up his mind to avoid sins in future. It looks absurd that a person should persist in disgracing himself in the sight of Allah, by sinning throughout the day and should, all the same, keep saying, "O Allah! Grant me forgiveness." This subject will be treated in detail under Hadith No.18 of this Chapter. There is also another Ayat of the same import in subsequent pages.



39 **O Nabi! Say unto your wives: If you desire the world's life and its adornments, come! I will content you (give you some money and other worldly goods, dower, maintenance, etc.) and will release you with a fair release (divorce you with a fair deal and part from you in kindness). But if you desire Allah and His Rasul and the abode of the Akhirah, then, lo! (bear in mind) that Allah has prepared for the pious among you an immense reward.** *(al-Ahzab: 28-29)*



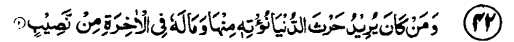
40 **O mankind! Lo! The promise of Allah is true. So let not the life of the world beguile you, and let not the (avowed) beguiler (Shaitan) beguile you with regard to Allah. (Let him not deceive you into indifference towards Allah and the Divine Retribution).** *(al-Fatir: 5)*

Sa'eed bin Jubair *Rahmatullah alaihe* explains the Ayat as follows: "The beguilement arises out of excessive indulgence in

worldly affairs, which makes a person negligent in his preparation for the Akhirah; the deception of Shaitan consists in his inciting a man to persist in sinning, in the hope of forgiveness by Allah *Ta'ala*." (*Durre Manthur*)

(٤١) يٰقَوْمِ إِنَّمَا هٰذِهِ الْحَيٰوةُ الدُّنْيَا مَتَاعٌ وَّإِنَّ الْاٰخِرَةَ هِيَ دَارُ الْقَرَارِ

41 **(A believing man of the family of Fir'aun (Pharaoh), who hid his faith, said to them) "O my people! Lo! This life of the world is but a passing enjoyment and lo! the Akhirah, that is the enduring abode.** (*al-Mo'min: 39*)



42 **Whoso desires the harvest of the Hereafter, We give him increase in the harvest. And whoso desires the harvest of the world (concentrates all his efforts on achieving worldly gains), We give him something thereof, and he hath no portion in the Hereafter.** (*ash-Shura: 20*)

(٤٣) فَمَآ أُوْتِيْتُمْ مِّنْ شَيْءٍ فَمَتَاعُ الْحَيٰوةِ الدُّنْيَا ۚ وَمَا عِنْدَ اللّٰهِ خَيْرٌ وَّأَبْقٰى لِلَّذِيْنَ اٰمَنُوْا وَ
عَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ۚ وَالَّذِيْنَ يَجْتَنِبُوْنَ كَبٰٓئِرَ الْاِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوْا هُمْ
يَغْفِرُوْنَ ۚ وَالَّذِيْنَ اسْتَجَابُوْا لِرَبِّهِمْ وَأَقَامُوا الصَّلٰوةَ وَأَمْرُهُمْ شُوْرٰى بَيْنَهُمْ وَ
مِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ۚ وَالَّذِيْنَ إِذَآ أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُوْنَ

43 Now whatever thing you have been given is but a short-lived enjoyment in the world; and that which Allah hath is far better and more lasting. It is only for those [1]who believe and put their trust in their Lord, and those who avoid the worst of sins and shameful deeds, and when they are angry, forgive; and [2]those who answer the call of their Lord (obey His Commandments) and establish Salaat, and whose affairs are guided by mutual counsel. And[3] who spend (generously) of what We have given them; and [4]when a great wrong is done to them they defend themselves. (*ash-Shura: 36-39*)

The Ulama have traced in these Ayaat the chronological succession of the four Khulaf-e-Rashidin a subtle reference to certain

important happenings in their periods of time and to their specific virtues has made a mention of by small numbers 1-2-3-4.

(٤٤) وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ۝

44 And the Mercy of thy Lord is far better than (the wealth) that they amass. *(Zukhruf: 32)*

In the Ayaat immediately following this text, a number of attractive features of the world have been described; and, then Allah *Ta'ala* says:

وَإِن كُلُّ ذَٰلِكَ لَمَّا مَتَاعُ الْحَيَاةِ الدُّنْيَا ۚ وَالْآخِرَةُ عِندَ رَبِّكَ لِلْمُتَّقِينَ ۝

Yet all that (i.e. roofs, doors, etc., of gold and silver mentioned in the foregoing Ayaat) would have been but a (temporary) provision of the life of the world. And the Akhirah with your Lord is for those who keep away from evil. *(az-Zukhruf: 35)*

(٤٥) وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ ۝ مَا أُرِيدُ مِنْهُم مِّن رِّزْقٍ وَمَا أُرِيدُ أَن يُطْعِمُونِ ۝ إِنَّ
اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ۝

45 I created the jinn and humankind only that they might worship Me. I seek no sustenance from them, nor do I ask that they should feed Me. Lo! Allah, He is the sole Sustainer, the Lord of unshaken might. *(az-Zariyat: 56-58)*

(٤٦) اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ ۖ كَمَثَلِ
غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا ۖ وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَ
مَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ ۚ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ۝ سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ
عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ ۚ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن
يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ۝

46 Know that the life of this world is only play and pastime and show and boasting among yourselves and rivalry in respect of riches and children. These are like vegetation after rain, whereof the growth is pleasing to the husbandman, but afterwards it dries up and you see it turning yellow, then it becomes

crumbled straw. And in Akhirah there is grievous punishment (which everybody should try to ward off by all means) and also forgiveness from Allah and His pleasure (which everybody should struggle to achieve in a manner and to an extent befitting this coveted ideal.) And (bear in mind) the life of the world is but a matter of illusion. Race one with another for forgiveness from your Lord and the Jannah whereof the breadth is like the breadth of the heavens and the earth, which is in store for those who believe in Allah and His Rasuls. Such is the bounty of Allah, which He bestows upon whomsoever He pleases, and Allah is of Infinite Bounty. *(al-Hadid: 20-21)*

Imaam Ghazali *Rahmatullah alaihe* writes:

"As soon as a child grows up into a sensible young boy, he feels naturally inclined towards fun and sports; because of a passionate attachment, nothing interests him more than games. Later, when he reaches adolescence, a fondness for the adornments of life, fine dress, etc., and love of pastimes like horse-riding, etc., occupy his mind. And he is so enamoured of these that the sports of boyhood seem absurd to him by comparison. Then follows the period of youth and of lustful desires. At this stage, all other diversions lose charm for the young man and he begins to value sensual pleasures above everything else--even above wealth and property, honour and glory. The next phase begins with the emergence of a sense of superiority, vainglory and the desire to have a say in state-craft. And these attachments overpower all other desires. Put together, all these constitute carnal pleasures of the world. What follows these phases, is the surging in the heart of a keen desire to seek a true knowledge of Allah. These feelings transcend all other pleasures. This is the only genuine passion, and the most powerful one, worthy of being cherished by a man".

To conclude, everyone is tempted towards sports in boyhood; is swayed by lusts in early youth; and in the twenties, a passion for power is born in him. In the forties, everybody is more or less imbued with a desire to gain a true cognition of Allah *Ta'ala* and a longing to acquire knowledge of the Ultimate Truth.

We see that a boy loves games and sets little value by pursuits, such as associating with women and hankering after power. Simi-

larly, the worldlings laugh at those engaged in gaining true knowledge of Allah because they have no idea of the spiritual bliss experienced by the latter. However, the mystics (Sufis) know that the worldlings are like young boys who have no idea of the pleasures enjoyed by grown up men. (Ihya)

In these Ayaat, Allah *Ta'ala* has made a mention of all manner of worldly pleasures and, then, has given a warning against indulgence in these, saying that all these joys are mere deception and that only the life of Akhirah is of permanent and lasting value. The pleasures of worldly life are like crops that flourish and please the eye for some time, but wither up soon to be blown away by the winds.

(٤٧) إِنَّ هَٰؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا ۝

47 **Lo! These (people) love fleeting life, and put behind them (the remembrance of) a grievous Day (that lies ahead).** *(ad-Dahr: 27)*

They are not concerned about the Resurrection Day, nor do they prepare for the Akhirah. The love of worldly weatlh has made them blind to their own final fate and they are neglectful of such a fateful Day of woe and misery.

(٤٨) فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَىٰ ۝ يَوْمَ يَتَذَكَّرُ الْإِنسَانُ مَا سَعَىٰ ۝ وَبُرِّزَتِ الْجَحِيمُ لِمَن يَرَىٰ ۝
فَأَمَّا مَن طَغَىٰ ۝ وَآثَرَ الْحَيَاةَ الدُّنْيَا ۝ فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ ۝

48 **But when the great Disaster (Day of Catastrophe or the Resurrection Day) cometh, the Day when man will call to mind (the things) he endeavoured for (in this world); And Jahannam will stand forth visible to him who seeth. Then (it is the rule of the Day that) whosoever rebelled (against his Lord in this world), and preferred the life of the world, lo! Jahannam will be his home. But as for him who (in this world) feard to stand before his Lord (for Reckoning) and restrained his soul from (unlawful indulgence in) lust, lo! The Jannah will be his home.** *(an-Naziat: 34-41)*

(٤٩) قَدْ أَفْلَحَ مَن تَزَكَّىٰ ۝ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّىٰ ۝ بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ۝ وَالْآخِرَةُ
خَيْرٌ وَأَبْقَىٰ ۝ إِنَّ هَٰذَا لَفِي الصُّحُفِ الْأُولَىٰ ۝ صُحُفِ إِبْرَاهِيمَ وَمُوسَىٰ ۝

49 **"He is (really) successful who purifies himself (of sins); and remembereth the name of his Lord and observes prayers (Salaat). But (you do not take the counsel revealed in the Holy Qur'an and) you prefer the life of the world; although the Akhirah is far better (than the life of the world) and everlasting. Lo! This is in the former Scriptures; the Sahaaif (Booklets) of Ibrahim and Musaa."** *(al-A'la: 14-19)*

Note: There are numerous Traditions regarding the contents of these 'revealed Sahaaif' (Booklets). One of the Ahadith has it to the following effect:

"Abu Zarr *Radhiallaho anho* narrates that he once asked Rasulullah *Sallallaho alaihe wasallam* about the total number of revealed Sahaaif. Rasulullah replied, "In all, a hundred Sahaaif and four Sacred Books were revealed. Fifty Sahaaif were revealed to Sheeth *Alaihissalam,* thirty to Idrees *Alaihissalam,* ten to Ibrahim *Alaihissalam* and ten to Musaa *Alaihissalam* before the Torah. In addition, four books i.e. the Torah, the Injeel(Gospel), the Zaboor (Psalms), and the Holy Qur'an were revealed respectively to Musaa *Alaihis-salam,* 'Isaa *Alaihissalam,* Dawood *Alaihissalam,* and Muhammad *Sallallaho alaihe wasallam.*

"Abu Zarr *Radhiallaho anho* then enquired about the contents of the Booklets revealed to Ibrahim *Alaihissalam.* Rasulullah *Sallallaho alaihe wasallam* replied that they consisted of parables (containing admonitions). For example, one of these parables ran like this: 'O you domineering, proud king! I did not raise you to kingship to hoard wealth, but I granted you power in order that you might redress the complaints of the oppressed and prevent these from reaching Me. For, I do not reject the invocation of the oppressed person, even though he be a disbeliever! And another ran: it is incumbent upon a wise man, unless he loses sense, to divide his time in three parts: one part should be devoted to the worship of Allah *Ta'ala* and holding communion with Him in solitude;one past should be reserved for self-reckoning as to the time spent on good or bad deeds (the excellence of every good deed, the gravity of every bad action, and the time wasted in idle pursuits); and one part should be set apart for lawful earning of livelihood. The time spent in this last occupation should be of help to him in performing the other two, affording him fuller concentration and greater amount of leisure ...

is also incumbent upon a wise man to make the best use of his time, to remain fully absorbed in his occupations and spiritual pursuits and to guard his tongue (against idle talk). For whoever exercises restraint in speech will not indulge in useless talk. Moreover a wise man should strive for three things: he should try to improve his means of earning livelihood, he should struggle to make provisions for the Akhirah and he should try to provide himself the lawful comforts of life (food, drink and sleep, etc). Time spent in any occupation other than these three is useless. So, before starting to do something, one should consider and make sure whether it falls under one of these categories.

Abu Zarr *Radhiallaho anho* then enquired about the contents of the Sahaaif revealed to Musaa *Alaihissalam*. Rasulullah *Sallallaho alaihe wasallam* replied: "They contained admonitions (such as): 'I wonder how any person can take joy in anything, in spite of his belief in the inevitability of death!' 'I am astonished at him who laughs in spite of his faith in the certainty of death'. 'I am astonished at him who observes the vicissitudes of life and turns of fortune (for instance, a millionaire reduced, in a short while, to poverty and begging from people; or a gaol-bird, released from prison, rising to power and becoming a ruler) and, still, finds satisfaction in worldly pursuits!' 'I am astonished at a person who believes in predestination and, still, grieves over any misfortune'. 'I am astonished at a person who believes that he will have to face Reckoning (on the Day of Judgment) for all his deeds and, still, does not perform good deeds'. (On the Day of Judgement, all financial and physical wrongs will have to be redressed through the transfer of his good deeds to the credit of the wronged. If his good deeds are exhausted before compensation for the wrongs, then the latter's sins will be put in his account).

"Abu Zarr *Radhiallaho anho* then asked whether anything of the subject-matter of these Booklets was also revealed to him. Rasulullah *Sallallaho alaihe wasallam* replied. "Yes, The Ayaat beginning:

قَدْ أَفْلَحَ مَنْ تَزَكّٰى ۝

'Successful is he who purifies himself.......... (Quoted above)". (Durre Manthur)

Ibne Abbas *Radhiallaho anho* says: "Allah *Ta'ala* says in Surah Najm, praising Ibrahim *Alaihissalam*:

وَإِبْرٰهِيمَ الَّذِي وَفّٰى ۝

And Ibrahim who paid back (what he owed to Allah) in full".

The Ayat means that Ibrahim *alaihissalaam* fulfilled all that Islam demands. These demands fall into thirty broad categories, termed as thirty 'Sihaam' of Islam. Ten of these Sihaam have been indicated in the Verses beginning:

إِنَّ اللهَ اشْتَرٰى مِنَ الْمُؤْمِنِيْنَ

(Lo! Allah hath bought from the believers.......... (at-Taubah: 111-112).

Ten others have been recounted in Surah Ahzaab in the Verses beginning:

إِنَّ الْمُسْلِمِيْنَ وَالْمُسْلِمٰتِ ....

Lo! men who surrender to Allah and women who surrender. (al-Ahzab: 35)

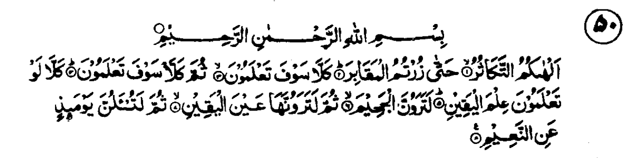
Six more have been described in the opening Ayaat of Surah al-Mo'minoon and the description of four others occurs in Surah Ma'arij in the Ayaat beginning:

وَالَّذِيْنَ يُصَدِّقُوْنَ بِيَوْمِ الدِّيْنِ ۙ

And those who believe in the Day of Judgement)......... (al-Ma'arij: 26-35)

Put together, these make thirty in all.

Whosoever meets his Lord (On the Day of Judgement), after having fulfilled one of these obligations, will be deemed to have practised one-thirtieth part of Islam". *(Durre Manthur)*



50. Rivalry for increase (in worldly good) has diverted you (from remembrance of the Akhirah). Until you come to the grave. No! But you will soon (as soon as

you enter the grave) come to know (the true nature of the world and the supreme value of the Akhirah). (You are warned once again; take heed!). (No! These things are not worthy of your notice and you should not feel proud of them). Nay! But you will (soon) come to know (when you are resurrected on the Day of Judgement. You are warned a third time, that these things are not worth your concern and that they should not make you feel proud of yourselves). Nay, would that you knew (now) with a sure knowledge! (from your study of the Holy Qur'an and Ahadith tnat these things should not make one feel proud of oneself, as you will realize after death; then you would never have indulged in them). For, (by Allah!) you will behold the fire of Jahannam. By Allah! you will behold it with a sure vision. Then, on that Day, you will undergo reckoning concerning all the bóunties of Allah. *(at-Takathur: 1 - 7)*

Note: There are numerous Ahadith which give extensive details of the reckoning on the Day of Judgement, regarding the bounties of Allah *Ta'ala.* These serve as illustrations giving an idea of the countless bounties of Allah *Ta'ala,* which are being showered upon all men, on all occasions day and night, in such large numbers as defy human calculation. Says Allah *Ta'ala,* and He speaks the Truth (beyond any doubt):

وَإِنْ تَعُدُّوا نِعْمَةَ اللّٰهِ لَا تُحْصُوهَا

And if you would count the Bounties of Allah you cannot number them. (Ibrahim: 34 Nahl: 18)

A Hadith says:

"Once, Rasulullah *Sallallaho alaihe wasallam* recited this Surah (Takathur)and when he came to the Verse,

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

Then, on that Day, you will be questioned concerning all the Bounties (of your Lord).

he remarked:

"You will be questioned in the presence of your Lord regarding the cold water you drink; the protection provided by your houses" (Allah *Ta'ala* will say: "We granted you cool shade and protection from sun and rain); and regarding your having enough food to satisfy your hunger; and regarding the soundness of your limbs" (Allah *Ta'ala* will say, We granted you sound and healthy limbs......... hands, feet, eyes, ears, nose, etc, what have you done to express your gratitude for all these gifts); and regarding the sound sleep you enjoy; and regarding your being able to win, in marriage, the hand of a woman of your choice, whom someone else also wanted to marry, but Allah *Ta'ala* married her to you as a special favour (he put it in the minds of her parents that they should marry her to you and not to the other person)".

If we just consider the Bounties of Allah *Ta'ala* mentioned in the foregoing Hadith, we can realise how greatly everybody is indebted to Allah *Ta'ala* for His favours, which are being bestowed, at all times, upon his creatures, rich and poor alike. Is there a man howsoever poor and needy, who is not being constantly granted countless favours and blessings of Allah *Ta'ala*? Take, for example, the gift of physical health and soundness of limbs, which is, undoubtedly, a great blessing of Allah *Ta'ala*. Moreover, the capacity to breathe is an invaluable gift of Allah *Ta'ala*, which every living being enjoys at all times.

Another Hadith says:

"When this Surah (Takathur) was revealed, some of the Sahabah said, "O Rasulullah! What bounties are we enjoying? Our daily provision consists of just half a meal of barley bread, which is not enough to satisfy our hunger". Then came the revelation: "Ask them! Do not they possess shoes to wear? Do not they get cool water to drink? These are also bounties of Allah".

Another Hadith says, to the following effect: "The first question to be asked from a man about Allah's bounties, on the Day of Judgment, will be: 'Did we not make your body healthy and give you cold water to drink?". It is revealed in still another Hadith: "Of the Bounties of Allah to be accounted for, on the Day of Judgment are: the piece of bread eaten to satisfy one's hunger, the water drunk to quench one's thirst, and the piece of cloth used to cover one's body."

Another Hadith narrates:-

"Once, on a hot summer noon, Abu Bakr *Radhiallaho anho* went to the Masjid-e-Nabawai. When Umar *Radhiallaho anho* came to know of it, he also went to the Masjid and asked Abu Bakr *Radhiallaho anho* what had brought him out of his house at that hour. He replied that it was intensity of hunger that had driven him to it. Umar *Radhiallaho anho* said, "By Him, Who is the master of my soul, it is the same with me". Meanwhile, Rasulullah *Sallallaho alaihe wasallam* also came there and asked what had brought them there at that hour. They replied that pangs of hunger had brought them out. Rasulullah *Sallallaho alaihe wasallam* said, "That which brought you out, has also brought me out". All the three then got up and went to the house of Abu Ayyub Ansaari *Radhiallaho anho*, but he was not at home. His wife was greatly pleased, and when Rasulullah *Sallallaho alaihe wasallam* asked her where Abu Ayyub had gone, she replied that he would return in a short while. At that moment, Abu Ayyub Ansaari *Radhiallaho anho* also turned up. On seeing them, he hurriedly went and brought a bunch of dates. Rasulullah *Sallallaho alaihe wasallam* said to him, 'Why did you cut off the whole bunch? You could have picked the ripe dates only". He respectfully replied, "O Rasulullah! I plucked the whole bunch so that dates of all kinds, the fully ripe, the half-ripe, the dried ones and the fresh should be before you and you should be able to select the particular kind you relish. So, they ate dates of all kinds. Meanwhile Abu Ayyub *Radhiallaho anho* slaughtered a small goat, roasted some of its meat and cooked the rest. He then presented it to them. Rasulullah *Sallallaho alaihe wasallam* took some bread and a piece of roasted meat and, giving it to Abu Ayyub *Radhiallaho anho*, said, "Take this to Fatimah; she also has not taken anything of this sort for several days". He hurried to comply with it. When all of them had partaken of it, Rasulullah *Sallallaho alaihe wasallam* said, "We have enjoyed so many Bounties of Allah *Ta'ala*: meat, bread, the unripe and the ripe dates........" Saying this, Rasulullah *Sallallaho alaihe wasallam* was moved to tears. These are the Bounties about which one shall be questioned on the Judgment Day!" The Sahabah *Radhiallaho anhum* were shocked to hear this. It pained them to think that they would have to account for these bounties, in spite of the fact that these things had become available after suffering such pangs of hunger. Rasulullah *Sallallaho alaihe wasallam* said, "You shall have to render an account, undoubtedly. And, to make amends, you should recite Bismillah (in the name of Allah, the Kind, the

Merciful) before starting to eat; and recite the following Du'aa after you have finished:

اَلْحَمْدُ لِلّٰهِ الَّذِىْ هُوَ اَشْبَعَنَا وَاَنْعَمَ عَلَيْنَا وَاَفْضَلَ

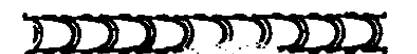
'All Praise be to Allah Who, in His Infinite Mercy, made us to eat our fill and as a great favour bestowed upon us plentifully'. (Durre Manthur)

There are a large number of Ahadith on these subjects, in the authentic collections, but I do not propose to make such a complete reference. My purpose is to indicate, to my readers, how numerous the references are, in the Holy Qur'an, on the subject of the transience of worldly life, its being unworthy of man's regard, its insignificance when compared to the values of the Akhirah and its power to make those who indulge themselves in its pleasure, suffer utter loss and damnation in the fire of Jahannam. Besides, I want them to realise how recurring the admonitions and warnings are against indulgence in worldly pleasures. Out of a large number of Ayaat on the subject, I have selected only fifty which, I think, should suffice to give an idea of the extreme significance of this theme.

It is shocking to note that, the more Allah *Ta'ala* warns us against indulgence in worldly pleasures, the more shame-facedly do we ignore His admonitions. After such indifference towards His Commandments, how can we dare to face our Lord on the Day of Judgement!

فَاِلَى اللّٰهِ الْمُشْتَكٰى وَهُوَ الْمُسْتَعَانُ

'We complain to Allah! And it is He alone Whose help we seek'.



SECTION (b)

QURANIC AYAAT ON THE VIRTUES OF REMAINING PATIENT IN AFFLICTIONS

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ
الَّذِينَ إِذَا أَصَابَتْهُم مُّصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ۝ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ
وَرَحْمَةٌ ۖ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ ۝

"And surely We shall test you with something of fear (of the enemy or of impending adversities) and (something of) hunger and some loss of wealth and lives and fruits (so, if anything of the kind befalls you, you should bear it patiently); but give glad tidings to those who persevere patiently. Those who, when a misfortune strikes them, say: Lo! We belong to Allah and to Him shall we return". Such are they on whom are (showered choicest) blessings of Allah and His mercy; such are the rightly guided." *(al-Baqarah: 155-157)*

Note: When one is stricken with a calamity, it is of great benefit to recite the Ayat, "Lo! We belong to Allah and Lo! Unto Him shall we return". The recital becomes more effective, earns greater rewards and endows one with a rare peace of mind if one also understand the meanings of the Ayat and, while reciting it, keeps in mind its true significance. Here is a fuller translation of the Ayat:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ۝

Verily we all of us (our lives and our possessions) belong to Allah. (And the Master has every right to make use of His belongings howsoever He pleases). We all have to return to Allah. *(al-Baqarah: 156)*

That is to say, we have to return to Him after we die; and He will bestow upon us liberal compensation for the loss and the hardships we have endured in this life. We observe that, if a person suffers a loss in the world but, at the same time, he is assured of receiving a big fortune as compensation, he is not worried about the loss. Similarly, if a man were to possess firm faith in the bounties to be bestowed by Allah *Ta'ala* in the Akhirah, he would never feel worried about the worldly loss. But, as we are weak in faith (Imaan) even a slight loss or a little trouble becomes unbearable for us.

In many Ayaat of the Holy Qur'an, Allah *Ta'ala* has admonished us through brief references to, or elaborate expositions of, the belief that the world is a place of trials and tribulations, where one has to go through various tests. Sometimes people are put to test through abundance of wealth, with regard to the sources of income and the manner of spending it. At other times, Allah puts us to a trial through poverty and hunger, in order to distinguish those who face it with patience and Salaat, from those who grumble and complain.

Hence, there are frequent exhortations, in the Holy Qur'an, to remain patient and persevering, to turn to Allah *Ta'ala* for help and to resort to Salaat in all adverse circumstances. Time and again, Allah *Ta'ala* reminds His men that they are under a test in this life and that they should beware of a failure in it. Out of numerous Verses on the subject, a few are quoted below, by way of illustration:



1. **"And seek Allah's help with patience and Salaat".** *(al-Baqarah: 45)*

(Commenting on the Ayat) Qataadah *Rahmatullah alaihe* says: "The two things Salaat and patience represent help from Allah *Ta'ala*. So, seek Allah's help through these two virtues."

Ibne Abbas *Radhiallaho anho* relates: "One day, I was riding behind Rasulullah *Sallallaho alaihe wasallam* when he said to me, "Young man,I give you a few words of advice and, (I believe) Allah *Ta'ala* may help you to benefit by them". When I most humbly submitted, 'Do tell me', He said, "If you are mindful of Allah, (i.e. if you fulfil what Allah *Ta'ala* demands from you), He will be mindful of you (i.e. He will grant you His protection). And if you are mindful of Allah (i.e. if you fulfil what is due from you to Him), you will find Him readily available to help you at all times. If you are mindful of Him (i.e. remember Him) in prosperity, He will remember you (i.e. help you in adversity). Bear in mind that if a misfortune befalls you, it was pre-ordained, and, if a misfortune does not befall you, rest assured that it could not have visited you. Know that if all created beings were to unite to do you some favour that Allah *Ta'ala* had not decreed for you, they would never be able to do so. And if they were to unite to avert a misfortune, but Allah *Ta'ala* had willed it, they would never be able to do so. The pen of destiny has recorded all that

has to happen till the Day of Resurrection. When you ask for anything, ask it from Allah *Ta'ala* and if you seek help, seek it from Him. When you put trust in anyone, do so in Allah alone. Perform deeds of devotion with a firm faith and a true belief in Allah, with feelings of gratitude to Him. Mind it well that patience in afflictions is a great virtue; that Allah's help descends upon those who are patient, that with every suffering there is relief, and that adversity leads to prosperity. (That is to say, when you are in distress, be sure that it foreshadows days of ease and good cheer. Similarly, in straitened circumstances, you should be certain that days of prosperity lie ahead)." It is related in a Hadith that: "If anyone is hungry or in need and he conceals it from others, it becomes due from Allah *Ta'ala* to grant him a year's sustenance through lawful resources."

Huzaifah *Radhiallaho anho* relates, "Whenever Rasulullah *Sallallaho alaihe wasallam* happened to face any difficulty, he would at once resort to Salaat". Rasulullah remarked: "All the previous Ambiya *Alaihimussalam* also used to resort to Salaat in all difficult situations".

It is related that, once, Ibne Abbas *Radhiallaho anho* was on a journey when he heard the news of the death of his son. He got down from his camel, offered two Raka'at of Salaat and recited: Lo! We belong to Allah and Lo! Unto Him we are returning. He then said, 'I have done what Allah *Ta'ala* has, in His Book commanded us to do, i.e.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ

"And seek Allah's help through patience and Salaat".

It is related that in the last hours of his life, Ubaadah *Radhiallaho anho* said to the people around him, 'I forbid you, one and all, to wail over me. And, it is my desire that, when my soul departs, everyone should perform a perfect Wudhu (ablution), go to the Masjid, offer two Raka'at of Salaat and then pray for my forgiveness and his own. After that, you should hurry to put me in the grave'. *(Durre-Manthur)*

(٢) يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ

2. **O you who believe! (In all manner of afflictions) seek help with patience and Salaat.** *(al-Baqarah: 153)*

(٣) وَالصّٰبِرِيْنَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِيْنَ الْبَأْسِ

3. **And the patient in tribulation and adversity and time of stress.** *(al-Baqarah: 177)*

The Ayat has been cited, in full, at No. 2 in Chapter one, part one of this book.

(٤) وَاللّٰهُ مَعَ الصّٰبِرِيْنَ ۝

4. **Allah is with those who persevere patiently.** *(al-Baqarah: 249).*

There are many Verses of the same import occuring at various places in the Holy Qur'an. Time and again, Allah exhorts His men to be patient, giving them the happy assurance that He will be with them if they persevere in the face of afflictions.

(٥) اَلصّٰبِرِيْنَ وَالصّٰدِقِيْنَ وَالْقٰنِتِيْنَ وَالْمُنْفِقِيْنَ وَالْمُسْتَغْفِرِيْنَ بِالْاَسْحَارِ ۝

5. **The patient and the truthful........** *(Ale'Imran: 17).*

The Ayat has been quoted, in full, at No. 1 above in the same section.

(٦) وَاِنْ تَصْبِرُوْا وَتَتَّقُوْا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا ؕ

6. **But if you persevere and keep from evil, their (the non-believers') guile will never harm you.** *(Ale'Imran: 120)*

(٧) اَمْ حَسِبْتُمْ اَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللّٰهُ الَّذِيْنَ جٰهَدُوْا مِنْكُمْ وَيَعْلَمَ الصّٰبِرِيْنَ ۝

7. **Or deemed you that you would enter Jannah, while Allah knoweth not (i.e. Allah has not put you to trial and distinguished) those of you who really strove, nor knoweth (after trial) those (of you) who are patient and persevering.** *(Ale'Imran: 142).*

(It should be borne in mind that, in this context, Jehaad or 'striving' includes all manner of efforts made for promoting the cause of Islam).

(٨) وَاِنْ تَصْبِرُوْا وَتَتَّقُوْا فَاِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْرِ ۝

8. **But if you persevere patiently and fear Allah (it is an excellent virtue), as these (perseverance and piety) are the highly regarded commandments of Allah.** *(Ale'Imran: 186)*

(٩) وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّنْ قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأُوذُوا حَتَّىٰ أَتَاهُمْ نَصْرُنَا

9. **Rasuls indeed have been charged with falsehood (by the non-believers) before thee and they remained under denial and persecution till our succour reached them.** *(Al-An'am: 34)*

(١٠) قَالَ مُوسَىٰ لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا ۖ إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ ۖ
وَالْعَاقِبَةُ لِلْمُتَّقِينَ ۝ قَالُوا أُوذِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا ۚ قَالَ عَسَىٰ رَبُّكُمْ
أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ۝

10. **And Musaa said unto his people: 'Seek help in Allah and bear up patiently. Lo the Earth is Allah's. He gives it for inheritance to such of His servants as He will. And lo! the ultimate success is for those who fear Allah'. They said, 'We have been oppressed before you came to us, and since you have been with us.' He said, 'May be that you Lord is going to destroy your enemy soon and make you his successors in the land so that He may see how you behave."** *(al-A'raf: 128-129)*

(١١) إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ

11. **Lo! Allah hath bought from the believers their lives and their possessions because the Jannah will be theirs (as recompense).** *(at-Taubah: 111)*

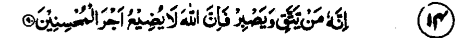
NOTE: The believers have pledged their lives and property to Allah *Ta'ala* in exchange for Jannah. As He Himself created them, He should be free to use them in whatever way He likes. It is incumbent upon the believers that they should be anxious to surrender their lives and property to the Buyer and should not feel grieved if Allah *Ta'ala* takes away what He Himself has purchased.

(١٢) وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَاصْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ ۚ وَهُوَ خَيْرُ الْحَاكِمِينَ ۝

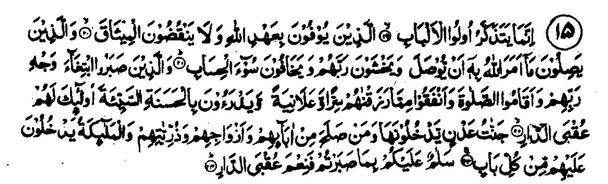
12. **And (O Muhammad) follow that which has been revealed unto you, and be thou patient (and constant in the face of persecution by the non-believers) until Allah gives His judgement. (That is to say, they will either be ruined in this world or suffer punishment in the Hereafter). And He is the Best of all Judges."** *(Yunus: 110)*

(١٣) وَلَئِنْ أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَئُوسٌ كَفُورٌ ۝ وَلَئِنْ أَذَقْنَاهُ نَعْمَاءَ بَعْدَ ضَرَّاءَ
مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ ۝ إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ
مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ۝

13. **And if We cause man to taste some mercy from Ourselves (by granting him comforts of life and ample wealth) and afterwards withdraw it from him, lo! He is despairing, ungrateful, And if We cause him to taste one of Our bounties after some misfortune that had visited him, he is sure to say, 'All evil has departed from me (i.e. the period of misfortune is now over). Then Lo! He is exultant, boastful; except those who endure with patience and do good deeds. Theirs will be forgiveness and a great reward.** *(Hood: 9-11)*



14. **Lo! He who fears Allah; and is patient, surely Allah will not let perish the reward of such as do good.** *(Yousuf: 90)*



15. **Verily it is only men of understanding who give heed to counsel. Such as fulfil the pledge which they made with Allah and do not break the covenant. Such as join together that which Allah has comman-**

ded (i.e. family relations) to be joined, and hold their Lord in awe, and fear the woeful reckoning (to be made on the Day of Judgment); such as persevere (in afflictions), seeking thereby the pleasure of Allah and they establish Salaat; and spend (for the cause of Allah) out of that which We bestowed upon them, secretly and openly and ward off evil with good (i.e. even if anyone ill-treats them, they treat him with kindness). Theirs will be the recompense of (heavenly Home--Gardens of Aden ---- which they shall enter, alongwith such of their fathers and their wives and their off-spring who do right (and therefore deserve entry into Jannah). The angels will enter unto them from every gate (saying): "Peace (Salaam) be unto you; because you persevered firmly (in the practice of 'Deen') and were patient." How excellent will be the recompense of the (heavenly) Home *(ar-Ra'd 19-24)*

NOTE: Ibne Abbas *Radhiallaho anho* relates: The lowest in rank among the dwellers of Jannah will have a palace, made out of a single transparent hollowed pearl, consisting of seventy thousand apartments with seventy thousand doors to each apartment and, at each one of these doors, there will come seventy thousand angels to give Salaam (greetings) to him!"

(١٦) وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ
إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ ۝

16. **We verily sent Musaa with Our revelations (or clear signs), saying, 'Bring thy people forth from darkness unto light and remind them of the Days of Allah (i.e. remind them of the turns of fortune which the past generations had to go through and explain to them how excellent the rewards were that fell to the lot of the righteous and how grievous the punishments were which the disobedient were made to suffer). Lo! therein are clear signs (admonitions) for such as are firmly patient, grateful and appreciative."** *(Ibrahim: 5)*

(١٧) وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظُلِمُوا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً وَلَأَجْرُ الْآخِرَةِ أَكْبَرُ لَوْ
كَانُوا يَعْلَمُونَ ۝ الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ۝

17. **And those who migrated (performed Hijrah) for the cause of Allah, after they had been oppressed (by the non-believers), We verily shall give them goodly lodging in this world and surely the reward of the Akhirah is far greater, if they but knew (about its qualities and excellence); such as persevere in patience (in afflictions) and put their trust in Allah.** *(an-Nahl: 41 - 42)*

(١٨) وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُم بِهِ ۖ وَلَئِن صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّابِرِينَ ۝ وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ ۚ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ ۝ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوا وَّالَّذِينَ هُم مُّحْسِنُونَ ۝

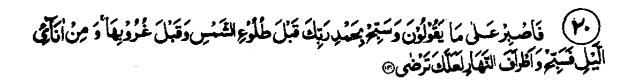
18. **If you take revenge (upon those who oppressed you), afflict them with as much pain as you were afflicted with. But if you observe (restraint and) patience (and do not take revenge), verily it is (far) better to be patient. (Then Allah says, addressing Rasulullah in particular) Endure patiently, (O, Muhammad) and thy patience is only by (the help of) Allah. And grieve not for them (i.e. do not grieve over their enmity for you) and be not in distress because of that which they devise (against you). Lo! Allah is with those who restrain themselves (to remain on the path of righteousness) and are good to others.** *(an-Nahl: 126-128)*



19. **Lo! We have placed all that is on the earth as an adornment for it, and that We may put them to trial as to which of them are best in conduct."** *(al-Kahf: 7)*.

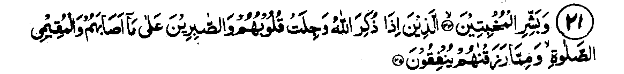
Ibne Umar *Radhiallaho anho* relates: "When Rasulullah *Sallallaho alaihe wasallam* recited this Verse, I asked him about its meanings, upon which he remarked, 'So that Allah *Ta'ala* may put them to trial and distinguish those who are wise, carefully avoid indulging in unlawful things and are prompt in obeying the Commandments of Allah *Ta'ala*". Hasan *Rahmatullah alaihe* says: "The trial is meant to distinguish those who are more strict in their

indifference to the world." Sufian Thauri *Rahmatullah alaihe* says: "The trial is for distinguishing those who excel others in their indifference (non-attachment) to the world." *(Durre-Manthur)*. That is to say, the trial is mean to distinguish those who resist worldly temptations, and are attracted least by the sensual pleasures.



20. Therefore, (O Muhammad) be patient with what they say and celebrate (constantly) the praise of thy Lord and glorify Him (which includes both 'Tasbih' and observing five times 'Fardh' or obligatory Salaat) before the rising of the sun (which includes obligatory 'Fajr' or morning prayers) and before its setting (which includes both 'Zuhr' or noon Salaat and 'Asr' or afternoon Salaat) and glorify Him for some hours of the night (which includes 'Maghrib' or sunset prayers and 'Ishaa' or night prayers) and glorify Him at the two ends of the day (which refers again to 'Fajr' and 'Asr' Salaats and to the 'Tasbihaat' usually recited during these hours) so that thou may be pleased (in the Hereafter when thou shall receive bountiful rewards for these acts of devotion). *(Tahaa: 130)*

NOTE: The reiterated reference to 'Fajr' and 'Asr' stresses the greater importance of these two Salaats, a fact that forms the content of numerous Ahadith.



21. And, (O Muhammad) give good tidings (of the promise of Jannah and winning the pleasure of Allah) to the humble (those who bow, in humility, to the Commaudments of Allah); those whose hearts are filled with fear when Allah is mentioned (their hearts are awed by His Greatness); and those who

persevere in the face of affliction; and those who establish Salaat and those who spend (as Sadaqah) of what We bestowed upon them. *(Hajj: 34-35)*

NOTE: These Ayaat, with detailed commentary, have been quoted at No. 16, in the first Chapter of this book.

(٢٢) الٓمٓ ۞ أَحَسِبَ النَّاسُ أَن يُتْرَكُوا أَن يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ۞ وَلَقَدْ فَتَنَّا الَّذِينَ مِن قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ ۞ أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَن يَسْبِقُونَا سَاءَ مَا يَحْكُمُونَ ۞

22. **Alif-Laam-Meem. Do men imagine that they will be left (alone) on saying, 'We believe' and will not be tested (with all manners of afflictions). Lo! We did test those who were before them. (And, after the trial, some were proved to be true to their claims about 'Imaan' or Faith, while others turned out to be false and insincere. Like-wise, in their case) Allah will distinguish (after putting them to trial) those who are sincere in their profession of Faith and truthful in their claims of love (for Allah), from those who are feigning (false) and insincere. Or do those who do ill deeds imagine that they can out-strip Us? Evil is that which they decide!** *(al-'Ankabut: 1-4)*

NOTE: For, it is in such afflictions that the true Believers turn to Allah more devoutly, while the un-enlightened ones sink deeper into sheer despair; some few forsake Islam and fall prey to heresy, others begin to support the evil-doers for fear of suffering persecution at their hands.

(٢٣) نِعْمَ أَجْرُ الْعَامِلِينَ ۞ الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ۞ وَكَأَيِّن مِّن دَابَّةٍ لَّا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ ۞

23. **An excellent reward for those who do (good); who persevere, and put their trust in their Lord and Cherisher (in straitened circumstances). And (if you are uncertain about the source from which your sustenance will be provided for you, just consider)**

how many an animal there is (that beareth) not its own provision! Allah provides for it and for you. And He is the All-Hearing (He listens to everybody who prays to Him) and the All-knowing. (He knows what state or circumstances everybody is in, at all times) so always ask of Him your needs. *(al-'Ankabut: 58-60)*

(۲۴) إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ ۝

24. **Surely the patient will be paid their reward, without measure.** *(az-Zumur: 10)*

(۲۵) وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ۝ وَمَا يُلَقَّاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلَقَّاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ۝ وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ۝

25. **The good deed and the evil deed are not alike; repel the evil deed with one which is better. Then Lo! He, between whom and thee there was enmity, (will become) as though he was a bosom friend. (That is to say, the act of taking revenge upon the wrong-doer does not dispel the feeling of enmity from his heart. It rather aggravates his animosity. If, on the other hand, you generously forgive him his wrongs and treat him with kindness, he will, unless utterly mean or ignoble by nature, naturally be swayed by feelings of gratitude for you, cease to harbour ill-will against you and, eventually, become a sincere friend. However, as it is the most demanding act of moral excellence to recompense good for evil, or to show forgiveness towards one's persecutors after gaining an upper hand, Allah says:) But none are granted it (this quality) save those who exercise patience (and self-restraint because they have cultivated a habit of remaining patient in afflictions), and none are granted it save persons of the greatest good fortune. And if evil promptings from the devil provoke thee (for example, should the devil whisper into your ears: 'It is a disgrace to be kind to such an enemy or, should he say to you'. 'If you show kindness to the wrong-doer, it will**

encourage him to persist in oppression') then, seek refuge in Allah. Lo! He is the All-Hearing the All-knowing. *(Ha,Mim as-Sajdah: 34-36)*

(٢٦) لَا يَسْأَمُ الْإِنسَانُ مِن دُعَاءِ الْخَيْرِ وَإِن مَّسَّهُ الشَّرُّ فَيَئُوسٌ قَنُوطٌ ۝ وَلَئِنْ أَذَقْنَاهُ رَحْمَةً مِّنَّا مِن بَعْدِ ضَرَّاءَ مَسَّتْهُ لَيَقُولَنَّ هَٰذَا لِي

26. **Man tireth not of praying for good fortune. And if ill touches him, then he is disheartened, desperate (a believer should not despair of the Mercy of Allah). And, verily, when, We give him a taste of Mercy from Ourselves, after some hurt that hath touched him, he is sure to say, "This is my due right, by merit."** *(Ha, Mim, as-Sajdah: 49-50)*

(٢٧) وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۖ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ ۚ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ۝ وَلَمَنِ انتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَٰئِكَ مَا عَلَيْهِم مِّن سَبِيلٍ ۝ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ۚ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ۝ وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنْ عَزْمِ الْأُمُورِ

27. **And the recompense for an injury is an injury, equal thereto (in degree); (i.e. if somebody does wrong to another person, the wronged person has a right to inflict an equal injury upon the wrong-doer, provided that the act is otherwise lawful according to the Shari'ah i.e., Islamic Law). But if a person forgives the wrong-doer and makes reconciliation, his reward is due from Allah, for Allah loveth not those who do wrong. And indeed if any person do defend (revenge) themselves after a wrong done to them, against such there is no cause of blame. The blame is only against those who oppress men with wrong-doing and insolently transgress beyond bounds, through the land (in defiance of what is right and just). For such, there will be a punishment, grievous. But, indeed, if any show patience (when oppressed by others), and forgive (the oppressor), that would truly show great courage and resolution in conduct of affairs.** *(ash-Shura: 40-43)*

(۲۸) تَبٰرَكَ الَّذِیْ بِیَدِهِ الْمُلْكُ وَهُوَ عَلٰی كُلِّ شَیْءٍ قَدِیْرُ ۨالَّذِیْ خَلَقَ الْمَوْتَ وَالْحَیٰوةَ لِیَبْلُوَكُمْ اَیُّكُمْ اَحْسَنُ عَمَلًا

28. **Blessed is He in Whose Hands is the Sovereignty (All kingdoms of the world are in His Power) and Hath power over all created things; He Who created death and life so that He may try you as to which of you is the best in deeds (and conduct)".** *(al-Mulk: 1-2).*

(Commenting on the Ayaat) Qataadah *Rahmatullah alaihe* says: "Allah *Ta'ala* has created this world and made it an abode of life and death, and He has made the Akhirah a place for reward or punishment for the deeds (committed in this world) and an abode of Eternal Life!" *(Durre-Manthur)*

In other words, the sufferings of this world have an end at the death of the sufferer. And, as death is inevitable, the sufferings of this world are temporary, lasting, at the most till the death of the sufferer, while the sufferings of the other world (Akhirah) are eternal, because the life of Akhirah is everlasting, not limited by death, which is non-existent in that world.

(۲۹) هَلْ اَتٰی عَلَی الْاِنْسَانِ حِیْنٌ مِّنَ الدَّهْرِ لَمْ یَكُنْ شَیْـًٔا مَّذْكُوْرًا ۝ اِنَّا خَلَقْنَا الْاِنْسَانَ مِنْ نُّطْفَةٍ اَمْشَاجٍ نَّبْتَلِیْهِ فَجَعَلْنٰهُ سَمِیْعًا بَصِیْرًا ۝ اِنَّا هَدَیْنٰهُ السَّبِیْلَ اِمَّا شَاكِرًا وَّاِمَّا كَفُوْرًا ۝

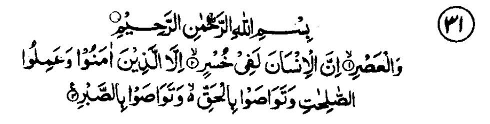
29. **Has not there come upon man any period of time when he was a thing of no account. Verily, We created man from a drop of mingled sperm (out of an admixture of male and female seed) in order to try him; so We gave him (the gifts of) hearing and sight. (That is, We granted him eyes and ears, so that he should see, on his own, what is right or listen to others who might guide him on to the right path). Then, We showed him the way (of truth and goodness); (then mankind split into two broad divisions:) those who are thankful (and believe in Allah) and those who are ungrateful (or non-believers).** *(ad-Dahr: 1 - 5)*

NOTE: This world is an abode of trials. So, before showing ingratitude at any turn of fortune, we must think a while how indebted we all are to Allah *Ta'ala* for His boundless favours. Then, of course, we shall realize that it is more befitting to express our gratitude, rather than to complain to Him of misfortunes.

(٣٠) فَأَمَّا الْإِنسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ۞ وَأَمَّا
إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ ۞ كَلَّا بَل لَّا تُكْرِمُونَ الْيَتِيمَ ۞
وَلَا تَحَاضُّونَ عَلَىٰ طَعَامِ الْمِسْكِينِ ۞ وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَّمًّا ۞ وَتُحِبُّونَ الْمَالَ حُبًّا
جَمًّا ۞ كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ۞ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ۞ وَجِيءَ
يَوْمَئِذٍ بِجَهَنَّمَ ۚ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنسَانُ وَأَنَّىٰ لَهُ الذِّكْرَىٰ ۞ يَقُولُ يَا لَيْتَنِي قَدَّمْتُ
لِحَيَاتِي ۞

30. Now as for a man, when his Lord tries him, granting him honour and gifts (these favours include affluence worldly honour, etc., and they are granted with a view to trying and judging to what extent the beneficiary is grateful to Allah, what good deeds he is performing as an expression of gratitude to Him, and whether or not he is spending money and employing his worldly honour for earning the pleasure of Allah), then says he: 'My Lord hath honoured me; (i.e. he is puffed up by honour and respect among people, little knowing that these things should not make anyone proud. Although it is essential to be grateful to Allah *Ta'ala* for these favours, it is equally important to receive them with the apprehensions of a person going through a test; it is Allah's wont to try His men after granting them bountiful favours. And when His Lord wants to try him in another way), He tests him by restricting his sustenance, (wherewith He means to try his patience and the measure of his acquiescence to the Supreme Will of Allah), he sayeth (in despair), 'My Lord hath humiliated me!" (He wrongly thinks that it is his due right to partake of Allah's favours. So, when his livelihood is straitened, he complains of being disgraced by Allah, though the fact is that prosperity is not a sign of honour, in the sight of Allah nor do hunger and poverty signify disgrace, in His sight). Nay, Nay! (Insufficiency of provisions does not, at all, signify one's disgrace; it is only his

evil deeds that disgrace man in the sight of Allah. For example, it does not become you) that you do not care for the orphans; nor do you encourage (one another) to feed the poor. And you devour inheritance all (with greed). (You usurp what is rightful property of others, especially the belongings of the orphans and the weaklings who cannot defend themselves against injustice). And you love wealth with inordinate love (which is the root cause of all evil deeds, all types of injustice and all taints of the soul. It is a pity that you take these sins lightly). Oh no! (But you must not take them lightly). When the earth is reduced to bits; and thy Lord cometh and His angels, rank upon rank (on the Day of Resurrection); and Jahannam is brought near (facing them), on that Day man will remember (realize)! But how will the remembrance (realization) then avail him. He will say, "Ah! "Would that I had sent before me (good deeds) for this my (future) life!" *(al-Fajr: 15-24)*



31. By the (token of) Time (through the Ages' which reminds us that we should take a lesson from the variations of time or fortune i.e. occasions of joy and sorrow, prosperity and adversity, health and illness, etc. These turns of fortune bear testimony to the fact that) verily man is in loss (in wasting away the invaluable hours of life apportioned to him), save those who have Faith (Imaan) and do good deeds and (always) exhort one another to uphold Truth (and remain steadfast therein); and, (also) exhort one another to remain patient and persevering (which includes (i) cultivating constancy in devotions and a deep concern for pious deeds (ii) curbing one's wanton desires and avoiding other forbidden things, and (iii) observing patience in adversities). *(Surah al-Asr, complete)*

The foregoing thirty-one Ayaat refer to the virtues of patient perseverance in afflictions. Obviously, a detailed commentary on each of the Ayaat explaining various warnings would have made the discussion too lengthy for the scope of this book. All these verses have a few common themes, which may be briefly put as follows:-

(a) This world is a transitory abode created for the trial of man.

(b) Worldly wealth and honour should not make anyone vain or proud of oneself.

(c) Poverty and hunger should not be regarded as signs of disgrace and humiliation.

(d) Prosperity, in as much as it demands an expression of one's gratitude to Allah *Ta'ala*, is a mode of trial.

(e) Poverty is yet another mode of trial, as it demands one's patience and acquiescence in the Supreme will of Allah *Ta'ala* ('Radhaa' or the state of being well-pleased with whatever is decreed by Allah *Ta'ala*).

(f) Of the two, the affluence of wealth is a far more exacting ordeal; and there are few who can cope creditably with it, while there are many who fail to do so.

It was in view of these harmful effects of riches that Rasulullah *Sallallaho alaihe wasallam* once remarked to the following effect: "I have no fears as to (your behaviour in) poverty and hunger, but I am afraid that when you have abundance of worldly things, you will become absorbed in it, as did those who lived before you; and it will similarly bring you to damnation." So, we should be very vigilant and cautious against alluring riches; and we should endure poverty and other afflictions with patience. For, these tribulations are sent by Allah *Ta'ala* to His men by way of trial.

(٣٢) إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللّٰهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيٰتُهُ زَادَتْهُمْ إِيمَانًا
وَعَلٰى رَبِّهِمْ يَتَوَكَّلُونَ ۝ الَّذِينَ يُقِيمُونَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُونَ ۝ أُولٰٓئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا
لَهُمْ دَرَجٰتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ۝

32. **(It goes without saying that) true believers (Mo'mineen) are those who, when Allah is mentioned, feel a tremor in their hearts. And when the revelations of Allah are recited unto them, these increase their Faith (Imaan). And they put their trust in Allah alone; those who establish Salaat, and spend (freely) of that which We have bestowed upon them. Such in truth are the Believers. For them, there are high ranks of honour with their Lord, and Forgiveness (of sins) and generous provision.** *(al-Anfaal: 2-4)*

Note: These Ayaat have already been quoted at No. 13 above, in the first Chapter of this book. However, it is worthwhile re-quoting them at this place as they are very much relevant here for indicating that a Mo'min (true believer), according to these Ayaat, puts his trust in Allah *Ta'ala* alone and entertains no hopes of getting help from any being other than Allah *Ta'ala*. As a reward for attaining to this perfection of Faith, Allah *Ta'ala* promises that: (a) He will exalt the believers to high ranks of dignity (in Jannah), (b) forgive their sins and (c) grant them honourable sustenance.

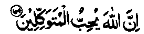
Each one of these promised favours is of extreme value and, as such, each one should be taken as sufficient incentive for the cultivation of this supreme virtue i.e. 'Tawakkul'. And, as Allah *Ta'ala* has promised three great favours for those who are characterised by this quality, no measure of struggle should be deemed too much for its achievement.

Ibne Abbas *Radhiallaho anho* says: "'Tawakkul' implies entertaining no hopes from anyone other than Allah *Ta'ala*". Sa'eed bin Jubair *Rahmatullah alaihe* says: "Tawakkul is the sum and substance of Imaan i.e. Faith".

In the entire Holy Qur'an, if there had been only one Ayat on the subject of faith and trust in Allah *Ta'ala*, it would have been sufficient. Nevertheless, there are frequent references---far more frequent than allusions to any other subject--to keeping full trust in Allah *Ta'ala*, having sole reliance on Him and none else, seeking His help in all one's needs and adversities and concentrating all one's hopes on Him alone. And, by way of exhortation, reference has been made to the lives of the pious and favoured beings of Allah *Ta'ala*);

who, possessed this virtue par excellence. As a matter of fact, 'Tawakkul' is the fruit of 'Tauheed' (the belief in the oneness of Allah *Ta'ala*, the more firmly grounded anybody is in his belief in 'Tauheed', the more advanced he will be in 'Tawakkul'. And, since 'Tauheed' is the fundamental creed of Islam and the essence of Imaan (faith), no virtue is of any value in the sight of Allah *Ta'ala* unless it is based on a true belief in the oneness of Allah *Ta'ala*. The entire body of religious beliefs as well as the code of Islamic Law (the Shariah) is founded on 'Tauheed'. It is, obviously, owing to the extreme value of this quality that the subject has been treated, specifically and emphatically, at various places in the Holy Qur'an. As for 'Tawakkul', Allah *Ta'ala* has promised His acceptance and pleasure to those who possess this virtue--a boon which far excels all other rewards---which everyone must aspire to achieve, even if he has to sacrifice his life for it.

Says Allah *Ta'ala* in the Holy Qur'an:



'Verily Allah loves those who put their trust in Him'. (Ale-Imran: 159)

Can any spiritual value excel the privilege of being loved by Allah *Ta'ala*? Imagine a human being rising to the status of becoming the loved one of Allah *Ta'ala*, Who is the Sovereign of the Universe, the Lord of this world and the Hereafter. Is there any other glory or pride, of this world or the Hereafter, which can excel this privilege? What is more, Allah *Ta'ala* Himself takes the responsibility and promises that He will suffice him who puts his trust in Allah (i.e. adopts 'Tawakkul), Whose help should such a person require for the fulfilment of his needs? On the same subject, there is a Hadith to the following effect:

Rasulullah *Sallallaho alaihe wasallam* says: "If you were to put all your trust in Allah as He should be trusted, He would grant you your sustenance, as He does to the birds". It has been narrated in another Hadith, to the effect that: "He who cuts off and turns himself away from the world (i.e. takes no thought of receiving help from any created being), and turns to Allah *Ta'ala* alone, Allah *Ta'ala* is sufficient (Protector) for him against all manners of afflictions, and He provides for him from sources he never could imagine".*(Ihyaa-ul-Uloom)*

SECTION (c)

AYAAT ON TAWAKKUL AND DEPRECATION OF BEGGING

On the subject of 'Tawakkul, many more Traditions have been given in the following pages, under Hadith one in the series of Ahadith on the foregoing subject. At this point, as usual, it is proposed to quote a few Verses from the Holy Qur'an, in which Allah *Ta'ala* exhorts His servants to put trust in Him and to turn to Him alone in all their needs. I have given only a few Verses, which typify many others of the same import. And, for the sake of brevity, I have omitted details and supplied suggestive hints (within parenthesis) in the translation of the text.

These Verses and Ahadith deserve our serious consideration and are worthy of concern for everyone who has any regard for Deen and about his future life, provided he can leave alone his idle worldly pursuits for a short while, to give thought to such important matters.

(1) وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ۝

1. **And in Allah alone should the Faithful (ever) put their trust.** *(Ale'Imran: 122)*

The Ayat implies that the Mo'mineen should not at all put their trust in anyone other than Allah *Ta'ala*. There are frequent references to the subject in the Holy Qur'an and the same half Ayat has been repeated at various places e.g. in the Ayaat at *Ale-Imran: 160, al-Ma'idah: 11, al-Taubah: 51, Ibrahim: 11, Al-Mujadilah:* 10; *at-Taghabun: 13,* which refer to the same theme.

(٢) قُلْ إِنَّ الْفَضْلَ بِيَدِ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ۝ يَّخْتَصُّ بِرَحْمَتِهٖ مَنْ يَّشَآءُ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ۝

2. **Say: (O Muhammad) 'All bounties (which include one's daily sustenance) are in the Hand of Allah. He grants them to whom He pleaseth. And Allah is All-Embracing (His bounties are unbounded), All-knowing. (He knows how much should be granted to**

whom and at what time). And for the grant of His Mercy (and bounty), He (specially) chooseth whom He pleaseth. (For) Allah is the Lord of infinite bounties. *(Aale'Imran: 73-74)*

إِنَّ اللّٰهَ يُحِبُّ الْمُتَوَكِّلِيْنَ ۝ 

3. **Verily Allah loves those who put (all) their trust (in Allah).** *(Aale-Imraan-59)*

Note: How exalted is he who becomes the loved one of Allah *Ta'ala* Himself!

(These Ayaat refer to a particular incident that took place during the times of Rasulullah *Sallallaho alaihe wasallam*) Allah *Ta'ala* says:

(۴) اَلَّذِيْنَ قَالَ لَهُمُ النَّاسُ اِنَّ النَّاسَ قَدْ جَمَعُوْا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ اِيْمَانًا ۖ وَّقَالُوْا حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ ۝ فَانْقَلَبُوْا بِنِعْمَةٍ مِّنَ اللّٰهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوْٓءٌ ۙ وَّاتَّبَعُوْا رِضْوَانَ اللّٰهِ ۗ وَاللّٰهُ ذُوْ فَضْلٍ عَظِيْمٍ ۝ اِنَّمَا ذٰلِكُمُ الشَّيْطٰنُ يُخَوِّفُ اَوْلِيَآءَهٗ ۖ فَلَا تَخَافُوْهُمْ وَخَافُوْنِ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۝

4. **Those unto whom men said, Lo! The people (your enemies) have gathered (arms, etc., to fight) against you: therefore, fear them. But the news (threat of war only) increased their Faith and they said, 'Allah is Sufficient for us' (Allah will suffice us as a Protector against all dangers). He is the best disposer of affairs. So they returned (from the expedition) with grace and bounty from Allah; no harm ever touched them. For, they followed the pleasure of Allah! And Allah is the Lord of infinite bounties. It is Shaitan who would make (men) fear his partisans. Be you not afraid of them, but fear Me, if you are true believers.** *(Aale'Imran: 173-175)*

The Ayaat warn the believers that, in all such circumstances, when they hear the news of an impending attack by the enemy, they should not feel terrified. Instead, they should prepare for the enemy as best they can, keeping full trust in Allah *Ta'ala* and counting on His succour. Their only concern should be to guard themselves against such deeds as incur the displeasure of Allah *Ta'ala*; that

alone can bring about their utter ruin in this world and eternal damnation (for sure) in the Akhirah. The believers should entertain no other fears. For, the worst harm that people threaten to do a person is to take his life, but death is preordained and it must come to everybody at its appointed time, which can neither be hastened nor put off.

(۵) وَكَفَىٰ بِاللَّهِ وَلِيًّا ۚ وَكَفَىٰ بِاللَّهِ نَصِيرًا

5. **And Allah is sufficient as a Protector and Allah is sufficient as a Helper.** *(an-Nisa: 45)*

(۶) وَتَوَكَّلْ عَلَى اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ وَكِيلًا

6. **And put thy trust in Allah; and Allah is sufficient as Trustee.** *(an-Nisaa: 81)*

(۷) وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنتُم مُّؤْمِنِينَ

7. **So, in Allah put your trust, if you are indeed believers (Mo'mineen).** *(al-Maidah: 23)*

(۸) قُلْ أَغَيْرَ اللَّهِ أَتَّخِذُ وَلِيًّا فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ

8. **Say (O Muhammad), shall I take for my protector anyone other than Allah, the Originator of heavens and the earth? And He, it is that, feedeth but is not fed (because He does not stand in need of being fed).** *(al-An'aam: 14)*

(۹) وَإِن يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۖ وَإِن يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

9. **If Allah touch thee with affliction, there is none that can relieve thee from it except He. And if He touch thee with good fortune (there is none that can prevent Him from doing so), for He hath Power over all things.** *(al-An'aam: 17)*

(۱۰) وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

10. **Whoso puts his trust in Allah (is often triumphant be-cause), verily Allah is Almighty, Wise.** *(al-Anfaal: 49)*

Note: And He exalts those who trust Him (above others). Sometimes, however, such people are not granted immediate success because the Divine Wisdom has ordained it so, for their ultimate benefit. Remember, in all His actions, He is Wise.

(١١) وَتَوَكَّلْ عَلَى اللّٰهِ إِنَّهُ هُوَ السَّمِيْعُ الْعَلِيْمُ ۝

11. And trust in Allah! For, He is the one that heareth and knoweth. (He listens to the invocations of His men and knows, better than anyone else, their circumstances). *(al-Anfal: 61)*

(١٢) وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنْبِهٖٓ أَوْ قَاعِدًا أَوْ قَآئِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهٗ مَرَّ كَأَنْ لَّمْ يَدْعُنَآ إِلٰى ضُرٍّ مَّسَّهٗ

12. When an affliction toucheth a man, he crieth unto Us (in all postures) while reclining on his bed, on his side or sitting or standing. But when We have relieved him of the trouble (out of Mercy over his weeping and crying), he passeth on his way (in proud unconcern) as if he had never cried unto Us for (relieving) a trouble that touched him. (This is height of folly). *(Yunus: 12)*

(١٣) قُلْ مَنْ يَّرْزُقُكُمْ مِّنَ السَّمَآءِ وَالْأَرْضِ أَمَّنْ يَّمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُّخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُّدَبِّرُ الْأَمْرَ فَسَيَقُوْلُوْنَ اللّٰهُ فَقُلْ أَفَلَا تَتَّقُوْنَ ۝

13. Say (unto them, O Muhammad), Who is it that grants you your sustenance from the sky and from the earth? Or, Who is it that has power over hearing and sight? And Who is it that brings forth the living from the dead and the dead from the living? And, Who is it that rules all things? They will (definitely) say: 'Allah'. Then say: 'Will you not then fear Him and keep your duty unto Him? (why do you, then, feel afraid of any other being). *(Yunus: 31)*

(١٤) وَقَالَ مُوْسٰى يٰقَوْمِ إِنْ كُنْتُمْ اٰمَنْتُمْ بِاللّٰهِ فَعَلَيْهِ تَوَكَّلُوْٓا إِنْ كُنْتُمْ مُّسْلِمِيْنَ ۝ فَقَالُوْا عَلَى اللّٰهِ تَوَكَّلْنَا

14. And Musaa said (to his people): 'O my people! If you do (sincerely) believe in Allah, then in Him put your

trust, if you have indeed surrendered to Him. They said (in reply), 'In Allah we put our trust'. *(Yunus: 84-85)*

(۱۵) وَإِنْ يَمْسَسْكَ اللّٰهُ بِضُرٍّ فَلَا كَاشِفَ لَهٗٓ إِلَّا هُوَ ۚ وَإِنْ يُّرِدْكَ بِخَيْرٍ فَلَا رَآدَّ لِفَضْلِهٖ ۚ يُصِيْبُ بِهٖ مَنْ يَّشَآءُ مِنْ عِبَادِهٖ ۚ وَهُوَ الْغَفُوْرُ الرَّحِيْمُ ۝

15. **If Allah afflicts you with some hurt, there is none can remove it but He. If He desires some good for thee, there is none can keep back His favour. He causeth it to reach whomsoever of His servants He pleaseth. And He is the oft-Forgiving. Most Merciful.** *(Yunus: 107)*

(۱۶) وَمَا مِنْ دَآبَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللّٰهِ رِزْقُهَا

16. **There is no creature (beast) on earth but its sustenance dependeth on Allah. (So, everybody should ask for his sustenance from Him alone).** *(Hood: 6)*

(۱۷) قُلْ هُوَ رَبِّيْ لَآ إِلٰهَ إِلَّا هُوَ ۚ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ ۝

17. **Say (O Muhammad), He is my Lord (my Sustainer). There is no God but He! In Him do I put my trust and unto Him is my recourse.** *(ar-Ra'd: 30)*

(۱۸) الَّذِيْنَ صَبَرُوْا وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ۝

18. **They (whose good qualities have been recounted in the preceding Verses) are those who persevere patiently (in afflictions) and put their trust in their Lord. (They do not feel worried as to the sources from where they will get their daily provisions of food, etc., after they have made Hijrah).** *(an-Nahl: 42)*

(۱۹) إِنَّهٗ لَيْسَ لَهٗ سُلْطٰنٌ عَلَى الَّذِيْنَ اٰمَنُوْا وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ۝

19. **No power has he (the Devil or Shaitaan) over those who believe and put their trust in their Lord (provided that, in their trust and belief in Allah, they are true to the core).** *(an-Nahl: 99)*

(۲۰) وَاٰتَيْنَا مُوْسَى الْكِتٰبَ وَجَعَلْنٰهُ هُدًى لِّبَنِيْٓ إِسْرَآءِيْلَ أَلَّا تَتَّخِذُوْا مِنْ دُوْنِيْ وَكِيْلًا ۝

20. And We gave Musaa the Book (the Torah), and made it a (source of) guidance to the children of Israel, saying 'Take none other than Me as your Guardian'. *(Bani Israel: 2)*

(٢١) وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِيَّاهُ فَلَمَّا نَجَّاكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا ۝

21. And when distress (tempests, etc.) touches you on the sea, all unto whom you cry (for succour), besides Himself, fail you. But when He brings you safe to land, you turn away (from Him). True, man has ever been ungrateful. *(Bani Israel: 67)*

(٢٢) مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ۝

22. They have no protecting friend other than Him: nor does He share His command with any person (or group of persons) whatsoever. *(al-kahf: 26)*

(٢٣) يَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا يَنْفَعُهُ ذَٰلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ۝

23. He calls on such deities (worships them) besides Allah, as can neither hurt nor profit him; that is straying far indeed (from the Right Path). *(al-Hajj: 12)*

(٢٤) وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ

24. And put thy trust in the living One (Allah) Who dieth not. *(al-Furqaan: 58)*

(٢٥) وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ۝ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ۝

25. And Who gives me food and drink; And when I am ill, it is He Who cures me. *(ash-Shura: 79-80)*

(٢٦) وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ۝

26. And put your trust in Him Who is Exalted in Might (Allah), the Merciful. *(ash-Shura: 217)*

(٢٧) فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ إِلَيْهِ تُرْجَعُونَ ۝

27. Then seek thy sustenance from Allah (as He is the sole sustainer for all), worship Him and be grateful to Him. To Him will be your return (on the Day of Resurrection). *(al-Ankabut: 17)*

(٢٨) رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ ۝

28. And how many an animal there is that carries not its own sustenance. It is Allah Who feeds (both) them and you. (And He alone is worthy of trust). For, He hears and knows (all things). *(al-Ankabut: 60)*

(٢٩) وَتَوَكَّلْ عَلَى اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ وَكِيلًا ۝

29. And put your trust in Allah; enough is Allah as a Trustee. *(al-Ahzab: 3)*

(٣٠) قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً ۚ وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ۝

30. Say (O Muhammad), who is he who can preserve you from Allah if it be His wish to give you punishment (harm or loss of any type); or (who can prevent Him) if He intends to grant you Mercy (If all the people were to unite to prevent Him, they could not do so). Remember, they will never find for themselves, besides Allah, any protector or helper. *(al-Ahzab: 17)*

(٣١) أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ ۖ

31. Is not Allah sufficient (as Defender) for His servant? *(az-Zumar: 36)*

(٣٢) قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ ۚ قُلْ حَسْبِيَ اللَّهُ ۖ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ۝

32. Say (O Muhammad): "See you then? The things that you invoke (worship) besides Allah, can they, if Allah wills some hurt for me, remove His hurt? or, if He wills some grace (bounty) for me, can they restrain His grace?" Say: "Sufficient is Allah, for me!

In Him do trust (all), those who put their trust. *(az-Zumar: 38)*

(۳۳) ذٰلِكُمُ اللّٰهُ رَبِّيْ عَلَيْهِ تَوَكَّلْتُ وَاِلَيْهِ اُنِيْبُ ۝

33. Such is Allah, my Lord; in Him do I trust and to Him do I turn (for help in all my needs). *(ash-Shura: 10)*

(۳۴) اَللّٰهُ لَطِيْفٌ بِعِبَادِهٖ يَرْزُقُ مَنْ يَّشَآءُ وَهُوَ الْقَوِيُّ الْعَزِيْزُ ۝

34. Gracious is Allah to His bondsmen; He gives sustenance to whom He pleases (and as much as He pleases) and He is the Powerful the Mighty. *(ash-Shura: 19)*

(۳۵) وَمَا لَكُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ۝

35. Nor have you, besides Allah, anyone to protect or to help. *(ash-Shura: 31)*

(۳۶) وَمَا عِنْدَ اللّٰهِ خَيْرٌ وَّاَبْقٰى لِلَّذِيْنَ اٰمَنُوْا وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ۝

36. But that which is with Allah is far better and more lasting for those who believe and put their trust in their Lord. *(ash-Shura: 36)*

(۳۷) وَفِي السَّمَآءِ رِزْقُكُمْ وَمَا تُوْعَدُوْنَ ۝

37. And in heaven is your sustenance, as (also) that which you are promised (that is to say your sustenance is pre-destined and recorded in the Lauhe-Mahfooz). *(Az-Zariyat: 22)*

(۳۸) رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَاِلَيْكَ اَنَبْنَا وَاِلَيْكَ الْمَصِيْرُ ۝

38. (So prayed Ibrahim): Our Lord, in Thee do we trust and to Thee do we turn (for help in all our needs); to Thee is our final goal (on the Day of Resurrection). *(al-Mamtahanah: 4)*

(۳۹) هُمُ الَّذِيْنَ يَقُوْلُوْنَ لَا تُنْفِقُوْا عَلٰى مَنْ عِنْدَ رَسُوْلِ اللّٰهِ حَتّٰى يَنْفَضُّوْا وَلِلّٰهِ خَزَآئِنُ السَّمٰوٰتِ وَالْاَرْضِ وَلٰكِنَّ الْمُنٰفِقِيْنَ لَا يَفْقَهُوْنَ ۝

39. They are the ones (the hypocrities or 'Munafiqeen') who say, spend nothing on those who are with

Allah's Rasul so that (for fear of starvation) they may disperse. (The fact is that the hypocrites have no sense. Don't they know that) to Allah belong the treasures of the heavens and the earth; but the hypocrites understand not. (They foolishly think that the sustenance of the believers depend upon what they give them in Sadaqah). *(al-Manafiqun: 7)*

(٤٠) وَمَنْ يَتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا ۝ وَّيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَّتَوَكَّلْ عَلَى اللّٰهِ فَهُوَ حَسْبُهٗ ۚ اِنَّ اللّٰهَ بَالِغُ اَمْرِهٖ ۚ قَدْ جَعَلَ اللّٰهُ لِكُلِّ شَيْءٍ قَدْرًا ۝

40. **And for those who fear Allah, He (ever) prepares a way (out of danger to safety; out of difficulty to ease and comfort). And He provides for him from (sources) he never could imagine. And if anyone puts his trust in Allah, Sufficient is Allah for him. For, Allah will surely accomplish His purpose. Verily, for all things, has Allah set a measure.** *(at-Talaq 2 - 3)*

Note: The Verses allude to an incident related in the following pages under Hadith one of the series of Ahadith (on 'Tawakkul').

(٤١) رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا اِلٰهَ اِلَّا هُوَ فَاتَّخِذْهُ وَكِيْلًا ۝

41. **He is the Lord of the East and the West; There is none to be worshipped but He. Take Him alone, therefore, as your Defender and Trustee.** *(al-Muzammil: 9)*

The forty-one Ayaat quoted above should serve as a sample of many others with similar meanings. As a matter of fact, (in a vaster sense) the entire subject-matter of the Holy Qur'an comprises exhortations to cultivate a firm belief in the Oneness of Allah *Ta'ala* (Tauheed). And, as 'Tawakkul' is the essence of 'Tauheed', the more firmly grounded anybody is in his belief in 'Tauheed' the more advanced will he be in 'Tawakkul' and the more averse to seeking the help of anyone other than Allah *Ta'ala* (in hours of need). It is well-known that when Ibrahim *Alaihissalaam* the friend of Allah, was going to be put into the fire, Jibrael *Alaihissalaam* came and implored him thus: "I am at your service and ready to do your bidding if there is aught I can do for you". Ibrahim *Alaihissalaam* replied, "No, I don't need your help in any matter". *(Ihya-ul-Uloom)*

It is said that once a Dervish went into a Masjid and sat there with the intention of observing 'I'tikaaf'. He had no provision of food or drink with him. The Imaam of the Masjid advised him that as a destitute person, it was better for him not to observe I'tikaaf; he should rather do some job to earn his daily bread. The Dervish made no reply; the Imaam again insisted that he should go and earn his living, but he remained silent. After the Imaam had repeatedly asked him to do so for the third and the fourth time, the Dervish said, "Beside the Masjid, there is a shop owned by a Jew, Who has promised to send me two loaves of bread everyday". The Imaam said, "If he has promised to provide you food, it is well and good. Then you may observe 'I'tikaaf'. The Dervish reprimandingly said, "It would be far better if you did not lead the prayers; with such a weak faith in 'Tauheed', how can you dare to lead the prayers? You have great reliance on the promise made by an unbelieving Jew but you put little trust in the promise made by Allah *Ta'ala* to provide sustenance (to all living things). *(Raudh)*

The Ayaat quoted above deserve our serious consideration. We should try our utmost to keep in mind only Allah *Ta'ala*, at all times, expecting His favours. We should have absolute confidence in Him and ask Him alone for help in all our needs. We should beg Him alone and should, in no circumstances, ask any person for anything. Rather we should not even think, in our minds, of asking for anything from anyone other than Allah *Ta'ala*. We should make Him---and Him alone---our sole resort for seeking help in hours of need, believing from the core of our heart that Allah *Ta'ala* alone can do us good or harm. We often talk in such words about our faith and trust in Allah *Ta'ala*, but what is really needed is a firm belief that neither kings nor the rich can do us any harm or grant us any favour, unless Allah *Ta'ala* wills it so.

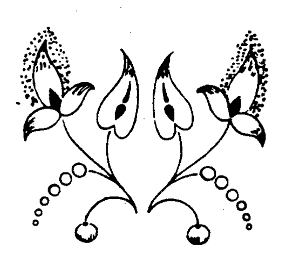
We may remind ourselves about this obvious fact that the hearts of all men all over the world are controlled by Allah *Ta'ala*. However humbly we entreat someone, he will not be moved (because his heart is not in his own control) unless He, in whose Hands the hearts of all men are, wills it so. If, on the other hand, Allah *Ta'ala*, who reigns over the hearts of all men, decrees it to happen, He will inspire the hearts of men to accept what we say. And whatever disregard we may show to a person, he will be obliged to listen to us, because of the promptings from within. So, it is Allah *Ta'ala* alone whose help should be sought in the hour of need. And it is His Court

alone where we should ever bow in humility and submit our entreaties. His will reigns supreme over the hearts of all men, all over the world. He is the Sovereign Lord of all the treasures of the world. O, Allah! grant me, by virtue of your Infinite Bounties and without my deserving it, something of this essential (the invaluable) quality of Tawakkul. For, your favours are bestowed both upon those who deserve and upon those who are unworthy of your bounty. An Urdu poet says:

خدا کی دین کا موسیٰ سے پوچھئے احوال
کہ آگ لینے کو جائیں پیمبری مل جائے

"Go and ask Musaa Alaihissalaam how bountiful the rewards are of Allah Ta'ala. For he went to fetch fire, but lo! There (on the Mount) he was granted 'Nabuwwat' from Allah Ta'ala."

Here, I would like to quote a few Ahadith (with brief explanatory notes) on the subjects contained in the foregoing Ayaat.



SECTION (d)

AHADITH ON THE FOREGOING SUBJECTS (CONCERNING THE EXCELLENCE OF TAWAKKUL)

(١) عن عبد الله بن مسعود قال قال رسول الله صلى الله عليه وسلم من نزلت به فاقة فأنزلها بالناس لم تسد فاقته ومن نزلت به فاقة فأنزلها بالله فيوشك الله له برزق عاجل أو آجل. (رواه الترمذي وهكذا في الدر المنثور برواية أبي داؤد والترمذي والحاكم وقد صححه ولفظ أبي داؤد بموت عاجل أو غنى عاجل وفي المشكوة بموت عاجل أو غنى آجل)

HADITH: 1

Ibne Mas'ud *Radhiallaho anho* relates that Rasulullah *Sallallaho alaihe wasallam* said, 'If one who suffers from starvation approaches other men, his suffering will not come to an end; but if he approaches Allah *Ta'ala* (and beseeches His favour), He will provide livelihood for him sooner or later.

Note: The sentence, 'If one who suffers from starvation approaches other men, his suffering will not come to an end, means that he will ever remain needy. If, through begging from people, one of his needs gets fulfilled and the state of neediness appears to have vanished for the time being, he will soon find himself facing another need, even more urgent than the one he faced before, and will be obliged to beg from people again, thus continuing in a state of neediness. On the other hand, if he places his need before Allah *Ta'ala*, He will definitely fulfil his present need without letting other needs arise, and also provide against the needs which might arise in future.

Under Hadith Eight in Chapter One, Part One of this book, we have already quoted a Hadith related by Abu Kabshah *Radhiallaho anho* to the effect that he heard Rasulullah *Sallallaho alaihe wasallam* saying; "There are three things which I swear to be true". Among these, he mentioned, 'When a man opens a door for begging Allah *Ta'ala* opens for him a door to want and poverty.' In the same

context, we have also quoted another Hadith on the authority of Abdur Rahman Ibne'Auf *Radhiallaho anho.* That is why we see that those who beg from door to door always remain needy and destitute. In another Hadith, it has been related that: 'If one who suffers from starvation and poverty, approaches Allah *Ta'ala*, He will soon grant him relief either by an early death or by timely provision.'

'Early death' has been interpreted as meaning the death of the afflicted person himself, who is granted death as a relief. According to another interpretation, early death means the death of someone else which becomes an occasion for the grant of provisions for the starving man who, for example, inherits a large fortune or receives a handsome legacy from the property of the deceased person. We have seen and heard about many such cases in which a person dying in Makkah left a will to the effect that all his property should be sold and the amount remitted to such and such a person living in India.

There was once a notorious robber among the Kurds (the name of a tribe in the Middle East). He narrates his own story: Once I was going with my gang of robbers with the intention of a dacoity. We stopped to take rest at a place where we saw three date-palms, of which two were laden with fruit but the third was dry and barren. Time and again, a sparrow came to one of the green trees, took some fresh dates in its beak and flew across to the dry palm. We were greatly surprised. After I had counted ten trips of the bird, it occured to me that I should climb the tree and see what it was doing with the dates.

I climbed up to the top of the palm and saw a blind snake lying there with its mouth wide open: the sparrow had been putting fresh dates into the mouth of this blind snake! The sight (of a sparrow feeding a blind snake) awakened my conscience and I was moved to tears. I cried unto Allah *Ta'ala*, 'O Allah! When this snake, which Your Rasul *Sallallaho alaihe wasallam* has commanded us to kill, became blind, you appointed a sparrow to provide sustenance for it. And I, who am Your slave and believer in 'Tauheed', have been destined to loot the people. At this, I heard a voice speaking to me, from within my heart, thus: 'The door towards repentence is open to every body, at all times.' Instantly I broke the sword with which I used to rob the people and (in the frenzy of remorse), began to throw dust on my head. I wept and cried unto Allah, 'Forgive me, O Lord!' A Voice from the Unseen whispered in my heart, 'We have forgiven

you! We have forgiven you!' After a short while, I rejoined my companions. They wanted to know what had happened to me. I said, 'I was led astray and was estranged from My Lord. Now I have made peace with Him'. And I told them the whole story. They said, 'We also will make peace with our Lord', and they broke their swords, too. We abandoned all our looted property there, put on 'Ihraam' (the white garb of a pilgrim) and set out to Makkah for Hajj. After travelling for three days, we reached a village where we came across a blind old lady. She asked, 'Is there any Kurd among you, so and so by name? (here she named me), On being told that there was, she took out some garments and said, 'My son died three days ago and these clothes were his property. Ever since he died, I dream every night that I see Rasulullah *Sallallaho alaihe wasallam* commanding me to give these garments to such and such a Kurd!' I took the garments from her and we all put them on. *(Roudh)*.

In this story, there are two incidents with a deep moral lesson. Firstly, the providential arrangement for providing sustenance to the blind snake and, secondly, the gift of garments granted by Rasulullah *Sallallaho alaihe wasallam* to the Kurd. When Allah *Ta'ala* wants to favour someone, it is quite easy for Him to create means to that end, as it is He alone Who creates all means, both of prosperity and adversity. And, it was by virtue of their sincere repentance that these Kurds were granted the gift of garments from Rasulullah *Sallallaho alaihe wasallam*, which is in itself a great honour and a worthy privilege. Moreover, the story illustrates how, sometimes, Allah *Ta'ala* grants favours to a needy person through a speedy death! We have heard about many such cases in which a dying man made a will leaving a portion of his property to a particular person.

Ibne Abbas *Radhiallaho anho* relates in a Hadith that Rasulullah *Sallallaho alaihe wasallam* once said: "If anyone is hungry or in need and he conceals it from others, it will be due from Allah *Ta'ala* to grant him a year's provision from lawful sources". *(Mishkaat)*

It is related in another Hadith that: "If anyone is hungry or in need but conceals it from others, and asks Allah *Ta'ala* for help, Allah *Ta'ala* makes arrangements for him, through which he gets a year's sustenance from lawful (Halal) sources". *(Kanz)*

In still another Hadith it is said: 'Whosoever begs ample pro-

visions from Allah *Ta'ala*, these are granted to him; and whosoever asks for self-control of ones desires and passions, Allah *Ta'ala* grants him the same; and the upper hand (the hand of the giver) is better than the lower hand (the hand of the receiver); and no one opens the door towards begging, without having the door opened for him by Allah *Ta'ala* towards poverty.

Once Ali *Radhiallaho anho*, on hearing a person begging from people in the plain of 'Arafaat, struck him with a whip and said, "On this day and in this place, do you beg from anyone but Allah *Ta'ala*" Rasulullah *Sallallaho alaihe wasallam* is reported to have said, "Whosoever opens a door towards begging, Allah *Ta'ala* opens for him a door towards want and destitution, both in this world and the Hereafter. And whosoever opens a door for granting favours, seeking thereby the pleasure of Allah *Ta'ala*, opens for himself a door for abundance both in this world and in the Hereafter."

Another Hadith says, "Whosoever opens a door for begging, Allah *Ta'ala* opens for him a door towards want and poverty. It is better for one of you to take a rope and bring a load of firewood on the back, sell it and thereby earn the daily bread than that he should beg from people, whether they give him anything or refuse him!" Another Hadith says, 'Whosoever opens a door for granting favours, be it by way of charity to the poor or through spending money for joining bonds of relationship, Allah *Ta'ala* grants him plenty of everything (i.e. increase in wealth). And whosoever opens a door towards begging, with the intention of increasing his own wealth, it only leads him to a worse destitution.'

Imraan bin Husain *Radhiallaho anho* reported Rasulullah *Sallallaho alaihe wasallam* as saying: "He who turns to Allah *Ta'ala* alone for help, Allah *Ta'ala* takes upon Himself the responsibility to fulfil all his needs and provides for him from sources he could never imagine; and he who makes this world his sole concern, Allah *Ta'ala* leaves him to the world (i.e. he is left to toil on his own, without help from Allah *Ta'ala*, and reap worldly benefits according to the extent of his labour).

Abu Zarr *Radhiallaho anho* relates that Rasulullah *Sallallaho alaihe wasallam* once said to him: "I counsel you to observe fear of Allah *Ta'ala*, both secretly and openly; when you fall into a sin or do any wrong, do a good deed (to atone for it). Do not ask anyone for

anything; do not accept a trust and do not agree to be a Qadhi between two persons (as the job of a Qadhi is delicate, not everybody can be equal to it)". It is related in another Hadith, "He who is pleased with the little that he gets, cultivates contentment and puts his trust in Allah *Ta'ala*, is saved from the labour of earning livelihood"

It occurs in another Hadith, "Let him, who wishes to become the most powerful person, put his trust in Allah *Ta'ala*; let him, who wishes to become the richest person, place more reliance on what Allah *Ta'ala* possesses than he places on what he himself possesses; let him, who wishes to become the most honoured person, observe piety". (We often observe that a man's piety influences people more than anything else. The more advanced anybody is in piety, the greater is the regard and esteem for him in the hearts of people).

Wahb *Rahmatullah alaihe* relates that Allah *Ta'ala* says, "When my bondsman puts his trust in Me, I would find a way out for him, even if the skies and the earth were to join together in treachery against him." Ibne Abbas *Radhiallaho anho* says, "Allah *Ta'ala* sent a revelation to Isaa *Alaihissalam*, 'Put absolute trust in Me, for I shall take upon Myself the responsibility to fulfil all your needs. Choose no one as your protecting friend other than Me, lest I should forsake you'"

It has been narrated in many Ahadith that when the son of Auf Ibne Maalik *Radhiallaho anho* was taken prisoner (by the non-believers), they bound him tightly with leather-straps so that he should not escape. He was kept without food and most harshly treated. He, however, managed to send word to his father, informing him about his sad plight and requesting Rasulullah *Sallallaho alaihe wasallam* to pray for his release. When Rasulullah *Sallallaho alaihe wasallam* was told of this, he said, "Send someone to him with the word that he should observe piety (Taqwaa), put his trust in Allah *Ta'ala* and make a point of reciting this verse every morning and evening:"

لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ اَنْفُسِكُمْ عَزِيْزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيْصٌ عَلَيْكُمْ بِالْمُؤْمِنِيْنَ رَءُوْفٌ
رَّحِيْمٌ ۝ فَاِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ ۝

There hath come unto you a Rasul from amongst yourselves, grievous unto him is aught that distresses you, full of concern for you, for the believers full of pity, merciful. Now if they turn away (O, Muhammad) say: Allah sufficeth me. There is no God save Him. In Him have I put my trust, and He is Lord of the magnificent Throne. (at-Taubah: 128-29)

When the message reached him, he began to recite this Ayat with the result that, one day, the straps broke of themselves. He escaped from their captivity and also brought home with him some animals of the non-believers captured as booty.

Ibne Abbas *Radhiallaho anho* says that whosoever recites this verse, at a time when he fears injustice from a ruler, attack by a wild animal or getting drowned in a river, will escape any harm, in-shaa-Allah (if Allah wills it so). A version of the Hadith says that the Sahabi *Radhiallaho anho* was also advised to recite the following Du'aa frequently:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ

'There is no might and no power except in Allah'.

The following Ayaat were also revealed concerning this incident:

وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا ۝ وَّيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَّتَوَكَّلْ
عَلَى اللّٰهِ فَهُوَ حَسْبُهٗ ۚ إِنَّ اللّٰهَ بَالِغُ أَمْرِهٖ ۚ قَدْ جَعَلَ اللّٰهُ لِكُلِّ شَيْءٍ قَدْرًا ۝

And for him who fears Allah, (observes 'Taqwaa') Allah Ta'ala ever appoints a way out; and He provides for him from quarters whence he has no expectation; And who-soever puts his trust in Allah, He will suffice for him. (at-Talaq: 2-3)

Little could this Sahabi *Radhiallaho anho* imagine that Allah *Ta'ala* had decreed any part of this sustenance from the property of those (non-believers) who were persecuting him so cruelly.

A Dervish narrates his own story: I lived on the side of a hill with one of my friends and we spent most of our time in prayers and devotions. My friend lived on grass, etc., but for me Allah *Ta'ala* had so arranged, as a special favour, that a doe would visit me everyday.

It would come and stand beside me, with its legs wide apart; I would suck its milk and it went away. Time went by, but the doe never failed to come and I sucked its milk daily. One day, my friend who lived a little farther away from my place came to me and said, "A caravan of travellers has come to stay at a nearby place. Let us go to them: We might perchance get some milk and other food from them". At first, I refused to go with him but, when he insisted on going, I agreed. We went there and they entertained us with food. Then we came back to our places. Since that day, I waited in vain for the doe to come at its usual time, but it never turned up. Many days passed but the doe did not come. Then I realised that, owing to the evil effect of my (sinful) failing in Tawakkul, Allah *Ta'ala* had discontinued the sustenance which used to reach me without my having to bother about it".

The author of 'Raudh' writes: "Apparently there were three sins involved in his going to the caravan: first, failure to observe the Tawakkul to which he was committed; secondly, greediness and failure to be content with the sustenance which he got without any bother; thirdly, taking doubtful food which deprived him of good food." The story is quite instructive. Sometimes, we lose the bounties of Allah *Ta'ala* owing to our greed and avarice. Although seeking help from people brings immediate apparent benefits, its evil effects deprive us of many bounties of Allah *Ta'ala*, which are being bestowed upon us without our asking for them and without our feeling obliged to Him. So, Imaam Ahmad bin Hanbal *Rahmatullah alaihe* used to pray:

اَللّٰهُمَّ كَمَا صُنْتَ وَجْهِيْ عَنْ سُجُوْدِ غَيْرِكَ فَصُنْ وَجْهِيْ عَنْ مَسْئَلَةِ غَيْرِكَ

'O Allah! Thou has protected my head from bowing to anyone other than Thyself; so guard my tongue, O Allah, against asking favours from anyone other than Thyself. (Aameen! O Lord!)

(٣) عَنْ اَبِیْ هُرَيْرَةَ رض قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَأَلَ النَّاسَ تَكَثُّرًا فَاِنَّمَا يَسْأَلُ جَمْرًا فَلْيَسْتَقِلَّ اَوْ لِيَسْتَكْثِرْ (رواه مسلم كذا فى المشكوٰة)

HADITH: 2

Abu Hurairah *Radhiallaho anho* relates that Rasulullah *Sallallaho alaihe wasallam* said, "He who begs from people to increase what he possesses, is asking for live coals of Jahannam; so let him ask little or much". *(Mishkaat)*

Note: Hadith one quoted above is about seeking favours from people at the time of need and, therefore, the threat contained therein viz. the seeker being deprived of help from Allah *Ta'ala*, is not as severe as the one given in this Hadith, which is about a person begging from people without being driven to it by necessity, but simply to increase his own possessions. Such a one is, in reality, gathering for himself as many live coals of Jahannam as he pleases.

Once, Umar *Radhiallaho anho* said to Rasulullah *Sallallaho alaihe wasallam*, "Two such and such persons were praising you because you bestowed two (gold) Dinaars upon them." Rasulullah *Sallallaho alaihe wasallam* said, "As for so and so, I gave him ten to hundred Dinaars but he never made any mention". Then he added, "Some people ask me for something, I give them what they ask and they carry it home, hidden under their arms; though the fact is that they carry nothing but hell-fire." Umar *Radhiallaho anho* said, "O Rasulullah! Why do you grant them what they desire, when you know that it is like Hell-Fire for them"? Rasulullah *Sallallaho alaihe wasallam* replied, "What should I do? They do not refrain from asking and Allah *Ta'ala* does not like me being niggardly towards anyone".

Qabeesah *Radhiallaho anho* said that once when he was committed to pay an indemnity, he went to Rasulullah *Sallallaho alaihe wasallam* to seek his help in this matter, he said, "Wait till I receive the Sadaqah from somewhere and I shall help you". Rasulullah *Sallallaho alaihe wasallam* then said, "Asking financial help from people is permissible only to these three (classes of) persons: a man who has become a guarantor for a payment; his seeking help from people is permissible only to the extent of the amount involved. Secondly, a man who loses his possessions in an accident or mishap; he may ask from people what will provide him a reasonable subsistence. Thirdly, a man who has gone without food for several days and three members of his own tribe confirm this fact; he may

seek help till he gets what will support life. To any person, other than these three classes, begging is forbidden, and if one does so he is consuming something which is forbidden (Haraam)".

It has been related in another Hadith that: Begging is not permissible to two persons: a well-to-do person or one who is in good health and can earn his living; it is permissible only to one who finds himself in humiliating poverty or is involved in severe debt. And, if anyone begs in order to increase thereby his own possessions, his face will appear lacerated on the Day of Resurrection and he shall be devouring Hell-fire; so let him beg for little or beg for more.

Another Hadith has it to the effect that: Acts of begging will cause facial lacerations, on the Day of Resurrection, which will disfigure his face. So, let him who so wishes preserve his good looks or get his face disfigured. Exempted from the above punishments is the person who seeks favour from a ruler as a share out of the Bait-ul-Maal, provided he can rightfully claim it or is driven to begging by sheer necessity.

Still another Hadith says: "When a man is always begging from people, he will appear on the Day of Resurrection with no flesh on his face". Mas'ud bin 'Amr *Radhiallaho anho* relates that, once, the bier of a person was brought to Rasulullah *Sallallaho alaihe wasallam* for funeral prayers. He asked, "What property did he leave behind?" People said, "Two or three Dinaars (gold coins)". Rasulullah *Sallallaho alaihe wasallam* said, "Those are two or three brandings of Hell-fire". The narrator of the Hadith says, "I asked about it from Abdullah Ibne Qaasim *Radhiallaho anho*, the bondsman of Abu Bakr *Radhiallaho anho*, who said, 'The person used to beg money from people, thereby to increase his wealth'.

Many such incidents have been related in the collections of Ahadith, in which Rasulullah *Sallallaho alaihe wasallam* threatened--with brandings of Hell-fire and other severe punishments of the kind--those who died leaving behind very small amounts. The Ulama say that these punishments are meant for such people who, although they possess money, tell lies, pretending to be needy, and beg from people and insist on being treated like the poor people.

Imaam Ghazaali *Rahmatullah alaihe* writes: "A good many Tradi-tions (Ahadith) prohibit asking favours and begging from

people, and threaten the beggars with severest punishments in the Akhirah. Some other Traditions, however, refer to the permissibility of seeking monetary help from people under certain circumstances. Obviously, begging in itself, is not permissible for a believer; it becomes permissible only for a person who is driven to it by necessity or faces a pressing demand. In all other circumstances, begging is forbidden. The reasons for its being unlawful are that it involves three things, all of which are unlawful in themselves. First, it involves a tacit complaint against Allah *Ta'ala* Himself, Who is not, as it were, showing due favour to the person, thus making it necessary for him to turn to others for help. For example, if a slave begs money from people, it will be taken as if his master is hard on him. This state of affairs demands that begging should not be allowed, except when absolutely necessary, just as it is permissible to eat even carrion at the time of utter necessity. Secondly, begging involves humiliating oneself before someone other than Allah *Ta'ala*. It is below the dignity of a Mo'min to humiliate himself before any person other than Allah *Ta'ala*. In fact showing ones helplessness and humility to Allah *Ta'ala* is highly desirable and is blessful, as is abasing oneself before the Loved One. Thirdly, begging often causes vexation to the person from whom a favour is requested. In most cases, the person does not grant a favour, of his own sweet accord, but he does so because he feels ashamed (of saying 'No' to anyone asking a favour). Now, if a person gives something to a person, to avoid being ashamed or for the sake of show, the thing becomes unlawful (Haraam) for the receiver and, even if he refuses, to help, very often, the person feels remorseful afterwards over, his seeming niggardliness towards the beggar. So in both cases, there is likelihood of the beggar being a nuisance to the one from whom he begs a favour; and this is not desirable, unless one is driven to it by sheer necessity. Now that the reasons for unlaw-fulness of begging have been brought home to us, it will be easy to see why Rasulullah *Sallallaho alaihe wasallam* has indicated dire consequences for those who beg favours from people.

It is said that Rasulullah *Sallallaho alaihe wasallam* once remarked, "Whosoever begs a favour from us, we shall grant him what he desires. Why should we refuse him the thing he wants? It is his responsibility to make sure whether asking a favour is permissible for him or not. And he who remains contented and does not ask favours (or, according to an alternative reading, asks Allah *Ta'ala* to make him independent of people), Allah *Ta'ala* grants him suffi-

ciency and makes him independent of people. And the one who does not ask us favours is dearer to us than the one who does so". Rasulullah *Sallallaho alaihe wasallam* says in another Hadith: "Try to remain contented and abstain from asking favours; the less you ask from people, the better".

Once 'Umar *Radhiallaho anho* came upon a beggar who was begging from people, after Maghrib (evening) prayers. He told someone to give him some food. The orders were instantly carried out and he was served a meal. After a short while, when 'Umar *Radhiallaho anho* again heard him begging, he demanded an explanation from the person who had been told to give him food, who explained that he had served him a meal.'Umar *Radhiallaho anho* then saw that the beggar had hung a bag under his arm, which contained a lot of bread. He said to him, "You are not a beggar; you are a dealer in bread", meaning that he was not a needy person but he was begging from people in order to collect bread and sell it in the market. Saying this, Umar *Radhiallaho anho* snatched the bag from him and put the bread before the camels which had been given by people as 'Sadaqah' to the Bait-ul-Maal. He then struck the beggar with a whip and said, "Never do this again".

Commenting on the incident, Imaam Ghazaali *Rahmatullah alaihe* writes:

If begging had not been an unlawful (Haraam) act, Umar *Radhiallaho anho* would never have struck the beggar with a whip, nor would he have snatched his bread. Some people have taken exception to what Umar *Radhiallah anho* did to the beggar. They contend that, though whipping can be justified as a lawful admonition as a corrective measure, taking his property (bread) was an act of injustice and wrong-doing as the Shariah (Islamic Law) disallows taking the property of another person.

But this objection is based on ignorance of certain facts. For, who can match Umar *Radhiallaho anho* in the understanding of Islamic Law (Shariah)? Can we imagine that a man of his position and understanding was unaware of the fact that the Shariah disallows taking of other's lawful property? Or, can we imagine that, notwith-standing his awareness of the Islamic Law regarding such matters, Umar *Radhiallaho anho* could not contain his anger at the sight of the unlawful act of begging and he snatched the bread in a

fit of rage? Or, should we presume that he willfully adopted an unlawful measure as an expedient to prevent this man from begging in future? In that case, the act of snatching bread was not justified.

The truth is that the beggar was begging without his being needy, while people gave him bread believing him to be a needy person. Therefore, the bread was not his rightful possession, because it had been acquired through deceiving others. Now as it was difficult to locate the lawful owners of this property, it had to be treated as 'Luqtah' (i.e. things whose owners are not traceable): such things are used for the welfare of the deserving sections of the community (Ummah). Umar *Radhiallaho anho,* therefore, fed it to the camels received in the Bait-ul-Maal as Sadaqah. The beggar was a sinner as, under false pretences, he extorted Sadaqah from the people. If they had known the facts, they would never have given him Sadaqah.

Now that it has been established that asking favours from people is permissible only in a state of real necessity, it should be understood that there are four gradations of necessity; the first stage is that of dire necessity; the second, that which is a hard necessity but is not as acute as the first one. The third stage is the common state of neediness and the fourth is not being needy at all.

As for the *first* stage--that of dire necessity, it is being in a state in which one fears death from hunger or from a fatal disease; or being in a state in which one has no clothes to cover one's body. In such circumstances, begging is permissible provided that: (a) it is otherwise correct to use the thing asked for; (b) the person whose favour is requested should grant it willingly; (c) the one who is asking a favour should be incapable of earning a living. For, he who begs from people, inspite of his having enough strength to earn a competence, is a worthless person. However, it is permissible for a person engaged in acquiring religious knowledge to ask favours from people, with a view to devoting all his time to the pursuit of knowledge. In the *fourth* stage, (which is the other extreme), it is unlawfull (Haraam) for a person to ask for something which he already possesses; that is to say, if a person possesses cloth sufficient for his present need, it is unlawful for him to ask for cloth from other people.

The two stages in between these two extremes are, (ii) the state bordering on dire necessity but not as acute as the first stage and,

(iii) the state of less acute necessity. In the *second* stage, the state bordering on necessity, begging is allowable with certain reservations but, in this stage also, it is better not to beg from people. The instances of this condition are: (1) a person suffering from a disease that is not a fatal one, and (2) a person possessing clothes but not having sufficient warm clothes to protect himself against cold weather.If such a person begs favours from people, he will not be considered to have committed an unlawful (Haraam) or an uncommendable (Makrooh) act. He must, however, state the true nature of his need to the person of whom he is asking a favour. For instance, while asking for cloth, he should say, 'I have got clothes but they are not sufficient to keep me warm in winter. He should not pretend to be in greater need than he actually is.

The *third* stage is that of necessity of a lower degree. The instances of this condition are : (1) a person possessing enough money to buy plain bread but not enough to buy him curry or soup, or (2) a person having worn-out clothes wanting to buy a new shirt, for use when going outdoors, so that the worn-out clothes should not betray his state of neediness. Asking favours from people is also allowable for such a one, but uncommendable (Makrooh), provided that he clearly states the degree of his necessity to the person of whom he is asking a favour; provided further that, in asking a favour from a person, he should avoid the three unlawful things described above viz. (1) There should be no tacit complaint against Allah *Ta'ala* implied in the manner of asking a favour: (2) He should not humiliate himself before people while asking a favour, and (3) he should not be a source of trouble to the person whose favour he is requesting. A question arises: how can one avoid these three situations? My answer is that one can avoid complaining against Allah *Ta'ala* if, at the time of asking a favour from people, he expresses his gratitude towards Allah *Ta'ala* and also states that he is not pressed by any want. That means he should not ask for things like beggars. For example, he should say, "I do not need it in particular. I am grateful to Allah *Ta'ala* for granting me what suffices for my needs. But my heart craves for fine clothes,etc." And to avoid humiliating oneself before others, one should place one's needs only before one's parents, brothers or intimate friends who, he is sure, possess such noble feelings for him that asking favours from them will not degrade him in their eyes. Another way of avoiding humiliation is asking a favour of a person who is large-hearted and gives away in Sadaqah profusely and feels happy when approached

for favours. In order to avoid embarrassment to people, one should not ask for anything in particular, but express his wish for help in general terms or describe it in such a manner that the person should find it easy to decline his request if he so desires.

It should be borne in mind that the Ulama are unanimously agreed on the unlawfullness of receiving a thing from a person who is giving it against his own will or just to avoid embarrassment or simply because it is begged of him with importunity. Extorting money from people, through begging persistently, is like robbing them by force. Mental torture through censure and slander is also similar. However, he who is forced by necessity may accept a thing given even without the giver's own accord. But the true facts in each case are known to Allah *Ta'ala*, Who alone can judge whether a person is really in a state of dire necessity. There is however no harm in asking favours of such friends who, one feels, will be happy if one asks them for help. *(Condensed from 'Ihya-ul-Uloom)*

Allama Zubedi *Rahmatullah alaihe* says: "All these warnings against seeking favours are meant for a person who asks for himself and not for one who asks for the sake of someone else; the latter is motivated by a desire to help others. Similarly, he who seeks the help of his own relatives and friends is not in this category, because they would feel happy when a relative or a friend asks for help". *(Ithaaf)*

(The author adds:) However, this is only true of such relatives who are really pleased to grant such wishes. Otherwise, causing vexation to one's relations is strictly forbidden. It is a fact that the relations who are of generous disposition, feel happy to grant the wishes of their relatives. I say this, on the authority of my own experience, and many incidents testify to the truth of this statement.

One of my father's aunts, who is still alive, used to give me two Paisas as a gift (to spend) whenever she came to visit us in Kandhalah. It had been her routine since my childhood. Later, when I grew up to be a family man, and she also started giving two Paisas each to my children, I insisted that my share should be raised to four Paisas. I said that I would not be treated at par with my children, to which she agreed. I shall ever remember the loving pleasure with which she used to grant my demand; I still feel happy with the joy it gave her. Sometimes, when I saw that she had nothing with her to

oblige me, I used to present to her some money just to enable her to give me my four Paisas. I did this because the joy of giving made her forgetful of the fact that she was just returning me what I had given her myself.

Similarly, Maulana Shamsul Hasan *Rahmatullah alaihe*, my father's maternal uncle, used to give me one Rupee as a gift whenever he visited us, in Kandhlah. When I grew up to be a family man, he transferred this favour to my children. I insisted that my gift should not be discontinued saying, "It is between you and my children whether you give them anything or not, but I must get my share!" I shall ever remember the feeling of joy with which he used to meet my demand. He would laugh heartily and repeat my words, 'My gift-money should not be stopped', and I said, "It never would". Whenever I remember the conversation, I pray to Allah *Ta'ala* to grant him forgiveness and to bestow on him such bountiful rewards as are worthy of His Glory. On many other occasions, I experienced similar treatment from other relatives. I have mentioned this because, nowadays, family bonds are becoming weaker and it may seem unimaginable these days that a relative should feel happy over a demand for help, made by a near one.

As for the second remark of Allama Zubedi *Rahmatullah alaihe* about the permissibility of asking favours from people for helping others, it is self-evident and the various Ahadith (given in Chapter one of this book), on the subject of helping and favouring others, serve as valid arguments in favour of this observation. Likewise it is imperative for a student to devote himself to religious studies, even at the expense of humiliation in seeking help from others.

Mulla Ali Qari *Rahmatullah alaihe* writes: For anyone who has the capacity to earn his living, but does not do so for the sake of devoting his entire time to the acquisition of religious knowledge, it is permissible to receive Zakaat as well as voluntary Sadaqaat from people. But receiving Zakaat is not allowable for one who does not earn his living, notwithstanding his capacity for work, owing to his devotion to Nafl and other prayers, although he can ask help from people out of voluntary Sadaqaat, this last act also being undesirable (Makrooh) in his case. And, if there are some people who live together, engaged in practices for self purification, it is desirable that they should depute someone to arrange for their food and clothing. *(Mirqaat)*

Pursuit of religious knowledge, be it related to external practices or to spiritual purification, is of paramount importance and those who are engaged in it should not take up other occupations. Nor should they take up in any part-time job, for fear of reproach and censure by the ignorant and foolish people. For, it amounts to wasting their invaluable treasure for fear of being reproached by the ignorant who have ever been finding fault with the Divines and even Rasuls of Allah *Ta'ala*.

Nowadays many people are of the view that religious scholars should also learn a trade for earning their daily bread. This notion is gaining ground and quite a few Ulama, disgruntled at the reproaches by men of the world, have come to regard it as a necessity. Some religious institutions have launched programmes for training the students in various technical skills. The truth is that this practice is detrimental to the cause of knowledge. Those who favour this practice, present (in support of their views) instances from the lives of the great Divines of the past who, in order to earn their living, used to do business, etc., notwithstanding their devotion to the cause of knowledge and their great services for the cause of Deen (Islam). It is truly the best way to serve the cause of Deen if one can, with the help of Allah *Ta'ala*, afford to adopt this course. But with weak minds and bodies in the troubled times of today, we cannot do both things at a time. Besides, our greed and love of the world will not allow us to devote sufficient time to the pursuit of knowledge and the cause of Deen for the pleasure of Allah *Ta'ala*, when we find we have the means to increase our earnings. I have seen many cases in which both the pursuits were started simultaneously but, before long, the wish to earn more money overpowered the pursuit of knowledge.

Explaining the ten guidelines for students, Imaam Ghazali *Rahmatullah alaihe* writes: The fourth rule is that the student should spend minimum time in worldly pursuits, leave his family and go farther away from his home town, because numerous social requirements make demands on one's time and distract one from the acquisition of knowledge. Allah *Ta'ala* has not assigned two hearts to any man (so that he should engage one heart in academic pursuits and the other in earning money). The reference here is to an Ayat from the Holy Qur'an:

مَا جَعَلَ اللّٰهُ لِرَجُلٍ مِّنْ قَلْبَيْنِ فِي جَوْفِهٖ

'Allah Ta'ala has not assigned two hearts to any man in his breast'. (al-Ahzab: 4)

If you busy your mind in various pursuits of the world, you cannot get at the truths of knowledge. That is why they say that something of knowledge is granted only to the one who devotes himself whole-heartedly to the acquisition of learning. As for the person who is scatter-brained, his mind is like a water-channel filled with a leaking bucket, which does not water the fields properly because of the leakage of water. *(Ihyaa)*

It is also important that a student should be really devoted to learning and least concerned about his meals or collecting alms which are, in reality, the dross of people's earnings.

After recounting what occurs in the Ahadith regarding the punishments meant for the wicked Ulama, Imaam Ghazali *Rahmatullah alaihe* writes: "It is evident from the above that, generally speaking, the Ulama who are enamoured of this world are the worst and the meanest among men and that, in the Akhirah, their punishment will be far more severe than that of the ignorant people. Successful indeed are those Ulama who always keep the Hereafter in view! And there are certain distinguishing signs of such true Ulama, the first of those being that such an Aalim does not want to acquire worldly wealth through his learning. Even the lowest in rank among the Ulama are fully aware that this material world is contemptible, mean, polluting and shortlived and that the life Hereafter is everlasting and glorious beyond imagination, the bounties whereof are absolutely pure. Besides, a true 'Aalim fully understands that this world and the world Hereafter are like two wives married to one and the same husband--when one is pleased, the other is naturally displeased. There is also a Hadith to the same effect. He who loves his present life does damage to his Akhirah and he who loves his Hereafter does damage to his present life; so prefer what is lasting to what is short-lived. The present life and the Akhirah are, so to speak, like two scales of a balance--when one goes down, the other goes up automatically. And he who does not understand that the material world has low value is not of a sane mind. How can such a one be a scholar of Deen.

Hasan Basari *Rahmatullah alaihe* says, "The punishment of the Ulama is the death of their souls; and the death of the soul consists

in one seeking worldly gains in lieu of acts of virtue, that is to say, serving the cause of Deen (Islam) with a view to acquiring worldly wealth, honour, fame or status in life." Yahya bin Mu'aaz *Rahmatullah alaihe* says that the value of knowledge and learning is lost when one employs it for earning worldly benefits. Saeed Ibne Musayyab *Rahmatullah alaihe* says that when you find an Aalim knocking at the doors of the rich people, he must be dishonest. Umar *Radhiallaho anho* says, When you find an Aalim in love with worldly wealth, he cannot be blameless in religious matters, for everybody occupies himself with things which are dear to him. (Condensed from *Ihyaa*)

It is, therefore, important that the Ulama should always be on their guard lest the love of the world, which is the root-cause of all evils, should imperceptibly enter their minds and take root therein. When one develops a disregard--rather a dislike--for the material world and gets it firmly rooted in one's mind, there is no harm in asking favours from people or receiving Zakaat and Sadaqaat (charities). It is rather the responsibility of the charitable persons that, while paying Zakaat, etc., they should give preference to the students and scholars devoted to religious knowledge. (We have already discussed this point in the Chapter on the manner of paying Zakaat, in Chapter five, part one of this book).

I pray to Allah *Ta'ala* to protect me from being enamoured of this world. For, love of the world is a disease of the soul that grows gradually and imperceptibly and it does not consist in greediness alone, but also includes love for status and popularity. In the latter form, its encroachment on the soul is more rapid; especially in religious environments where the desire for worldly recognition and status is far stronger than the lust for wealth.

(٣) عَنْ حَكِيْمِ بْنِ حِزَامٍ قَالَ سَأَلْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ فَأَعْطَانِيْ ثُمَّ سَأَلْتُهُ فَأَعْطَانِيْ ثُمَّ قَالَ يَا حَكِيْمُ إِنَّ هٰذَا الْمَالَ خَضِرٌ حُلْوٌ فَمَنْ أَخَذَهُ بِسَخَاوَةِ نَفْسٍ بُوْرِكَ لَهُ فِيْهِ وَمَنْ أَخَذَهُ بِإِشْرَافِ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيْهِ وَكَانَ كَالَّذِيْ يَأْكُلُ وَلَا يَشْبَعُ وَ الْيَدُ الْعُلْيَا خَيْرٌ مِّنَ الْيَدِ السُّفْلٰى قَالَ حَكِيْمٌ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ وَالَّذِيْ بَعَثَكَ بِالْحَقِّ لَا أَرْزَأُ أَحَدًا بَعْدَكَ شَيْئًا حَتّٰى أُفَارِقَ الدُّنْيَا. (متفق عليه كذا في المشكوٰة)

HADITH: 3

Hakim Ibne Hizaam *Radhiallaho anho* said that he asked Rasulullah *Sallallaho alaihe wasallam* for something and he gave it to him. Later, he asked again and Rasulullah *Sallallaho alaihe wasallam*, after giving him something, said, "Hakim, this wealth looks desirable and sweet, and he who receives it with a generous heart will be blessed in it; but he who receives it with 'Ishraaf' (inward greed) will not be blessed in it. He would be like one (suffering from a disease) who goes on eating without being satisfied. And the upper hand is better than the lower one (The hand of one who gives is better than that of one who receives it)". Hakim *Radhiallaho anho* stated that he replied, "O Rasulullah, by Him Who made you an apostle of truth, I shall not bother anyone after this till I leave the world".

Note: 'I shall not bother anyone, means I shall not ask anyone for anything till I die. Some versions of the Hadith add: After this, Abu Bakr *Radhiallaho anho* used to call Hakim *Radhiallaho anho* during the time of his caliphate, in order to bestow upon him his portion of the 'Fai' (the tribute from the territory which the Muslims had conquered), but Hakim *Radhiallaho anho* would not accept it. Umar *Radhiallaho anho* also called Hakim *Radhiallaho anho* to give him his share of the booty but he refused to accept it. Umar *Radhiallaho anho* called people to witness, but Hakim did not accept anything from anyone till he passed away. *(Targheeb)*

Another Hadith has the following effect: Rasulullah *Sallallaho alaihe wasallam* received some valuables from *Bahrain*. He first gave something out of it to Abbaas *Radhiallaho anho*. Then he called Hakim *Radhiallaho anho* and gave him a handful. Hakim *Radhiallaho anho* asked Rasulullah *Sallallaho alaihe wasallam* whether or not it was good for him to receive it. On receiving the reply that it was not, he returned the gift and swore that he will not accept from anyone any such thing till his death. Then he said, "O Rasulullah, pray for me to Allah *Ta'ala* that He may bless me in my earnings". Rasulullah *Sallallaho alaihe wasallam*, then prayed to Allah *Ta'ala* to bless him in what he had earned with his own hands. *(Targheeb)*

Mu'awiyah *Radhiallaho anho* reported Rasulullah *Sallallaho alaihe wasallam* as saying "Do not beg importunately, for I swear by Allah *Ta'ala* that anyone of you who gets out of me what he asks, against my own will, will not be blessed in what I have given him". Another Hadith says, "(Anyone of you) Whom I give something of my own sweet accord, will be blessed in it; but the one who gets something out of me against my will (simply because he is greedy or because he has asked for it), will be like (a person) who goes on eating without being satisfied." Ibne-Umar *Radhiallaho anho* reported Rasulullah *Sallallaho alaihe wasallam* as saying, "Do not ask for favours importunately, for whosoever gets something from us, after having begged it importunately, will receive it without blessing". *(Targheeb)*

There also occurs a prohibition, against begging importunately, in the Holy Qur'an. Says Allah *Ta'ala*:

لَا يَسْئَلُونَ النَّاسَ إِلْحَافًا

They do not beg of men with importunity. (al-Baqarah: 273)

Aishah *Radhiallaho anha* relates that Rasulullah *Sallallaho alaihe wasallam* once said, "This wealth is attractive and sweet; so whomsoever we give something of our own sweet accord, while he is in a condition that justifies his receiving it, and does not have any greed for it, he will receive blessings of Allah *Ta'ala* concerning what he gets out of us. And, if we give something to a person against our own sweet will, while he does not deserve to receive it and is greedy for it, he will not be blessed in what he gets out of us". *(Targheeb)*

'Barkat' or Allah's blessings are, indeed, a great and invaluable bounty. A small amount of something invested with blessings (Barakat) suffices for a surprisingly large number of needs, as happened on many occasions during the times of Rasulullah *Sallallaho alaihe wasallam*. For example, once a bowl full of milk, simply because of such blessings, sufficed for a large number of the 'Ashaab-us-Suffah'. We also experience this effect of Barakat in several cases, even in our own times, though not to the same extent as occurred during the times of Raulullah *Sallallaho alaihe wasallam*. A thing divested of Allah's blessings (Barakat) has different effects. The money earned by a person, if it is not blessed, is always insufficient for his needs; the more he earns, the greater are his requirements; he is like a person, mentioned in the Hadith above, who goes on eating without being satisfied.

Here, I relate a personal experience to illustrate how one's leisure hours, when divested of Allah's blessings, seem to slip away at an unimaginably fast speed. In my boyhood days, I was very fond of holding a sort of poetic quiz competition, in which two teams competed with each other in reciting verses from memory. As my father *Rahmatullah alaihe*, who was otherwise a stern parent, did not object to these contests, our fondness for them increased as we advanced in years. I knew by heart, without any exaggeration, thousands of verses from the poetry of various languages (though many have now escaped my memory). It was my favourite hobby and, whenever my best friends and relatives got together, we began reciting verses, and started a contest. During the early days of my youth I happened to visit Kerana and stayed there for the night with one of my cousins who lived there and practised law. He was also very fond of this recreation or rather, one might say, it was his weakness. Some other relatives of mine, who heard of my visit, also assembled there. After 'Ishaa (night) prayers, the pastime began. It was winter and my cousin bought three seers of milk because he thought we would need it for making tea several times during the night, as the competition usually lasted throughout the night. We were busy in our pastime and the first course of tea had not yet been served when I felt like going to the toilet and got out of the room. We thought that it was the beginning of the game and that only two or three quarters of an hour had elapsed. Looking eastward, I saw a white radiance on the horizon and wondered what this white glow could mean. I called my companions. They came out and were also astonished to see the light. Everybody was making conjectures when, to our utter amazement, we heard the Azaan from all the four corners of the city. Then, of course, we realised that it was dawn. So, that long winter night had passed so swiftly and so imperceptibly! Throughout that day, I remained in a strange mood of amazement and, even today, whenever I remember it a strange sensation runs through my body. That night had been so frightfully divested of 'Barakat' (blessings) that it looked unimaginably short in duration. And now with age, my feelings of amazement at the incident have given way to a deep sense of remorse and self-admonition. I imagine that, like that night of Kerana, my whole life span, when viewed in retrospect after death, would seem to have slipped away so swiftly. The following night, my cousin dreamt that he saw his father (my uncle), Maulana Raziyy-ul-Hassan *Rahmatullah alaihe*, who had learnt Hadith from Qutb-ul-Aalam, Maulana Gangohi *Rahmatullah alaihe*, saying to him, "It looks strange that a pious man like

Zakariyya should spend all night in such idle pursuits." Perhaps it was owing to his blessed wishes and concern for my spiritual well-being that, since that day, I have never indulged in this pastime. The memory of that night spent in Kerana has filled me with astonishment, ever since. I have, however, drawn two conclusions from this incident, based on clear conceptions:

Firstly, I realised the truth of those incidents about some Divines who would stand in Nafl (supererogatory) prayers throughout the night and others who, after their wudhu for Ishaa prayers, did not need to make a fresh Wudhu (ablution) for Fajr prayers, as they remained busy in their devotions, supplications, etc., to Allah *Ta'ala* during the entire night. All such incidents are true and stand to reason. As a matter of fact, when one is rapt in a mood of heavenly bliss, the long hours of night slip by unnoticed and sleep has no power over such raptures; as a special favour from Allah *Ta'ala*, such pious beings derive a peculiar delight from their devotions. Obviously, those who are denied this bliss find it hard to stay awake during the night.

Secondly, my experience of that night testifies to the truth of what has been said in a Hadith regarding the Day of Qiyamah (Resurrection), the span of which is fifty thousand years,but which will be made so short for some believers that it will be equal in duration to the time spent in performing one Salaat or (according to an alternate version) the time that elapses between two Salaats. Certainly, the virtuous men who have no sins reckoned against them shall have no fears and, by virtue of their A'maal (good deeds), they will enjoy the privileges promised to such people in the Quranic Verse:

أَلَآ إِنَّ أَوْلِيَآءَ اللّٰهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ

Lo! Verily, the friends of Allah are those on whom fear cometh not, nor do they grieve. (Yunus: 62)

They will be seated in the shade of the 'Arsh (the Throne of Allah *Ta'ala*), absorbed in enjoying the fruits of their A'maal. So, the length of that Day will appear to them like brief moments of fleeting joy.

(٣) عَنْ خَالِدِ بْنِ عَلِيٍّ الْجُهَنِيِّ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ بَلَغَهُ عَنْ أَخِيْهِ مَعْرُوْفٌ مِنْ غَيْرِ مَسْأَلَةٍ وَلَا إِشْرَافِ نَفْسٍ

فَلْيَقْبَلْهُ وَلَا يَرُدَّهُ فَإِنَّمَا هُوَ رِزْقٌ سَاقَهُ اللهُ عَزَّوَجَلَّ إِلَيْهِ (رواه احمد باسناد صحيح وابن حبان فى صحيحه والحاكم كذا فى الترغيب)

HADITH: 4

Khalid Ibne Ali *Radhiallaho anho* reported Rasulullah *Sallallaho alaihe wasallam* as saying: If anyone happens to receive something from his brother Muslim, without his asking for it and without his feeling inwardly greedy for it, he should not reject it but rather accept it, for it is his sustenance which has been sent by Allah *Ta'ala*.

Note: There are quite a number of Ahadith to the effect that, if anyone receives a gift from someone, without asking for it and without being greedy for it, he should accept it; for its non-acceptance amounts to a rejection of the Bounty of Allah *Ta'ala* and implies ingratitude towards Him. That is why most of the Sheikhs (Divines) accept gifts from people, even against their own sweet will.

Abdullah Ibne Umar *Radhiallaho anho* relates: "At times when Rasulullah *Sallallaho alaihe wasallam* gave me some gift, I would say,' O Rasulullah, give it to someone who has more need of it;' but he said, "Take it. Take what comes to you from these worldly things when you have neither openly asked for it, nor have had any greed for it. Then make use of it if you can; and if you do not like to use it, give it away as Sadaqah. And, in no circumstances, desire anything that does not come to you on its own". Saalim son of Abdullah Bin Umar *Radhiallaho anho* says: "It was on account of this Hadith that Ibne Umar *Radhiallaho anho* would not ask anything from anyone, but if something came to him unasked, he would not refuse it."

A similar incident has been reported of Umar *Radhiallaho anho*: when Rasulullah *Sallallaho alaihe wasallam* granted him some gift, but he gave it back to him. When Rasulullah asked him why he had done so, he submitted, "O Rasulullah, you have told us that it is better for us not to take anything from anyone. "At this Rasulullah *Sallallaho alaihe wasallam* said, "What I meant was that you should not ask for things from people; but if anything comes to you without asking, it is your sustenance from Allah *Ta'ala*, bestowed upon you by Him", At this, Umar *Radhiallaho anho* submitted, "By Him Who

holds my soul in His hands, if anything comes to me without asking, I shall accept it". Once Abdullah bin Aamir *Radhiallaho anho* sent, through a messenger a certain amount of money and some cloth as a gift to Aishah *Radhiallaho anha.* She refused to accept it, saying, "It is not my custom to take anything from anyone". But when the messenger was leaving and had just gone outside the house, she called him back, took the gift from him and said, 'I have been reminded of what Rasulullah *Sallallaho alaihe wasallam* said to me once; "O Aishah, if you happen to get something without your asking for it, do accept it, for it is your sustenance that has been sent to you by Allah *Ta'ala*". Probably this incident pertains to the early period of her life. After this, Aishah *Radhiallaho anha* used to accept gifts from people. It has been related in various Ahadith that many Sahabah used to present large sums of money to her, which she accepted but, instantly, distributed them among people as Sadaqah.

Wasil Ibne Khattaab *Radhiallaho anho* says that he asked Rasulullah *Sallallaho alaihe wasallam* about his prohibition against asking anything from anyone. Rasulullah *Sallallaho alaihe wasallam* replied, "I forbade you to ask anything from anyone, but if Allah *Ta'ala* bestows upon you something without your asking for it, do take it; for it is your sustenance sent to you by Allah *Ta'ala*". Abu Hurairah Radhiallaho anho relates that Rasulullah *Sallallaho alaihe wasallam* once said, "Anyone who is granted some bounty by Allah *Ta'ala* (through someone offering it to him as a gift) should accept it; for it is his sustenance sent to him by Allah *Ta'ala*". Aabid bin Umar *Radhiallaho anho* relates that Rasulullah *Sallallaho alaihe wasallam* said: 'Anyone who is presented some gift without having asked for it and without 'Ishraaf' lurking in his mind (i.e. without feeling inwardly greedy for it), should accept it and spend liberally on his needs. And, if he does not need it, he should give it to someone who has greater need of it". Abdullah, son of Imaam Ahmad bin Hanbal *Rahmatullah alaihe*, says, "I asked my father, 'What is 'Ishraaf?' He replied, 'It consists in your having expectations of receiving a gift from someone or wishing inwardly that such and such person should send you a gift". *(Targheeb)*

Literally the Arabic word, 'Ishraaf' means to peep. Here it means: a state of mind in which one's greedy self is on the watch for something to come to him. For example, as Imaam Ahmad bin Hanbal *Rahmatullah alaihe* puts it, a person who may desire that so and so should do him a favour, is said to have 'Ishraaf. It is in view of this

definition of the term that many Ulama interpret 'Ishraaf' as something tantamount to avarice and greed because, in this state also, one is anxious to get something from people. Allama 'Aini *Rahmatullah alaihe* says, "Some Ulama say that 'Ishraaf' signifies excessive greediness; others are of the view that 'Ishraaf' indicates getting something from a person who gives it away with a heavy heart".

Explaining the guidelines for accepting a gift that comes without asking for it, Imaam Ghazali *Rahmatullah alaihe* writes: "Three things should be taken into consideration; the gift itself, the intention of the giver and the intention of the person receiving it". In the first place, one should consider and make sure about the nature of the gift. A gift may be refused if one is sure that it has been procured from un-lawful or questionable sources. Secondly, one should make certain about the intention of the giver. That is to say, one should make sure whether he is

(i) presenting the thing as a 'Hadiyyah' (gift), in the true sense of the word, thereby seeking merely to please his brother Muslim and to win his love for himself;

(ii) intending it to be a 'Sadaqah'; or,

(iii) giving it simply for fame and ostentation, or for some evil designs. (A reference to these motives will be made in a Hadith, in the following pages).

Now, if it is a 'Hadiyyah' (gift), in the true sense, it is part of the Sunnah to accept such gifts; there occur, in the Ahadith, many exhortations to present gifts to one another and to accept them. Such a gift should be accepted, provided there is no likelihood of the receiver coming under heavy obligation; in such a case, he may decline; alternatively he may keep a portion of the gift and return the rest to allay the sense of obligation. Once, a person presented Rasulullah *Sallallaho alaihe wasallam* with a ram, some Ghee (butter-oil) and some cheese. He accepted the Ghee and the cheese, but returned the ram. It was a revered custom of Rasulullah *Sallallaho alaihe wasallam* that he accepted gifts from some persons and declined these from others. Once, he said, "I feel inclined to accept a present only from a Quraishi, an Ansari, a Thaqafi, or a Dausi". This remark was occasioned by the following incident. Once a desert Arab presented Rasulullah *Sallallaho alaihe wasallam* with

a young she-camel, in return for which he gave him six young camels, it being a custom with him to make very liberal returns for the gifts. The person was displeased because he thought the return was less than what he had expected. When Rasulullah *Sallallaho alaihe wasallam* heard about it, he gave a sermon in which he told the people about the incident and said that he felt inclined to accept presents only from people mentioned above. He exempted these tribes because he was confident of their sincerity and devotion to him. *(Bazl)*

It has been reported in many Traditions that the Followers *(Tabi'een)* of the Sahabah used to accept presents sometimes and declined them on other occasions. It is said that Fatah Ibne Shakhraf Mausle *Rahmatullah alaihe* was given a present of a bag containing fifty Dirhams (silver coins). He said, "I have heard that Rasulullah *Sallallaho alaihe wasallam* once said, "Whoever receives a provision, without his asking for it, but refuses to accept it, is like one who is rejecting his provision sent to him by Allah *Ta'ala*". He then took a Dirham out of the bag and returned the rest to the donor. Hasan Basri *Rahmatullah alaihe* (a well-known Tabi'ee) is also one of the narrators of the Hadith quoted above. Once, however, he declined to accept a bag of Dirhams and a bundle of fine cloth made in Khurasan, which were presented to him as a gift, saying, "Whoever is in my position i.e. entrusted with the task of giving sermons, admonishing people, affording spiritual guidance, etc, and still receives such presents from people, will have nothing to expect when he meets Allah *Ta'ala* (on the Day of Judgement). For, in accepting such gifts, there is a semblance of receiving worldly gains in recompense for the work of Deen".

Ubaadah *Radhiallaho anho* narrates: "I taught the Qur'an to some persons of the 'Ashaab-us-Suffah.' One of them presented me a bow as a gift. I said to myself, 'This cannot be reckoned as worldly gain and I may make use of it for fighting in the Path of Allah *Ta'ala*". Still, I thought I must ask Rasulullah *Sallallaho alaihe wasallam* about it'. When I asked him about it, he replied, 'If you want to have a necklace of Fire put on you, accept it.' *(Abu Dawood)*. It becomes manifest from this Hadith and from what Hasan Basri *Rahmatullah alaihe* said on the subject that the Ulama and the Sheikhs, who are engaged in delivering sermon and doing other tasks of spiritual guidance, should be far more cautious and strict in the matter accepting gifts. Notwithstanding his strict attitude

regarding the acceptance of gifts, Hasan Basri *Rahmatullah alaihe* used to accept gifts from his intimate friends as, in such cases, there was no likelihood of the gift being in lieu of the work of Deen. It is reported of Ibrahim Taimi *Rahmatullah alaihe* that he would accept one or two Dirhams from his intimate friends but declined the offer of hundreds of Dirhams from other people. It is said about certain Divines that when one of them was offered a gift he (the donor) was told to keep it with him and consider whether, after accepting his gift, he would hold him (the Divine) in higher esteem than he did before accepting it. If so, he would accept the gift otherwise not.

Imaam Ghazali *Rahmatullah alaihe* says: "The sign of this (higher esteem) is that the donor should feel dismayed if his gift is not accepted. And, he should feel happy if it is accepted. The giver should regard the recipient as his benefactor". Bishr *Rahmatullah alaihe* says, "I have never asked a favour from anyone other than Sirri Saqati. I always ask from him because I believe that he is a perfect 'Zaahid' (an ascetic). I know for certain that he takes pleasure in giving away things and it weighs upon his mind to retain worldly goods. So, I partake of his favours simply to increase his pleasure".

It is said that a man from Khurasan came to visit Junaid of Baghdad *Rahmatullah alaihe* and brought, with him, many valuables as a gift for the Sheikh. When Junaid *Rahmatullah alaihe* said, "Well, I will take it and distribute the things among the needy people, he said, "I am not presenting it to you for this purpose; I wish you would spend it on your own requirements (food, drink, etc.)" Junaid replied, "How can I expect to live long enough to exhaust all this fortune? "The man said, 'I do not want you to spend it on vinegar and vegetables. (These are cheap and so it would take long to spend the entire amount of money). I wish that you would spend it for buying sweets and other delicacies of food". Junaid *Rahmatullah alaihe* then accepted the gift. At this the Khurasanite said, "My debt of gratitude to you is greater than what I owe to anyone else in Baghdad, to which the Sheikh replied, 'One must accept a gift presented by a person like you."(the discourse on gifts is concluded here).

The second category of material favours are those which fall under the heads 'Zakaat' (the obligatory poor-due) and Sadaqaat' the supererogatory charities. If what is offered, falls under the head

'Zakaat,' the receiver should, before accepting it, make sure whether it is lawful for him to take it. (This subject has been treated, in some detail, at the end of the section on Zakaat in the first part of the book). And if the thing presented falls under the head of 'Sadaqaat', the receiver should make sure why the person is giving it to him. If he is giving it to him because he considers him to be a pious man, the receiver should examine himself to see whether he is secretly committing a sin which, if known to the donor, would have caused such repugnance in his mind that he would never have given him anything. If this is so, it becomes unlawful for him to accept this 'Sadaqah'. For, it is like an ignorant person being presented a gift because people regard him an Alim, or a non-Sayyed (a Sayyed is a descendant of Rasulullah). In such cases, it is strictly forbidden to receive gifts or Sadaqaat from people. And, if a person is giving something just for show or for fame, one should, in no circumstances, accept his gift. Rasulullah *Sallallaho alaihe wasallam* forbade taking the food of vain-glorious persons. Sufyaan Thauri *Rahmatullah alaihe* declined to accept certain presents, saying, "I would accept it if I were certain that the donor would not talk of it boastfully, afterwards."

Some Divines when they were criticised for not accepting gifts, said, 'We decline gifts out of pity for the donors, because if we accept their gifts, they talk of it boastfully to the people and thus they lose their reward in the Akhirah. So, why should we allow their wealth to be wasted, without earning them any Heavenly rewards". The third point to be considered is the intention of the person receiving the benefit. If he is a needy person, and the property is not tainted as mentioned above, it is better for him to accept it. For, Rasulullah *Sallallaho alaihe wasallam* once remarked to the effect that; "The one who receives a material benefit (from a brother Muslim), provided he is really in need of it, also earns blessings, his share of blessings being no less than that of the giver."

Rasulullah *Sallallaho alaihe wasallam* also said, "He who is granted some material things by Allah *Ta'ala* (through a person presenting it to him), without his asking for it and without 'Ishraaf' in his mind, should accept it, for it his own sustenance which has been bestowed upon him by Allah *Ta'ala*". I have just quoted a number of Ahadith on this subject. The Ulama say, "It is feared that the one who does not accept a gift which comes to him without his asking for it, would, on other occasions, feel obliged to ask for things which will not be given to him.'

It is said that Sirri Saqati *Rahmatullah alaihe* would often send presents to Imaam Ahmad bin Hanbal *Rahmatullah alaihe*, which he would gladly accept. Once, however, the Imaam declined to accept his gift. Sirri *Rahmatullah alaihe* said, "Ahmad, the burden of rejecting a Hadiyyah is greater than the one in accepting it." The Imaam *Rahmatullah alaihe* said, "Could you repeat what you have just said". The Sheikh repeated his remarks . The Imaam then said, "I did not accept it as I had sufficient provisions for a month. Kindly keep it with you a month, after which you can bestow it upon me." Some Ulama are of the view that whoever declines a favour, notwithstanding his need, is punished by Allah *Ta'ala*, one way or the other, such as becoming greedy or being forced to accept these things of questionable origin or some other affliction of the kind. If the person who is offered a 'Hadiyyah' does not need it, he may consider, that in case he lives by himself and has no social obligations, whether he should keep with him more than what suffices him for his present needs. For, keeping things in excess would amount to yielding to one's selfish desires and it could lead him in to a trial and some mischief. If such a person is at all obliged to accept a gift, for one reason or the other, he should distribute it among others.

(As stated above), Imaam Ahmad bin Hanbal *Rahmatullah alaihe* declined the gift presented by Sirri Saqati *Rahmatullah alaihe* because he did not need the money himself; and also, he did not like to occupy himself in distributing it among the people. The Imaam was fully aware of the difficulties involved in such matters and prudence demands that one may keep away from possible perils, as no one can feel secure anytime from the treachery of Shaitan.

A resident of Makkah Mukarramah narrates his story thus: "I had some Dirhams which I had kept for spending in the Path of Allah. I happened to listen to the invocation of a Dervish who, after having made 'Tawaaf' (circumambulation of the Ka'bah) was clinging to the curtains of the Ka'bah and praying to Allah *Ta'ala* in very low tones, thus: 'O Allah! Thou knowest that I am hungry. Thou knowest that I have no clothes to put on. O! Thou Who seest everyone but to Whom no one can see! I turned round to look at him and saw that he was wearing two worn out and ragged sheets of cloth, which only just covered his body. I said to myself, 'Who can be more deserving than this Dervish for receiving my Dirhams! I went over to him and presented to him my entire collection, out of which he took only five Dirhams and returned the rest saying, "Four

Dirhams can buy me two sheets of cloth and one Dirham is sufficient to buy me food for three days". The following night I saw him again, dressed in two sheets of new cloth. I felt suspicious of him. He also noticed me and caught me by the hand. We began to make Tawaaf together while I felt that, in the course of all the seven rounds of Tawaaf, we were walking over mineral wealth--like gold, silver, rubies, jewels, diamonds, etc. I could see and feel these valuables moving under my feet, though all the other people could not see them. The Dervish then said to me, "Allah *Ta'ala* has bestowed all these bounties upon me but I do not like to spend out of these treasures. I always receive Hadiyyah (a gift) from the people and spend them on my needs, because it is beneficial for their souls and, by virtue of giving away things as Sadaqah, they earn blessings of Allah *Ta'ala*".

I have related all these incidents to show that accepting, from people, more money than what one needs, may lead one into trials and temptations. Extra wealth is always granted by Allah *Ta'ala* as a test to see whether or not the person receiving it will spend it with propriety. But receiving as much as only just suffices for one's needs is a blessing of Allah *Ta'ala* and one should learn to distinguish between the trials and blessings of Allah *Ta'ala* Who say:

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَّهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ۝ ....

"Lo! We have placed all that is on the earth as an ornament thereof that We may try them, which of them are best in conduct. Lo! And We shall make all that is therein a barren mound (without growth or herbage). (The trial is meant to distinguish those who perform virtuous deeds from those who do not i.e. Allah Ta'ala puts them to trial to see whether they will be fascinated by the glamour of the world and become forgetful of their Creator or turn away from the adornments of the world and engage in devotion to Allah Ta'ala). (al-Kahf: 7)

Rasulullah *Sallallaho alaihe wasallam* said: 'The son of Adam has a right only to the following three: sufficient food to keep his back straight, a garment with which to cover his body and a house to live in (which only just suffices for his needs). Whatever exceeds these three is wealth (regarding which he will have to face reckoning on the Day of Judgement).' So, anyone possessing enough money for

these three necessities of life will earn virtues in the Hereafter and the one keeping in excess will, at least face a reckoning, even if he has not disobeyed Allah *Ta'ala* in procuring it or spending it. And he who keeps extra amount and also disobeys Allah *Ta'ala* with regard to it, will have to suffer punishment in the Hereafter. Whatever exceeds one's needs should, therefore, be distributed among the needy people.

These prohibitions and precautions are meant for those who live alone by themselves. For a person having many social obligations, or one possessing a generous nature or one who associates with a number of Dervishes and pious people and, therefore, feels obliged to provide for their needs, there is no harm in accepting donations from people, even though these exceed his immediate requirements. Such persons should, however, distribute the donations among the needy people, immediately after receiving them. Keeping extra amount of money in possession, even for a night, may breed temptation, distract one's mind from devotions or make one niggardly in spending money for the cause of Allah *Ta'ala*. Such a person may also borrow money from people and spend it for collective needs--trusting in Allah *Ta'ala* and feeling confident that Allah *Ta'ala* will arrange for the payment of his debts. *(Ihyaa)*

(٥) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِذَا اَقْرَضَ اَحَدُكُمْ قَرْضًا فَاَهْدٰى اِلَيْهِ اَوْ حَمَلَهٗ عَلَى الدَّابَّةِ فَلَا يَرْكَبْهُ وَلَا يَقْبَلْهَا اِلَّا اَنْ يَّكُوْنَ جَرٰى بَيْنَهٗ وَبَيْنَهٗ قَبْلَ ذٰلِكَ. (رواه ابن ماجة والبيهقى فى الشعب كذا فى المشكوٰة)

HADITH: 5

Anas *Radhiallaho anho* narrates that Rasulullah *Sallallaho alaihe wasallam* said, "When one of you makes a loan to someone and the borrower sends him a present or provides him an animal to ride, he must neither ride the animal nor accept the gift, unless it is a practice they followed previously."

Note: The Hadith means that, if they were previously accustomed to exehange gifts or borrow things from each other, there is no harm in accepting gifts, etc, from the borrower. But if they were not on such terms and the debtor is presenting things to the creditor

simply because he owes him some money, he must not accept it for it amounts to usury. In another Hadith, Abu Burdah says that Abdullah Ibne Salaam *Radhiallaho anho* said to me,' "You live in a land where usury is common, so when anyone owes you anything and presents you with a load of straw or a load of barley or a load of grass, do not accept it, for it is usury." So, before accepting a gift, the receiver should ascertain that the donor has no such evil intention in his mind; for example, if a debtor presents a gift to his creditor so that the latter should not demand payment of his debt, it (the gift) becomes a bribe, besides being usury.

It has been narrated in a number of Ahadith that Rasulullah *Sallallaho alaihe wasallam* cursed the one who bribes and the one who accepts bribes. Abdullah Ibne Umar *Radhiallaho anho* narrates that Rasulullah *Sallallaho alaihe wasallam* invoked the curse of Allah *Ta'ala* on the one who bribes and the one who takes bribes. It has been narrated in another Hadith that the curse of Allah *Ta'ala* befalls the one who bribes and the one who takes bribes. It has been related in still another Hadith that the one who gives bribes and the one who accepts bribes will both go to Jahannam.

Another Hadith says, 'A community among whose members usury is common are afflicted with famine; and a community whose members practice bribery is haunted by awe and fear of other people.' There are many Ahadith stating that Rasulullah *Sallallaho alaihe wasallam* cursed the one who takes bribes, the one who bribes others and the one who acts as go-between regarding a bribe. Rasulullah *Sallallaho alaihe wasallam* sent a man to collect Sadaqah (Zakaat and voluntary Sadaqaat). He on his return said, "This part of the collection is Sadaqah and this was presented to me as a gift". On this Rasulullah *Sallallaho alaihe wasallam* admonished the people thus," I employ some people to collect Sadaqah and yet one of them comes and says, "This is Sadaqah and this is a gift which was presented to me". Why did he not sit in his father's or his mother's house and see whether the gift would be given to him or not (to the end of the Hadith)". *(Mishkat)*

We have observed that, according to the foregoing Ahadith, a creditor can accept a gift from his debtor only if they have been previously accustomed to exchange presents. Similarly, the admonition contained in this Hadith implies that if a person, who is not a ruler (or a collector of Sadaqah), is presented with something while

sitting at home (not holding any office), it is really a gift. On the other hand, if anyone receives something by virtue of his office as a ruler, it is not a gift.

Rasulullah *Sallallaho alaihe wasallam* is reported to have said: "If anyone intercedes for someone and that one gives him for it a present, which he accepts, he enters a big door among the doors of usury (i.e. becomes guilty of a serious type of usury)". *(Mishkaat).* Ma'az *Radhiallaho anho* says: "Rasulullah *Sallallaho alaihe wasallam* sent me to Yemen, but when I set off he sent a person after me and I was brought back. Rasulullah *Sallallaho alaihe wasallam* then said, "Do you know why I sent after you? Do not take anything without my permission, for it is dishonest dealing", and (says Allah *Ta'ala*)":

وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيٰمَةِ

"And he who acts dishonestly will come on the Day of Resurrection with the dishonest deeds (loaded on his back)". (Aale 'Imran: 161)

Abu Hurairah *Radhiallaho anho* reported, "Rifa'ah *Radhiallaho anho* presented Rasulullah *Sallallaho alaihe wasallam* with a slave called Mid'am who accompanied him on the expedition to Khaiber. On one occasion, Mid'am was taking down the saddle of Rasulullah's camel when a stray arrow struck him and he died. The people said, Congratulations to him! He died a martyr.' (It was really an occasion for congratulations becuase he was a slave-boy of Rasul-ullah and he was blessed with martyrdom). But Rasulullah *Sallallaho alaihe wasallam* said, 'Not at all! The blanket that he took dishonestly has become a fiery wrapping around him.'

Zaid bin Khalid *Radhiallaho anho* narrates: "One of the Companions of Rasulullah died at the battle of Hunain. When his funeral was ready, Rasulullah *Sallallaho alaihe wasallam* was requested to lead his funeral prayers, but he said, "Do it yourself". At this, they looked dejected. Rasulullah *Sallallaho alaihe wasallam* noticed their anxiety and said, 'Your companion was dishonest (about booty in the path of Allah)". Zaid *Radhiallaho anho* said that they searched his belongings and found some Jewish beads not worth even two Dirhams."*(Durr-e-Manthur).* Rasulullah *Sallallaho alaihe wasallam* is reported to have said: "Allah is pure and accepts

only what is good and pure, and He has given the same command to the Mo'mineen (believers) as He has given to His Rasul saying:

يَاأَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبٰتِ وَاعْمَلُوا صَالِحًا

'O Rasuls! Eat of what is good and pure and act righteously'. (al-Mu'minun: 51)

And He said to the believers:

يَاأَيُّهَا الَّذِيْنَ اٰمَنُوْا كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ

"O you who believe! Eat of the good and pure things We have provided for you". (al-Baqarah: 172)"

Then Rasulullah *Sallallaho alaihe wasallam* mentioned a man who makes a long journey (and the Du'aas or supplications of those who are making a journey are accepted) with his hair dishevelled and his body covered with dust (a state which speaks of his being very humble and poor), who stretches out his hands to Heaven, in supplication (Du'aas) saying, 'O Allah!', when his food, drink and clothing have come to him from unlawful (Haraam) sources and he has been nourished by what is unlawful (Haraam). He then asked how the supplications (Du'aas) of such a one could be accepted." In another Hadith, Rasulullah *Sallallaho alaihe wasallam* has been reported as saying: "A time will come when a person will not care whether what he gets has come to him from a lawful (Halaal) or an unlawful (Haraam) source". *(Mishkaat)*

In the books on Ahadith, there are many more Traditions on various subjects, which admonish people to be vigilant about the sources of their income, and advise them to beware lest they should be swayed by avarice, and choose not to notice the unlawful nature of their income. In this connection, the Ulama are especially required to keep vigilant and guard the sources of their income. Their responsibility is greater than that of common people because they can, by themselves, distinguish the lawful from that which is unlawful. Particular care should be taken, in these matters, by the Ulama who are responsible for running Madrasahs (free schools for imparting religious knowledge) or other such people who collect funds in the form of donations and contributions, etc.

Our spiritual leader and guide, Maulana Shah Abdur Rahim of Raipur, who was an illustrious descendant of the great personages of our spiritual line, used to say, "I feel more afraid (of having to make use) of the funds of these Madrasahs than of the money individually owned by someone". For, if anyone has been careless in handling money owned by an individual, he can ask that person to pardon him; (if he does so) the sin of misuse is expiated. But the funds of Madrasahs consist of donations and subscriptions of so many people; and those who manage their finances are trustees in charge of these funds. Therefore, if anyone makes an unlawful or dishonest use of these funds and the trustees pardon his guilt, the sin is not expiated. Rather, the trustees also become accomplices in the guilt, by the very act of pardoning him. May Allah, in His infinite Mercy and Compassion protect us from sinning against His Laws regarding the rights of His men! One has to be very cautious in these matters because of their gravity.

Rasulullah *Sallallaho alaihe wasallam* said: "On the Day of Judgment, there will be three courts. There is one in which forgiveness is out of question viz. the one for deciding matters relating to oneness of Allah *Ta'ala* and ascribing partners to Him. Says Allah *Ta'ala* Who is great and glorious.

إِنَّ اللّٰهَ لَا يَغْفِرُ أَنْ يُّشْرَكَ بِهٖ

Lo! Allah pardoneth not that partners should be ascribed unto Him. (an-Nisa: 116)

There is one court in which Allah *Ta'ala* will not leave without reckoning, till requital is made among the people viz. people's wrong-doing to one another (i.e.inflicting physical and mental torture, like abusing, slandering people, casting aspersions on their character, etc., or usurping the property belonging to others). And then there is one for matters relating to the rights of Allah *Ta'ala* over His people. That is in the Hands of Allah *Ta'ala*: if He wishes, He will punish them, but if He wishes He will pardon. *(Mishkaat)*

I have quoted this Hadith to stress the point that one should be very cautious and strictly watch the sources of one's income. For, if a person earns unlawful (Haraam) property, his supplications to Allah *Ta'ala* are not accepted (as mentioned above). Nor does Allah *Ta'ala* accept the Sadaqat (charities) taken out of unlawful money (as

stated in numerous traditions quoted in the Chapter on Zakaat, in Part one of this book). What is more, we have quoted a few Ahadith to this effect: 'Fire of Jahannam is more fitting for all flesh which has grown out of what is unlawful (Haraam)'. The same subject is further elucidated in the commentary on Hadith Six that follows. May Allah, in His bounteous mercy, protect us from dovouring unlawful (Haraam) property Ameen!

(٦) عن ابن مسعود عن النبي صلى الله عليه وسلم قال لا تزول قدما ابن آدم يوم القيامة حتى يسأل عن خمس عن عمره فيما أفناه وعن شبابه فيما أبلاه وعن ماله من أين اكتسبه وفيما أنفقه وماذا عمل فيما علم. (رواه الترمذي وقال حديث غريب كذا في المشكوة ص٢٣٥ وقد روى هذا الحديث عن معاذ بن جبل و ابي برزة الاسلمي في الترغيب)

HADITH: 6

Rasulullah *Sallallaho alaihe wasallam* said: "On the Day of Resurrection, the feet of the son of Adam will be powerless to move away (from the Place of Reckoning) till he is questioned about five matters (and gives a resonable account): (1) on what he spent his life, (2) in what pursuits he passed his youth, (3) whence he procured his wealth, (4) on what he spent it, and (5) what he did regarding the knowledge he possessed".

Note: In this Hadith, which has been narrated by a number of Sahabah, Rasulullah *Sallallaho alaihe wasallam* has briefly enumerated all of the matters of which everybody will have to render an account on the Day of Resurrection. Each one of these subjects (of reckoning) has been specifically treated in various other Ahadith and men have been forewarned against the Reckoning they will have to face on the Day. First and foremost, everybody will have to render an account of his entire lifetime, every second of which is an invaluable asset for man. He will be required to answer the question: in what pursuits did you spend your life? What were we created for? Is there any serious purpose, any important motive behind the creation of mankind? Or, were they created for nothing? Allah *Ta'ala* Himself admonishes His men to take this life seriously:

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

*Deemed you then that We had created you in jest (for nothing) and that you would not be returned to Us (for rendering an account of your life)? (al-Mu'minun: 115)**

What is more, Allah *Ta'ala* Himself has, at another place in the Holy Qur'an, explained the purpose for which this life was created:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

'I created the Jinn and humankind only that they may obey Me.' (az-Zariyat: 56)

So, everybody should consider and see how many precious moments of his life time are being spent on the occupations for which he was created by Allah *Ta'ala*--on the struggle to achieve the aim and object-of his life--and how much time is being spent on the so-called necessities of life, recreations and other pursuits that bear no relation to the real purpose of his life.

Suppose you employ a builder to do some construction work. You will naturally take notice of the time he spends on construction and the time wasted in smoking or taking meals, etc. So it is only fair that you allow for yourself only the same concessions as you deem fit for your subordinates. Or, take the case of a person employed at your shop whom you pay for this service. If the man remains away most of the time, doing his own household work and attends to the shop only for a short time at long job--intervals, would you like to give him his full pay? If not, then what excuse can you offer for your own behaviour in respect of your commitments to Allah *Ta'ala*, Who created you only that you might obey Him constantly. He is your Lord and Creator and showers His blessings on you all the time, but you waste your time in idle pursuits, beguiling yourself with the belief that your performing the Salaat regularly should suffice. Please consider whether you would tolerate such a reply from your servants?

* An instructive incident has been related about this Ayat in a Hadith: A Sahabi (Radhiallaho anho) narrates that Rasulullah (Sallallaho alaihe wasallam) sent them on an expedition and advised them to recite this Ayat morning and evening. They kept reciting it and the consequence was that they returned from the expedition, quite safe and sound, after gaining a lot of booty. *(Durre-Manthur)*.

It is sheer mercy and benevolence of Allah *Ta'ala* that He has not made it obligatory for us to devote all our time to His worship. He has enjoined upon us to devote only a fraction of our time for it. How unjust of us is it that we are negligent of our other duties to Him?

The second question on the Day of Judgement will be, 'How did you spend the vigour of your youth? Was it spent in performing good deeds that win the pleasure of Allah *Ta'ala*, such as prayers or redressing grievances of the oppressed or assisting the weak and disabled ones? Or, did you spend your youthful energy in acts of disobedience, like wasteful and wanton living or wrongdoing and cruelty to the helpless or strengthening the hands of the oppressor or in amassing unlawful wealth or in useless pastimes, which are neither beneficial in this world nor in the Hereafter?' Bear in mind! You will have to appear for reckoning in a Court where no one would dare to plead your case. Nor would lying, deceiving or eloquence avail you. The "secret service" of that Court (the Recording Angels) accompany you at all times. And, besides, the limbs of man's own body, with which he commits misdeeds, will bear testimony to his sins and confess to the crimes:

اَلْيَوْمَ نَخْتِمُ عَلٰٓى اَفْوَاهِهِمْ وَتُكَلِّمُنَآ اَيْدِيْهِمْ وَتَشْهَدُ اَرْجُلُهُمْ بِمَا كَانُوْا يَكْسِبُوْنَ ۝

This Day (The Day of Resurrection) We seal up mouths and the hands speak out and feet bear witness as to what they used to perform. (Yaseen: 65)

That is to say, hands will speak out and name the persons wronged and mention the misdeeds committed through them. The feet will bear witness to the immoral gatherings which they attended. Allah *Ta'ala* says, in another context:

وَيَوْمَ يُحْشَرُ اَعْدَآءُ اللّٰهِ اِلَى النَّارِ فَهُمْ يُوْزَعُوْنَ.........

And (make mention of) the Day when the enemies of Allah Ta'ala will be gathered together unto the fire. They will be driven on in ranks, till, when they reach it (and the reckoning starts) their ears, their eyes and their skins will testify against them as to what they used to do. And they will say unto their skins and limbs: Why did you testify against us?' These will say 'Allah hath given us speech; He Who giveth speech to all things and Who

created you and unto Whom you have to return (after rebirth). (Here Allah admonishes His men). You were not ashamed of your ears and your eyes and your skins testifying against you. (For, obviously nobody can hide his misdeeds from his own limbs). But you deemed that Allah knew not much of what you did. (You used to say to yourselves, "Do what you will. No one can possibly call you in question"). Your notion that you had of your Lord (that He is unaware of your deeds) hath ruined you and you find yourselves (this Day) among those who are utterly lost. (Ha Mim as-Sajdah: 19-23)

In the Books of Hadith, there are many Traditions on the subject of'testimony of the limbs.' A Hadith says: Anas *Radhiallaho anho* narrates that they were once sitting in company with Rasulullah *Sallallaho alaihe wasallam* when he smiled and his blessed teeth became visible. He then asked if they knew why he had smiled. They replied that Allah and His Rasul knew best. He then told them that, on the Day of Judgment, a man will say to his Lord, 'O Allah! Have you not granted me protection against injustice?' Allah *Ta'ala* will reply, 'certainly'. The man will then say, "I do not trust any outside witness, concerning myself". Allah *Ta'ala* will reply, "Well, We shall make you a witness to yourself". His mouth will then be sealed up and the parts of his body will be ordered to speak. They will recount all his deeds and, when he is allowed to speak again, he will say to his limbs, 'May you be cursed and suffer for it! It was for your sake that I indulged in all these things'. *(Mishkaat).* (That is to say, it is through the limbs that one derives sensual pleasures from sins but, on that Day, these very limbs will become witnesses against themselves. The fact is that the parts of the body will also be helpless as, on that Day, all things will be rendered incapable of telling lies.)

Another Hadith says that, of all the parts of the body, the first to speak out will be the left thigh, which will disclose what misdeeds it was made to commit. All the other limbs will be made to speak afterwards. In short, each part of the body will speak out and recount all the deeds, good or bad, committed by itself. That is why Rasulullah *Sallallaho alaihe wasallam,* remarked once, in another Hadith, "Recite the Kalimah (سُبْحَانَ اللهِ) Allah is beyond all imperfections and (اَلْحَمْدُ لِلّٰهِ) (All praise be to Allah) and count them on your fingers for, on the Day of Judgment, the parts of the body will be granted the power to speak and they will have to face questioning".

This Hadith means that, when these limbs are given the power of speech and they reveal all the sins, they will also recount the many good deeds performed by them. While the hands bear testimony about misdeeds and acts of violence and disobedience, they will also stand witness to the reciting and counting of sacred Names of Allah *Ta'ala* and the giving of Sadaqat and participating in other good deeds. The subject is too vast to be treated at full length. However, the gist of the matter is that, in youth, one should not be swayed by passions and must guard oneself against wrong-doing, cruelty and other sinful deeds. Rasulullah *Sallallaho alaihe wasallam* says:

اَلشَّبَابُ شُعْبَةٌ مِّنَ الْجُنُوْنِ وَالنِّسَاءُ حِبَالَةُ الشَّيْطَانِ

"Youth is a kind of madness and women are the snares of the shaitan".

That is to say, in the frenzy of youth, one is easily caught in these snares. We listen to these words in every Friday sermon, as they form part of the 'Khutabah'. But, intoxicated by the passions of youth, we never think that we shall be questioned about our youth. We are wasting our youthful energy by spending it on sinful deeds or utilizing it for earning worldly wealth, and do not realize that this boon has been granted to us so that we may spend it in performing such good deeds as are beneficial for the Akhirah. Fortunate are those young people who remain constantly absorbed in striving for the cause of Allah *Ta'ala* and keep away from sins!

The third question to be asked on the Day of Resurrection (about which the above-mentioned Hadith says that nobody will be allowed to leave his ground until he has answered it), will be about his wealth. He will have to explain whether the sources through which he acquired it were lawful or unlawful. We have touched upon this subject, somewhat briefly, under the preceding Hadith. Rasulullah *Sallallaho alaihe wasallam* says: "If a man acquires wealth by unlawful means and gives it in alms (Sadaqah), it will not be acceptable, neither will he be blessed in it 'if he spends it on his needs; and if he dies, leaving it behind as inheritance, it will be his provision for Jahannam."

Another Hadith says: "Flesh (of a man's body), which has been nourished with food procured by unlawful means, is more fitting for

Jahannam'." Still another Hadith has been quoted, "If anybody buys a garment for ten Dirhams (silver coins) and among these ten there is one Dirham unlawfully acquired, his Salaat will not be acceptable as long he wears it." *(Mishkaat)*

There are numerous Ahadith of Rasulullah *Sallallaho alaihe wasallam* which state that: "Do not regard your means of sustenance as something beyond your reach. For, a person will not die until he has received the entire provisions apportioned for him under Divine Decree. So, adopt the best means for earning your livelihood. Procure lawful provisions only, shunning all that is unlawful". It occurs in many Ahadith that a man's sustenance pursues him in the same way as his hour of death. Just as death is inevitable, similarly, everybody's provision, decreed for him by Allah *Ta'ala*, must inevitably reach him. Another Hadith says, "No one, even if he tried, can miss his destined provision, as nobody can escape death". Still another Hadith has it: "The sustenance for everyone has been pre-ordained. If all mankind and the Jinns were to unite and try to deprive him of his provision, they could not do so."

Rasulullah *Sallallaho alaihe wasallam* says, in a Hadith: "If you possess four qualities, you should not grieve over missing any worldly benefits: trustworthiness, truthful speech, good habits and pure means of livelihood".

There is another Hadith that narrates: 'Blessed is the man whose livelihood is honestly earned, whose heart is pure, whose outward behaviour (observance of rituals, manners' etc.) is noble, and people are safe from the evil in him. Blessed is the man who acts upon his knowledge, who spends all that exceeds his needs for the cause of Allah *Ta'ala*, and who guards his tongue against unnecessary talk.'

It has been narrated in a Hadith that once Sa'd *Radhiallaho anho* asked Rasulullah *Sallallaho alaihe wasallam* to pray to Allah *Ta'ala* that He might make him 'Mustajaab-ud-Da'waat' (i.e. a pious person whose supplications are fulfilled). Rasulullah *Sallallaho alaihe wasallam* said, 'Make your means of livelihood pure (i.e. do not partake of doubtful things), you will always have your Du'aas (supplications) fulfilled. By Him Who holds the soul of Muhammad in His Hands, a man takes a morsel of Haraam food into his stomach, which renders his forty days' devotion unacceptable to Allah

Ta'ala. And a person befits Jahannam if he has been feeding himself with Haraam food.' There are many more Traditions on the subject cited in *Targheeb*. Therefore, one should be very cautious with regard to the sources of one's income. On the face of it, this caution might restrict one's financial gains. But this seeming loss turns out to be very beneficial in the long run, in as much as one is blessed in one's honestly earned money and is also protected from ultimate harm.

The fourth question to be asked from a person on the Day of Resurrection (as mentioned in the Hadith quoted above) will be about the things on which he spent his wealth. As a matter of fact, the very question forms the subject matter of this book. It behoves a man to spend his wealth for the cause of Allah *Ta'ala*. And, the loss of hoarding money is two-fold: one does not make use of it for one's own benefit, and it is left behind as a dead weight. Various other harms of hoarding wealth have been described at the end of chapter two of this book (part one). Obviously, the greater a man's possessions are, the longer will it take him to go through the Reckoning. And the reckoning is to be made on the Day of Resurrection, which would be a terrible Day; everybody will be frightened out of his wits and will be drenched in sweat, owing to intense heat of the Day; he will be out of his senses as if he is drunk, though he will not be actually drunk. Says Allah *Ta'ala* regarding that Day:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ۝ يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ
مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُمْ بِسُكَارَىٰ
وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ۝

'O mankind, fear your Lord. Lo! The earthquake of the Hour (of Doom) is a tremendous thing. On the Day when you behold it, every mother giving suck will forget her suckling baby and every pregnant female shall drop her (unformed) load (in terror); and thou (O Muhammad) will see mankind as drunken, yet they will not (really) be drunken, but the punishment of Allah will be severe (the terror whereof will make them senseless)! (al-Hajj: 1-2)

Allah *Ta'ala* says in another Ayat:

اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُعْرِضُونَ ۝

"Their reckoning draweth closer and closer to mankind. (The Day of Resurrection is rapidly drawing closer to mankind), while they turn away in heedlessness (are least prepared for their reckoning)". (al-Ambiyaa: 1)

A few Rukus later, there is another Verse on the subject:

وَنَضَعُ الْمَوَازِيْنَ الْقِسْطَ لِيَوْمِ الْقِيٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ۖ وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ
خَرْدَلٍ اَتَيْنَا بِهَا ۗ وَكَفٰى بِنَا حٰسِبِيْنَ ۝

And we set a just balance for the Day of Resurrection, so that no soul is wronged in aught. Though it (good or bad deed) be of the weight of a grain of mustard seed, We will bring it to account. And We suffice for reckoners. (al-Ambiyaa: 47)

And in Surah ar-Ra'd, Allah *Ta'ala* says:

لِلَّذِيْنَ اسْتَجَابُوْا لِرَبِّهِمُ الْحُسْنٰى ۚ وَالَّذِيْنَ لَمْ يَسْتَجِيْبُوْا لَهٗ لَوْ اَنَّ لَهُمْ مَّا فِى الْاَرْضِ جَمِيْعًا وَّمِثْلَهٗ
مَعَهٗ لَافْتَدَوْا بِهٖ ۚ اُولٰٓئِكَ لَهُمْ سُوْٓءُ الْحِسَابِ ۙ

For those who respond to the call of their Lord (fulfil His Commandments) is bliss (in Jannah); but those who do not respond to Him (do not obey Him), even if they had (on the Day of Resurrection) all that is on the earth, and as much more, (in vain) would they proffer it as ransom (to buy their release from the punishment). For them will be a woeful Reckoning. (ar-Ra'd: 18)

There are quite a number of Verses in the Holy Qur'an which contain admonitions regarding the Reckoning to be made on the Day of Resurrection, the severity, the grievousness and the extreme significance of that Day. 'Aishah *Radhiallaho anha* narrates that once Rasulullah *Sallallaho alaihe wasallam* said, 'On the Day of Resurrection, the one who undergoes Reckoning will be ruined (because it will be difficult to render a perfect account of all the deeds).' She then asked whether Allah *Ta'ala* had not said (in Surah al-Inshiqaaq), 'He will receive an easy Reckoning,' to which Rasulullah *Sallallaho alaihe wasallam* replied, 'That (the Reckoning mentioned in the Surah) is just a passing review of the deeds, but those who are subjected to a close examination will perish.'

In another Hadith, 'Aishah *Radhiallaho anha* relates that Rasulullah *Sallallaho alaihe wasallam* used to say, in the course of his prayers: 'O Allah! grant me an easy Reckoning!, She asked, 'O Rasulullah what is an easy Reckoning, to which he replied:" That one's book of Deeds would be presented and Allah *Ta'ala* would say: 'I for give you'. As for him who is examined closely, he will surely perish".

Abu Hurairah *Radhiallah anho* reports Rasulullah *Sallallaho alaihe wasallam* as saying: 'Whosoever possesses three characteristics will receive an easy Reckoning, Allah *Ta'ala* will bless him and grant him entry into Jannah. Those three characteristics are: bestowing favours upon those who are not kind to you, forgiving those who do you wrong and joining ties of relationship with those who sever relations with you. *(Durre-Manthur)*

It has been narrated in another Hadith that Rasulullah *Sallallaho alaihe wasallam* once said: "To everyone of you, Allah *Ta'ala* will speak in such a way that there will be no interpreter between you and Allah *Ta'ala*, nor any concealing veil. He will look to his left and right and see nothing but the deeds(good or bad) he had done in the worldly life; and he will look in front and see nothing but blazing fire of Jahannam. So, protect yourselves from the fire of Jahannam by means of Sadaqah (which is the best protection against the fire of Jahannam), even though it should be with a half date".

In still another Hadith, Rasulullah *Sallallaho alaihe wasallam* is reported to have said: "Jannah was shown to me and I saw that those on exalted stations in Jannah were the poor ones among the 'Muhajireen' (the emigrants). There were very few wealthy persons and very few women among the inhabitants in Jannah. I was told that the rich were still going through their accounts at the gates of Jannah, and the women-folk had been held back owing to their love for gold and silver".

A Hadith narrates:"I stood at the doors of Jannah and I saw that the majority of those who entered it were the poor ones, the rich being engaged in reckoning, And I stood at the gates of Jahannam and I saw that the majority of those who entered it were the women-folk." It occurs in another Hadith, that: There are two things which a man fears, but both of them are good for him: he fears death, though death is his protection against trials and temptations; and he fears decrease in wealth, though the less he possesses the lighter the Reckoning (on the Day of Resurrection). *(Targheeb)*

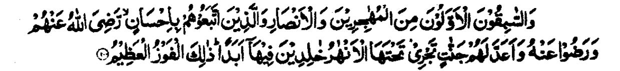
It has been narrated in a Hadith that once Rasulullah *Sallallaho alaihe wasallam* was sitting in company with his Sahabah when he said, 'Last night Jannah was shown to me and I saw your ranks in it; he turned to Abu Bakr Siddiq, *Radhiallaho anho* and said 'I saw a person who, to whichever gate of Jannah he went, was welcomed with greetings of 'Marhabaa', 'Marhabaa!' (most welcome).(For each virtuous deed, there is a particular gate in Jannah and the invitation to enter by any gate indicates that he possessed all the virtues par excellence). Salman *Radhiallaho anho* submitted, 'O Rasulullah, such a one must be a very virtuous person, exalted above others (in spiritual stature).'

Rasulullah *Sallallaho alaihe wasallam* said, 'It was Abu Bakr' *Radhiallaho anho*; then he turned to Umar *Radhiallaho anho* and said, 'I saw a palace in Jannah, built with a single brilliant white pearl inlaid with rubies. I asked whose palace it was and I was told that it belonged to a young man of the Quraish tribe. I thought that such a brilliant and magnificient palace must be mine, because I am the Leader of all Rasuls; I was just going to enter the palace when I was told that it belonged to Umar!' Rasulullah *Sallallaho alaihe wasallam* then told them about the ranks in Jannah attained variously by Uthman, Ali and many other Sahabah *Radhiallaho anhum*. After this, Rasulullah *Sallallaho alaihe wasallam* turned to Abdur Rahman Ibne Auf *Radhiallaho anho* and said, 'Of all my Sahabah, you came to join me after much delay and I felt afraid that you might have been undone. When you did come at last, I saw that you were all wet with perspiration. When I asked you why it had taken you so long, you said that you had been busy rendering an account of your numerous belongings. You were questioned as to how you had procured your wealth and how you spent it.' Hearing this, Abdur Rahman *Radhiallaho anho* burst into tears and said 'O Rasulullah , last night I received a caravan of a hundred camels loaded with merchandise. I give all these goods as 'Sadaqah' for distribution among the orphans and poor people of Madinah Munawwarah. I hope that by virtue of this Sadaqah, Allah *Ta'ala* will grant me a lenient Reckoning!'*(Targheeb)*

According to another Hadith, once Rasulullah *Sallallaho alaihe wasallam* said to Abdur Rahman Ibne 'Auf ,"Abdur Rahman, you are one of the wealthy persons of my Ummah and you will go to Jannah, crawling on your knees (you will not be able to walk straight). Advance loan to Allah *Ta'ala*, so that you could walk easily." Abdur

Rahman *Radhiallaho anho* said, 'O Rasulullah what should I lend to my Lord?' Rasulullah *Sallallaho alaihe wasallam* replied, 'Give all your wealth as Sadaqah'. At this, Abdur Rahman *Radhiallaho anho* got up from his seat and went out to fetch all his fortune and present it to Rasulullah who, when he was gone, sent a messenger after him who called him back. Rasulullah *Sallallaho alaihe wasallam* then said to him, 'Jibrael *Alaihissalam* just came to me with the message that I should advise you to entertain your guests, to feed the poor, to grant the wishes of those who ask your favours and to start with your own relatives. These acts of generosity will suffice to purify you.' *(Haakim)*

Abdur Rahman Ibne Auf *Radhiallaho anho* was one of the highly esteemed Sahabah and a man of great merits: he is one of the 'Asharah Mubassharah' (The ten fortunate ones whom Rasulullah *Sallallaho alaihe wasallam* gave the glad tidings of Jannah in their lifetime). Besides, he was one of the six eminent Sahabah to whom Umar *Radhiallaho anho* had, before his martyrdom, assigned the responsibility of choosing his successor, remarking on this occasion, "These are the Sahabah with whom Rasulullah *Sallallaho alaihe wasallam* was pleased when he passed away". What is more, it was Abdur Rahman Ibne Auf *Radhiallaho anho* whose opinion was finally accepted by all the other members and, consequently, Uthman *Radhiallaho anho* was chosen as the third Khalifah of the Muslims. He is counted among the 'Saabiqoon-al-Awwaloon' (The vanguard of Islam, the first entrants into the Faith) and Allah *Ta'ala* speaks highly of these favoured ones, thus:



The vanguard of Islam, the first to lead the way, of the Muhajireen (the emigrants from Makkah) and the Ansaar (The Muslims of Medinah who welcomed the emigrants and helped them with their wealth and defended them with their lives) and also those who follow them in good deeds--Allah is well pleased with them and they are well pleased with Him. For them has He prepared gardens underneath which rivers flow wherein they will abide for ever. This is the supreme triumph. (at-Taubah-100)

Abdur Rahman Ibne Auf *Radhiallaho anho* performed Hijra twice. He participated in the Ghazwah of Badr (Battle of Badr) and all the other expeditions led by Rasulullah *Sallallaho alaihe wasallam*; even during the times of Rasulullah, he was esteemed as a man of learning and a man of 'Fatwah' (a legist capable of giving verdicts on matters relating to Islamic Law). In some important matters, Umar *Radhiallaho anho* accepted and acted upon his advice. Once Rasulullah *Sallallaho alaihe wasallam* was on a journey when he offered 'Fajr Salaat' as a 'Muqtadee' (one who is led in prayers). It so happened that Rasulullah *Sallallaho alaihe wasallam* had gone away to relieve himself when the Sahabah, with common consent, chose Abdur Rahman *Radhiallaho anho* as their Imaam. When Rasulullah came back, one Rak'at had already been completed, so Rasulullah *Sallallaho alaihe wasallam* joined the congregation (Jama'at) and offered his Salaat as a Muqtadee. During the first year of his Caliphate, Umar *Radhiallaho anho* deputed him as Amir-ul-Hajj on his behalf. *(Isabah)*

In short, despite his numerous merits and virtues, Abdur Rahman bin Auf lagged behind the other Sahabah *Radhiallaho anhum*, of his rank, owing to his excessive riches. All this fortune had been bestowed upon him by Allah *Ta'ala*, as a special favour and a kind reward; for, the Traditions relate that he was very poor in the early period of his life.

During the early years after Hijrah, Rasulullah *Sallallaho alaihe wasallam* established 'fraternity' among the Muhajireen and the Ansaar, so that the Ansar should help the poor ones among the Muhajireen especially on the grounds of this sacred bondage. Rasulullah established the bond of brotherhood between Abdur Rahman Ibne'Auf and Sa'd bin Ar-Rabi *Ansaari*. Sa'd *Radhiallaho anho* said to him. "By the Grace of Allah *Ta'ala*, I am the wealthiest person in Madinah Munawwarah. I give you half of my entire property. Besides, I have two wives. I shall divorce anyone of them, you like, and you can marry her after the expiry of the 'Iddat' (mandatory period of waiting, during which a woman may not remarry)". But Abdur Rahman *Radhiallaho anho*, prompted by his magnanimity, replied 'May Allah bless you in your family and your property. I do not want any of these, just show me the way to the market.' Then he went to the market and started doing business. In the evening he had made some profit of condensed dry yoghurt and butter oil. In this way, he was gradually able to save up sufficient money and got married after a few days. *(Bukhari)*

Then a time came when Rasulullah *Sallallaho alaihe wasallam* exhorted his Sahabah to give Sadaqah, and Abdur Rahman *Radhiallaho anho* presented half of his property as Sadaqah. We can have an idea of the extent of his fortune from the foregoing Hadith, which says that he offered hundred camel-loads of merchandise as Sadaqah; and this was just a contingent of his merchandise from Egypt alone. On another occasion, he gave forty thousand Dinars in Sadaqah. On still another occasion, he contributed five hundred horses and five hundred camels for Jihaad and emancipated thirty thousand slaves. Another version of the Hadith says that he emancipated thirty thousand families of slaves. Who knows how many men, women and children there might have been in each such family! *(Mustadrak)*

Once he sold an estate for forty thousand Dinaars and distributed the entire amount among the destitute, the Muhajireen his own relatives and the Azwaaj-e-Mutahhraat; i.e. the wives of Rasulullah. *(Mustadrak)*. On his death-bed, Abdur Rehman *Radhiallaho anho* made a will, leaving four hundred Dinaars as a legacy to each one of those Sahabah *Radhiallaho anhum* who had participated in Badr. There were one hundred participants of Badr living at that time. *(Isaabah).* He also willed that a garden of his be presented as a gift to the wives of Rasulullah *Sallallaho alaihe wasallam*, which was sold for forty thousand Dinaar, With regard to the expenditure on personal needs, a Tradition says that once he took a bath and sat for dinner and a bowl of 'Thareed' (bread crumbled and mixed with soup, with pieces of meat in it) was brought to him. Seeing this, he began to weep. Someone asked him what made him weep. He replied, 'Rasulullah *Sallallaho alaihe wasallam* passed away from this world and he did not have enough barley bread to satisfy his hunger. This prosperity that we witness now does not augur well for us (extracted from Isaabah). He meant to say that, if this prosperity had been beneficial for our soul and our ultimate good, it should have been granted to Rasulullah *Sallallaho alaihe wasallam*. As all these worldly pleasures were not granted to Rasulullah, they do not seem to be beneficial for us. The least is that a man will have to face Reckoning for his worldly goods.

The fifth question to be asked on the Day of Resurrection (according to the Hadith quoted above) will be how far did one practice the knowledge bestowed by Allah *Ta'ala* on a person. Ignorance about a crime is no excuse and ignorance of law is not accepted as a valid excuse in any court of law. For, it is one's duty to

have knowledge of the law. And, ignorance of the Commandments of Allah *Ta'ala* is in itself a crime and a sin. Therefore, Rasulullah *Sallallaho alaihe wasallam* said, "The search for (religious) knowledge is obligatory for every Muslim". Obviously, committing a crime knowingly, in sheer defiance of law, is a far more grievous offence. Rasulullah *Sallallaho alaihe wasallam* said, "Keep giving good counsel to one another in the light of the knowledge you possess. For, dishonesty in matters relating to knowledge is worse than dishonesty in financial matters and you will have to account for your knowledge". There are numerous Ahadith to the effect that: 'Whosoever is asked about something he knows and conceals it, a bridle of fire will be thrust into his mouth on the Day of Resurrection'.

Once, Rasulullah *Sallallaho alaihe wasallam* delivered a sermon, in the course of which he praised certain tribes. He then said, "What is the matter with the people who do not instruct their neighbouring tribes in Deen, nor give them good counsel; they do not inculcate in them a proper understanding of 'Deen', nor persuade them to do good deeds; nor do they forbid them to do evil deeds? And why is it that some people do not wish to learn (religious) knowledge from their neighbouring tribes, nor do they desire to have a proper understanding, nor do they take counsel from their neighbours. Let those (who are learned) instruct their neighbours in 'Deen,' admonish them and inculcate in them a proper understanding of Deen and let those (who are ignorant) learn all these things from the learned ones. I swear by Allah, if they failed to do so, they would be punished severely even in this world (in addition to the punishment in the Hereafter)". Saying this, Rasulullah *Sallallaho alaihe wasallam* got down from the pulpit. People began to talk about the tribes which he meant. Rasulullah *Sallallaho alaihe wasallam* said that he was referring to the Ash'arites (people of the al-Ash'ari tribes) who were possessed of knowledge and a proper understanding of 'Deen', while the tribes living in their neighbourhood were ignorant of religious knowledge.

When the news reached the Ash'arites, they came to Rasulullah *Sallallaho alaihe wasallam* and submitted, "O Rasulullah! we have come to know that you praised certain people but you said such things about us". Rasulullah *Sallallaho alaihe wasallam* repeated his words before them: 'Let them instruct their neighbours in 'Deen' admonish them, and inculcate in them a proper understanding of

Deen, persuade them to do good deeds and forbid them to do evil deeds; and let the others learn all these things from the learned ones. If they failed to do so, I should punish them severely even in this world'. They submitted, 'O Rasulullah! How should we inculcate an understanding of 'Deen' in their minds?' Rasulullah *Sallallaho alaihe wasallam* again repeated the same words. The tribesmen asked the same question a third time and Rasulullah reiterated the same admonition. Then they submitted, "O Rasulullah, grant us respite for a year", so he granted them a year's time for the education of their neighbours. *(Targheeb & Majma'-uz-Zawaid)*

This Hadith, containing the severe admonition of Rasulullah *Sallallaho alaihe wasallam,* clearly indicates that it is incumbent upon those who possess knowledge and understanding of 'Deen' to educate the ignorant people living in their neighbourhood. It does not absolve them of their responsibility to presume that those who really want it will acquire knowledge, of themselves. True, the ignorant will be questioned about their negligence in learning 'Deen', which is a sin by itself. But it is also the responsibility of those who know to instruct the ignorant in 'Deen'. They should, therfore, make efforts and adopt proper means for the religious education of the people. In doing so, they will be making a practical use of their knowledge. For, man's practice of his own knowledge partly consists of his imparting it to others.

Of the invocations (Du'aas) of Rasulullah *Sallallaho alaihe wasallam,* which have been transmitted through many different chains of narration, the one is quite well-known: 'O Allah! I seek your protection against knowledge that profiteth not'.

Rasulullah *Sallallaho alaihe wasallam* once said: "On the Day of Resurrection a person will be thrown into Jahannam and his entrails will come out of the his body. He will go round his entrails as an ass goes round while turning a mill. The inhabitants of Jahannam will assemble around him and ask him, "What has happened to you? You used to command us to do good deeds and were forbidding the evil deeds." He will say, "I enjoined you to do good deeds, but did not practise them myself".

In another Hadith, Rasulullah *Sallallaho alaihe wasallam* is reported to have said: "On the night of Mi'raaj (the Ascension), I saw a group of men whose lips were being clipped with scissors of Fire.

On asking who they were, Jibrael *Alaihissalam* told me that they were those preachers of my Ummah who commanded others to do good deeds but did not do so themselves.'

Still another Hadith narrates that Rasulullah *Sallallaho alaihe wasallam* once said: "The Zabaaniyah (the guards of Jahannam) will apprehend the wicked ulama even before apprehending the non-believers. When they say, "How is it that we are being punished even before the non-belivers, they will be told thus, 'The learned and the ignorant cannot be treated alike (i.e. you committed all these misdeeds, inspite of the fact that you possessed knowledge of 'Deen'". *(Targheeb)*. The Zabaaniya are the Angles deputed by Allah *Ta'ala* for casting people into Jahannam. A reference to them occurs in Surah Iqra'. A Hadith has the following narration: Some of the inhabitants of Jannah will visit some in-habitants of Jahannam, and ask them, "What has happened to you that you are here? Indeed we have been granted entry into Jannah by virtue of what we learnt from you". They will reply, 'We did not practise ourselves what we preached to others'.

Maalik bin Dinar reports on the authority of Hasan Basri *Rahmatullah alaihima* that Rasulullah *Sallallaho alaihe wasallam* once said: "Whoever delivers a sermon will be questioned by Allah *Ta'ala* on the Day of Resurrection, about the motive behind his sermon (i.e. he will have to explain whether it was meant for gaining worldly advantages-- such as wealth, fame, worldly honour and glory, etc.-- or for winning the pleasure of Allah *Ta'ala*)".

A student of Maalik *Rahmatullah alaihe* says that whenever he related this Hadith, he wept bitterly, so that his voice choked with tears. Then he said, "You think that I take pleasure in giving sermons, though I am aware of the fact that, on the Day of Resurrection, I shall have to explain what motivated my sermons". *(Targheeb)*. Nevertheless, it is incumbent upon every 'Alim to deliver sermons (as explained in the foregoing pages). For, it is his responsibility to instruct others in religious knowledge, and there are many Ahadith to that effect (like the Tradition concerning the Ash'arites mentioned above).

Abu Dardaa *Radhiallaho anho* used to say, "What I fear most is that Allah *Ta'ala* should call me on the Day of Resurrection and I should say, 'At your service, my Lord and Sustainer'. Then Allah

Ta'ala should command me to explain how far I acted upon my knowledge". In another Hadith, Rasulullah *Sallallaho alaihe wasallam* is reported to have said, "The one who would have to suffer the severest punishment on the Day of Resurrection would be a learned man (an 'Alim) who did not profit from his knowledge".

Ammaar bin Yaasir *Radhiallaho anho* says: "Rasulullah *Sallallaho alaihe wasallam* sent me to the people of the Qais tribe to instruct them in Deen. I found that they were like wild camels; all the time they were concerned about their camels and goats, taking no heed of anything else. So, I had to come back . Rasulullah *Sallallaho alaihe wasallam* asked me, 'What did you do about your errand?' I told him about their condition and their indifference to Deen. Rasulullah *Sallallaho alaihe wasallam* said, 'Ammaar, more astonishing is the condition of the people who possess knowledge and, still, are as heedless towards Deen as these ignorant people'.

It occurs in another Hadith that some people will be cast into Jahannam and their foul and putrid smell will be too disgusting even for the inhabitants of Jahannam. They will ask them. "What misdeeds did you commit, the evil effect whereof has caused you to give off such offensive odours? We were already in untold misery; you have added to our torment". They will reply. "We did not put our knowledge to any use".

Umar *Radhiallaho anho* says, "The person I fear most for in this Ummah is the hypocritical Alim." When someone asked what he meant by a hypocritical 'Alim, he replied, 'One who acts like the ignorant people, but talks like the Ulama". This is to say, a learned man who speaks eloquently but does not practise what he preaches to others is a hypocrite. Hasan Basri *Rahmatullah alaihe* says, "Don't be like one who treasures up learning of the scholars and gleans rare wisdom of the sages, but acts like the ignorant fools". Sufyaan Thauri *Rahmatullah alaihe* says, "Knowledge calls for action. He who acts upon what he knows is allowed to retain his knowledge, while he who does not act upon it is not entitled to retain it". Fudhail *Rahmatullah alaihe* says: "I feel great pity for three persons: the leader of the people who has been disgraced, a wealthy man reduced to poverty and a learned man ('Alim) who has become a play-thing of people, for his worldly interests."

Hasan Basri *Rahmatullah alaihe* says:"The Ulama are punished when their soul become dead; and death of the soul consists in seeking worldly compensations for acts of virtue, as against the rewards in the Hereafter." A poet says:

عَجِبْتُ لِمُبْتَاعِ الضَّلَالَةِ بِالْهُدٰى   وَمَنْ يَّشْتَرِيْ دُنْيَاهُ بِالدِّيْنِ أَعْجَبُ

وَأَعْجَبُ مِنْ هٰذَيْنِ مَنْ بَاعَ دِيْنَهٗ   بِدُنْيَا سِوَاهُ فَهُوَ مِنْ ذَيْنِ أَعْجَبُ

'I am astonished at a person who seeks to go astray at the cost of true guidance (Hidaayat); more astonsihing is the case of a man who barters away his 'Deen' for a worldly gain. But far more astonishing is the case of a person who barters away his own 'Deen' for the worldly advantage of others (that is to say, he does harm to his own spiritual/religious career for the worldly benefit of other people).

Imaam Ghazali *Rahmatullah alaihe* writes: An Alim who is enamoured of the world is meaner and lower in spiritual status than an ignorant person; he will be punished in the Hereafter more severely. Sucessful indeed are the Ulama who have been favoured with nearness to Allah *Ta'ala* and who are ever concerned about the Hereafter. There are certain distinguishing signs of such Ulama:

The First and foremost, a true Alim is one who does not try to acquire wealth through his learning. The lowest of rank among the Ulama is one who is fully aware that this material world is despicable, mean, polluted and evanescent;and that the life Hereafter is vast, everlasting and glorious beyond imagination, the bounties whereof are absolutely pure. Besides, every true 'Alim fully understands that this world and the Hereafter are opposed to each other. They are, so to say, like two wives married to one and the same husband: when one is pleased with him, the other is naturally displeased. To give another example, they are like two scales of a balance-when one goes down,the other goes up automatically.Indeed, the present world and the world Hereafter are poles apart.They are like two wives of a person: if you seek to get closer to one, it will be at the expense of the other. And he has not a sane mind who does not realise that this material world has low value and is impure, the pleasures whereof are gained at the cost of hardships in this world and in the Hereafter. It is a common experience that all worldly joys involve taking pains in this world and unavoidable sufferings in the

Hereafter. How can a person of such insane mind become an 'Alim? Furthermore, a person who has no idea of the magnificence of the Hereafter and its everlastingness, is not a true believer. How can such a one become an 'Alim? If a person does not realise that this world and the next have opposing interests and wishes to combine both, he is trying to do something which is undesirable. Such people are infact ignorant of the code of life of all the 'Ambiya' (Apostles) of Allah *Ta'ala*. And if a person knows all these facts and, still, gives preference to his worldly interests, he is a slave of Shaitaan (Devil), ruined by lusts and facing an evil Fate. Obviously, such a lost soul cannot be counted among the Ulama (divines).

Dawood *Alaihissalam* relates that Allah *Ta'ala* says: "If an Alim prefers worldly desires to My love, the least I do to him is that I deprive him of the bliss of having communion with Me. (He cannot experience the sublime joys inherent in the Remembrance or 'Zikr' of Allah *Ta'ala* and in invocations to Him). O Dawood, have no regard for an 'Alim who has been intoxicated by his lust for this material world, for he would lead you astray from My love. Such people are, in reality, deceitful plunderers. O Dawood, if you find someone who really seeks My countenance, be thou a servant to him. O Dawood, if anyone comes to Me running,I record his name as a 'Jahbaz' (a sane wise person) and I do not punish a man who has been recorded as such.'

Yahya bin Mu'aaz *Rahmatullah alaihe* says: When knowledge and wisdom are employed for gaining worldly advantages, these are divested of lustre and glory.' Sa'eed bin al-Musayyab *Rahmatullah alaihe* says: 'If you find an 'Alim associating with the princes, he must be a dishonest impostor."

Umar *Radhiallaho anho* says: "If you find an Alim enamoured of this material world, he must be blameworthy in religious matters, for everybody occupies himself with things which are dear to him."

Someone asked a divine "Can anyone who takes pleasure in sinful deeds become an 'Arif' (a pious being with intimate knowledge) of his Lord"? The divine replied, "I can say, without hesitation, that no one who prefers this world to the next, can be an 'Arif; relishing sins is a far greater evil!" It should also be borne in mind that no Alim can be regarded as one concerned about the Hereafter merely for his rejection of worldly wealth, unless he also has no ambition for

worldly honour or status. For, these ambitions are more harmful to the soul than the lust for wealth.

The Second distinguishing characteristic of a true'Alim'is that there should be no contradiction between his knowledge and his practice of 'Dean'. That is to say, he should, of necessity, practice what he preaches to others. Allah *Ta'ala* says:

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتٰبَ

Do you enjoin righteousness upon mankind while you yourselves forget (to practise) it? And you recite the scriptures. (al-Baqarah: 44)

And, in another context:

كَبُرَ مَقْتًا عِنْدَ اللّٰهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ۝

'It is most hateful in the sight of Allah that you say what you practice not'. (as-Saff: 3)

Haatam Asamm *Rahmatullah alaihe* says: "On the day of Resurrection, none will be more grieved than an 'Alim who imparted knowledge to others, which they acted upon and were granted eternal success, while he himself did not act upon his knowledge and, therefore, failed miserably". Ibne Simaak *Rahmatullah alaihe* says: "There are many who enjoin 'Zikr' (Remembrance of Allah) upon others, but do not remember Him themselves; they admonish others to fear Allah, but they themselves disobey Him most audaciously; they persuade others to cultivate proximity with Allah, but are remote from Him themselves; they invite others unto Allah, but themselves flee from Him".

Abdur Rahman Ibne Ghanam *Rahmatullah alaihe* says that ten Sahabah *Radhiallaho anhum* related to him the Hadith: "We were once sitting in the Masjid Quba and learning (religious) knowledge when Rasulullah *Sallallaho alaihe wasallam* came and said to us, 'Acquire as much knowledge as you will but Allah *Ta'ala* a will not reward you unless you act upon what you know."

The third distinguishing characteristic of a true 'Alim' is that he is always concerned with such branches of knowledge as are

beneficial for the Hereafter and which exhort one to perform good deeds. He is least interested in that branch of knowledge which has little or no use for the Akhirah. The fact is that it is unwise to regard these as true 'Ilm' or learning. It is sheer ignorance to regard oneself as an 'Alim simply because one is possessed of worldly knowledge; the pity is that such a person is not particular about learning religious knowledge. An illiterate person, on the other hand, is conscious of his ignorance and, therefore, tries to acquire religious knowledge. Great indeed is the spiritual loss of a man who believes himself to be an 'Alim though he is steeped in (sheer) ignorance.

Haatam Asamm *Rahmatullah alaihe* was a renowned Sufi and a favourite pupil of Shaqiq Balkhi *Rahmatullah alaihe.* Once the Sheikh asked him, "Haatam, how long have you been here, in company with me?" He replied,"Thirty-three years". The Sheikh said, "What did you learn during these thirty-three years of association with me?" Haatam *Rahmatullah alaihe* replied, "I have learnt eight lessons". At this, Shaqiq *Rahmatullah alaihe* out of sheer disappointment recited:

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ ۝

'Lo! We are Allah's and lo! unto Him we are returning'.

He said regretfully, "You learnt only eight lessons during long years of association with me? I have wasted all my life in associating with you". Haatam *Rahmatullah alaihe* submitted most respectfully, "I have learnt only eight lessons: I cannot lie to you". The Sheikh said, "Tell me, what are those eight lessons?' Haatam *Rahmatullah alaihe* answered thus:

(a) 'I have found that everybody loves someone or something (wife children, property, friends, etc.), but I know that, as soon as he is laid in the grave, the loved ones part company with him. Consequently, I have cultivated love for good deeds so that, when I die and pass into the grave, my loved ones should also accompany me into the grave and I should not be left alone.' Shaqiq *Rahmatullah alaihe* said, 'You have done well".

(b) I have read in the Holy Qur'an that Allah *Ta'ala* says:

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوٰى ۝ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوٰى ۝

'But as for him who feared (in this world) to stand before his Lord (in the Hereafter) and restrained himself from (unlawful indulgence in) lust, Lo! Jannah will be his home'. (an-Naaziaat: 40-41).

I know that whatever Allah *Ta'ala* says is true. Therefore, I have restrained myself from worldly desires and I have become steadfast in devotion to Him.

(c) I know that, in this world, things which are dearest and most precious to men are preserved with great care and protected with diligence. Then I read in the Holy Qur'an that Allah *Ta'ala* says:

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللّٰهِ بَاقٍ

That which you have (in the world) wasteth away (either you will die and leave it behind or it will be wasted away in your life; it is all one to you); and that which Allah has, remains (eternally). (an-Nahl: 96)

Accordingly, whenever I came by something which was of great value to me, or which I prized above other things, I consigned it to the custody of Allah (spent it for the cause of Allah *Ta'ala*), so that it should be preserved for ever.

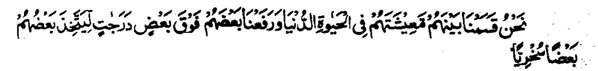
(d) I have observed that, for honour and glory, all men turn to wealth, nobility of parentage and other things of pride. That is, they take pride in wealth, high parentage, etc., and assert their superiority over others. But I have read in the Holy Qur'an that Allah *Ta'ala* says:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللّٰهِ أَتْقٰكُمْ

'Lo! The noblest of you, in the sight of Allah, is the best in piety.' (al-Hujurat: 13)

I, therefore, have cultivated piety in myself, so that I should become the noblest of men in the sight of Allah *Ta'ala*.

(e) I have noticed that people upbraid others, revile them or find fault with them out of jealousy. Then, I read in the Holy Qur'an that Allah *Ta'ala* says:



We have apportioned among them their livelihood in the life of the world, and (in this apportionment) we have raised some of them above others in rank, (so) that some of them (should) take labour from others. (az-Zukhruf: 32)

(That is to say, if all men were alike and equal in rank, no one would work for others or serve anybody and, consequently, there would be disorder and chaos in the affairs of the world).

Therefore, I have restrained myself from jealousy and ceased to concern myself with other people's affairs. I know for certain that the distribution of livelihood is entirely in the hands of Allah *Ta'ala* and He grants as much as He pleases to whomsoever He likes. I, therefore, ceased to harbour enmity against anyone, realising that a man's personal effort has little to do with his prosperity or adversity. It has rather been foreordained by Allah *Ta'ala*, Who is the Sovereign Lord of the worlds. So, I do not feel angry with anyone.

(f) I have observed that, in this world, everybody is hostile to someone or the other. I have considered this in the light of what Allah *Ta'ala* says in the Holy Qur'an:

إِنَّ الشَّيْطٰنَ لَكُمْ عَدُوٌّ فَاتَّخِذُوْهُ عَدُوًّا

Lo! Shaitan (the devil) is an enemy for you, so treat him as an enemy (Do not be friends with him). (at-Fatir: 6)

So, I have directed all my hostilities against Shaitan alone and I always try to keep away from him, by all possible means. And, as Allah *Ta'ala* has commanded us to treat him as an enemy, I bear no enmity against anyone other than Shaitan.

(g) I have observed that all people are struggling hard to seek their livelihood, so much so that they disgrace or abase themselves before others and adopt unlawful means for procuring their daily bread. But I have read in the Holy Qur'an that Allah *Ta'ala* says:

وَمَا مِنْ دَآبَّةٍ فِي الْاَرْضِ اِلَّا عَلَى اللّٰهِ رِزْقُهَا

And there is no living being that moves on earth, but his sustenance depends on Allah Ta'ala. (Hood: 6)

Considering that I am also one of the creatures (that move on earth) whose sustenances depends upon Allah *Ta'ala*. I occupied

myself with paying what I owe to Allah *Ta'ala* and ceased to worry about what Allah *Ta'ala* has taken the responsibility to provide.

(h) I have observed that all men have faith upon and put their trust in things which have themselves been created by Allah *Ta'ala*. Some have faith in their estates or business concerns, others in their own skill or craftsmanship, and there are still others who trust their own physical power and energy. In short, all people have put their trust in things which have been created by Allah *Ta'ala*, like themselves. I have read in the Holy Qur'an that Allah *Ta'ala* says:

وَمَنْ يَّتَوَكَّلْ عَلَى اللهِ فَهُوَ حَسْبُهٗ

'And whosoever puts his trust in Allah, He will suffice him'. (at-Talaaq: 3)

Therefore, I have put my trust and faith in Him alone.

Shaqiq *Rahmatullah alaihe* thereupon said, 'Haatam, may Allah bless you with 'Taufiq' (Divine aid for performance for good deeds)! I have viewed the teachings of the Torah,the Injeel, the Zabur and the Holy Qur'an, and I believe that these eight moral lessons form a gist of all that is realy good and beneficial for man. Therefore, anyone acting upon these precepts will be deemed to have practised the learning contained in all the four Scriptures revealed by Allah *Ta'ala*'. The fact is that such a learning can only be attained by those Ulama who are really concerned about the Hereafter. These truths lie too deep for those (so-called) Ulama who are ambitious for material wealth and who hanker after worldly honour and recognition.

The Fourth Distinguishing characteristic is that such Ulama are least interested in the elegance of dress or delicacies of food. Such an Alim should, rather, exercise moderation in these matters, and follow the example of his seniors. He should bear in mind that simplicity, in dress and food, will be helpful to him to advance in nearness to Allah *Ta'ala* and place him at a high rank among the 'Ulama-e-Aakhirat' (The divines concerned about the Hereafter alone).

Quite relevant here is an amazing episode about Haatam *Rahmatullah alaihe* narrated by one of his pupils, Abu Abdullah Khawas *Rahmatullah alaihe*. He relates, "Once, we were with our sheikh in a

village called 'Raye'. There were three hundred and twenty persons with us and we were all going for Hajj. We were a 'Jama'at (group) of 'Mutawakkeleen' and we had no provisions or any kind of equipment but had faith in Allah to look after our needs. In the village, we came across an ordinary businessman who, though he looked rather a dry sort of person, invited the entire group to dinner and we stayed there for the night.

Next morning he said to Abu Haatam *Rahmatullah alaihe* that he was going to enquire after the health of an Alim who was ill, and that the Sheikh could accompany him if he liked. Haatam *Rahmatullah alaihe* said, 'Very well, I would be pleased to accompany you; it is a blessed deed to enquire after an ailing person and visiting an Alim is an act of devotion'. This Alim was Sheikh Muhammah bin Muqaatil, the Qadhi of that village. When Abu Haatam *Rahmatullah alaihe* reached his house and saw its magnificence, he was lost in thought. He exclaimed to himself,'Allah-o-Akbar! An Alim living in such a grand house!' 'Anyhow, we requested entry and walked in. We saw that its interior was most magnificent, neat, clean and spacious, with curtains hanging all round. Haatam *Rahmatullah alaihe* gazed upon all these things in amazement. Soon we reached the Qadhi's room, who was lying in a fine, soft, fluffy bed. A slave-boy stood above at his head, fanning him. The businessman greeted him by saying, 'Assalaam-o-Alaikum', sat beside him and enquired about his health. But Haatam kept standing. The Qadhi motioned him to sit down, but the Sheikh refused to take a seat. The Qadhi said, "Have you got anything to say?" The shiekh said, "I want to ask you about a religious matter". The Qadhi said, "Well what is it?" Haatam *Rahmatullah alaihe* said, 'Would you mind sitting up in bed?' At this, the servants helped him (because he was too weak) and the Qadhi sat up in bed. After this, the following conversation took place:

Haatam: From whom did you acquire your knowledge?
Qadhi: I learnt it from the trustworthy Ulama!
Haatam: 'Who transmitted it to the Ulama?'
Qadhi: 'The Sahabah *Radhiallaho anhum* transmitted it to them'.
Haatam: Who imparted it to the Sahabah?
Qadhi: 'Rasulullah *Sallallaho alaihe wasallam* imparted it to them.
Haatam: 'Who conveyed it to Rasulullah *Sallallaho alaihe wasallam*.

Qadhi: 'Jibra'il *Alaihissalam* conveyed it to him.
Haatam: Who revealed it to Jibra'il *Alaihissalam?*
Qadhi: 'Allah *Ta'ala*, Jalla Shanohu, revealed it to him'.
Haatam: 'Is there any indication, in the entire body of knowledge revealed by Allah *Ta'ala* to Rasulullah *Sallallaho alaihe wasallam* through Jibra'il *Alaihissalam* and transmitted to you through the Sahabah *Radhiallaho anhum* and the trustworthy Ulama, to the effect that the more splendid a man's house the more exalted he is in the sight of Allah *Ta'ala*?
Qadhi: There is no such indication in that knowledge .
Haatam: If not, what occurs in that body of knowledge (in this regard)?
Qadhi: It occurs that, in the sight of Allah *Ta'ala*, only those are exalted to positions of honour who abstain from the worldly joys, concern themselves with the Hereafter, love the humble and the poor ones, and spend for the cause of Allah, thereby treasuring up their charities with Allah *Ta'ala*, for the Hereafter .
Haatam: Then, whose example are you following? Are you following the Sunnah of Rasulullah *Sallallaho alaihe wasallam*? Are you imitating the Sahabah *Radhiallaho anhum* and the trustworthy Ulama (divines)? Or, are you following in the footsteps of Fir'aun and Namrud? 'O wicked scholars of Islam! The ignorant worldlings say, when they notice men like you, 'If such is the plight of the Ulama, we cannot be blamed for being in a similar condition .

Saying this, Haatam *Rahmatullah alaihe* went away. This severe admonition had a bad effect on the Qadhi's health and he grew worse. It was rumoured that the sheikh had been severe with the Qadhi. Someone said to Haatam *Rahmatullah alaihe*, "Tanafasi, another Alim who lives in Qazween, a city situated at a distance of eighty-one miles from Raye, is leading a far more luxurious life". So, Haatam *Rahmatullah alaihe* set out on a journey to Qazween, with a view to admonishing him. On reaching there, he said to Tanafasi, "I am a man from a non-Arab country. I beseech you to insturct me in 'Deen', beginning with its rudiments. That is, I would like you to demonstrate to me how Wudhu (ablution) is performed, for, Wudhu is the key to Salaat". Tanafasi said, "With great pleasure", and asked someone to fetch water. He then performed Wudhu before the Sheikh to show him how it is performed.

Haatam *Rahmatullah alaihe* said, 'Allow me to perform Wudhu before you, so that I may learn it properply. At this, Tanafasi got up and the Sheikh sat in his place. He began to perform Wudhu and washed his hands four times. Tanafasi said, "This is 'Israaf' (extravagance); you should wash every limb thrice only." Whereupon Haatam said 'Subhan-Allahil-'Azeem ! (Allah, the Most High is beyond all imperfections!) It is extravagant of me to use a little extra water for Wudhu, but is it not extravagant of you to make use of all these accessories and accoutrements that you possess?" Then, of course, Tanafasi realised that Haatam *Rahmatullah alaihe* had not come to learn, but to admonish him.

After this, Haatam *Rahmatullah alaihe* went to Baghdad. When Imaam Ahmad bin Hambal *Rahmatullah alaihe* learnt about him and his affairs, he came to see the Sheikh. The Imaam asked him, "How can one be safe from the taint of the world?" Haatam *Rahmatullah alaihe* replied, "You cannot protect yourself from the evil influence of the world unless you possess four qualities":

(i) You should forgive the people who behave towards you rudely or stupidly.
(ii) You should not behave towards them in the same manner.
(iii) You should spend on others whatever you have.
(iv) You should not feel greedy for what other people possess.

Later, when Haatam *Rahmatullah alaihe* reached Madinah Munawwarah and people heard of him, they came to see him and gathered round him.He said, 'What city is this?' People said, 'It is the city of Rasulullah *Sallallaho alaihe wasallam*'. Haatam said, "Which is the palace of Rasulullah? I would like to pray two Raka'ats in his palace". They said that Rasulullah *Sallallaho alaihe wasallam* had not lived in a palace, but in a humble low-roofed house. Haatam *Rahmatullah alaihe* said, "Show me then the palaces of the Sahabah *Radhiallaho anhum*". The people said, "The Sahabah *Radhiallaho anhum* also had no palaces to live in; they lived in small houses with low roofs a little above the ground". Haatam said, "Then, this must be the city of Fir'aun". The remark gave offence to the people who seized the Sheikh and presented him before the 'Ameer' (governor) of Madinah. For, they thought, he was guilty of sacrilege in calling MadinahMunawarah the city of Fir'aun. When the 'Ameer' (governor) demanded an explanation, Haatam said, 'Don't be in such a hurry. Listen to what I say till I have finished. I come from a non-Arabic country. When I entered this city, I asked what city it was

and they said that it was the city of Rasulullah *Sallallaho alaihe wasallam*. The Sheikh then repeated the entire conversation that had passed between him and the people of Madinah and thereafter recited the following Ayat from the Holy Qur'an:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Verily you have, in Rasul of Allah, a good example for him whose hope is in Allah and who fears the Last Day, and who engages much in the remebrance of Allah (i.e. for him who is a perfect 'Mo'min' (believer) . (al-Ahzaab: 21)

The Ayat means that, in all circumstances, one should follow the example of Rasulullah *Sallallaho alaihe wasallam*. Afterwards, he said, 'Allah *Ta'ala* commands us to follow in the footsteps of Rasulullah. Now tell me whether you are following the Sunnah of Rasulullah *Sallallaho alaihe wasallam* or the ways for Fir'aun.' At this, the people released him.

In this connection, it is worthy of note that it is not forbidden to enjoy things that are 'Mubaah' (permissible) according to Shariah, nor is it unlawful to have an abundance of such things in one's possession. However, the affluence of such luxuries creates a strong liking for them, to such an extent that it becomes difficult to do without them. Consequently, one has to busy himself in providing these things for oneself, and in increasing one's means of income. And, whosoever devotes himself to increase his wealth, often adopts a compromising attitude towards his religion. What is worse, such people often commit sinful deeds. If it had been easy to involve oneself in worldly affairs without getting contaminated, Rasulullah *Sallallaho alaihe wasallam* would not have so seriously admonished his Ummah to abstain from absorption in worldly pursuits, nor would he have been so particular personally about avoiding worldly taint to the extent that he refused to wear an embroidered gown.

In a letter to Imaam Maalik *Rahmatullah alaihe*, Yahya bin Yazid Naufali *Rahmatullalah alaihe* wrote, after praising Allah *Ta'ala* and invoking His Choicest Blessings on Rasulullah: 'I have come to know that you put on fine clothes, take fine bread and sleep in a soft bed. You have also appointed a door-man at your house. All this looks odd, considering that you are one of the great and renowned Ulama and people come to you from far off places, for learning religious knowledge. You are our Imaam (leader) and

preceptor and people follow your example. I suggest that you should be very cautious in these matters. I am submitting these lines merely as a sign of my sincerest regards for you and no one except Allah *Ta'ala* knows about this letter. The end. Assalaam-o-Alaikum.'

In reply to this letter, Imaam Maalik *Rahmatullah alaihe* wrote: 'I received your letter, which contained much advice and admonition for me, besides being a sign of your kindest regard for me. May Allah bless you with piety and righteousness! May Allah grant you best rewards for this advice! May Alah grant me 'Taufeeq' (Divine aid) to act upon your advice! Indeed, nobody can perform good deeds or protect himself against bad deeds without help and favour from Allah *Ta'ala*; what you have heard of me is true. I am in the habit of using all these things. May Allah grant me forgiveness! However, all these things are allowable under 'Shariah' (Islamic Law). Allah *Ta'ala* says:

قُلْ مَنْ حَرَّمَ زِينَةَ اللّٰهِ الَّتِيٓ أَخْرَجَ لِعِبَادِهٖ وَالطَّيِّبٰتِ مِنَ الرِّزْقِ

Say: Who has forbidden the adornments of Allah (clothes, etc) which He has brought forth for His servants and the good and pure things (food and drinks) that He has provided for sustenance? (al-A'raf: 32)

'I am fully aware that, notwithstanding their permissibility, it is far better not to make use of these adornments. I should hope that, in future, you would be kind enough to write to me from time to time. I shall also continue to write letters to you. 'With regards'. *(Assalaam-o-Alaikum)!*

Imaam Maalik *Rahmatullah alaihe* has made a very subtle point. He has given a legal opinion (Fatwa) about the religious permissibility for the use of good things of life and, at the same time, admitted that it is better to abstain from them.

The Fifth distinguishing trait of the Ulama who are concerned about the hereafter is that they keep away from the company of the princes, lords and rulers, and do not associate with them unless it becomes unavoidable. The Ulama should rather avoid their company, even if the princes come to visit them, of themselves. For, their companionship may involve seeking their pleasure and winning their goodwill. Besides, the princes often indulge in cruelty, injustice

and other sinful deeds. And, it is incumbent upon an 'Alim to forbid them to do evil deeds, to expose their injustice or cruelty, and to admonish them against transgressing the Commandments of Allah *Ta'ala*. Observing reticence in such matters (instead of voicing one's disapproval) amounts to compromising one's religion.Furthermore, if one is obliged to praise the princes and lords, with a view to winning their favours, it amounts to telling lies. And, if one feels greedy and inwardly inclined towards what they possess of material wealth, it is covetousness forbidden by Law (Shariah). In short, associating with the princes leads on to many forms of evil practices. Rasulullah *Sallallaho alaihe wasallam* said that whosoever lives in the jungle becomes hard-hearted; one who is fond of hunting becomes neglectful (of everything else); and one who visits the kings frequently falls into temptations!

Huzaifah *Radhiallaho anho* said: "Beware of the seats of temptation!"On being asked what the seats of temptation were, he said, "The house-doors of the princes and lords. For, whosoever visits them will have to approve of their misdeeds and (by way of praise) he will have to attribute to them such qualities as they do not possess!

Rasulullah *Sallallaho alaihe wasallam* once said that the worst among the Ulama are those who visit the princes and lords and the best among the rulers are those who visit the Ulama.

Samnoon *Rahmatullah alaihe,* one of the companions of Sirri Saqati *Rahmatullah alaihe,* narrates that if you hear about an 'Alim as being enamoured of the world, consider him at fault in his religion'. I experienced it myself. Whenever I went to see the king and, on coming back, looked within my heart, I found the ill-effects of the visit effecting my soul,in spite of the fact that I talk to the kings with severity, contradict their views sternly and do not partake of anything that belongs to them, to the extent that I abstain from even drinking plain water, so long as I am with the king. Our worldy-minded Ulama are worse than the Divines of Banu Israeel. For they go to the rulers and tell them how to evade the Law (Shariah) and, thereby, seek to win their favours. If the Ulama were to tell the rulers about their responsibilities in plain words, they would never like them (the Ulama) to visit their courts frequently, but their truthfulness will be a means of eternal salvation in the sight of Allah *Ta'ala*. Indeed, the Ulama's visits to the princes' courts expose them

(the Ulama) to temptations and help the Shaitan in leadng them astray. Especially those who can speak eloquently fall an easy prey to the evil promptings of the Shaitan, who whispers into their ears: Your visiting the princes is good for them. For, they will be reformed by your speech and you will be saving them from falling into tyranny and injustice. And, it will also be helpful for preserving the 'Sha'aair' of Islam (Institutions like Salaat, Jihaad, etc., which serve as symbols of religion). Consequently, such people are led to the belief that visiting the Sultans is also an act of virtue--though the fact is that, if one visits them, one will have to compromise one's Deen and one will become obliged to praise them, which is fatal to one's Deen.

In a letter to Hasan Basri *Rahmatullah alaihe*, Umar Bin Abdul Aziz *Rahmatullah alaihe* wrote: Please send me the names and addresses of suitable persons whom I should ask to assist me in the affairs of Khilafat (Caliphate). Hasan Basri *Rahmatullah alaihe* replied: "Pious people will not come to you and you will not select the worldly people. And, of course, the greedy and avaricious persons should not be entrusted with such tasks, for they would corrupt the affairs of the government. So I suggest that you should employ persons of noble descent, becuase their sense of honour will not allow them to tarnish their inherited nobility by dishonest deeds". Just imagine! This was the reply sent by Hasan Basri *Rahmatullah alaihe* to Umar bin Abdul Aziz *Rahmatullah alaihe* who is renowned for his excellent qualities of piety, equity and justice, so much so that he is surnamed as a 'Second Umar' (for his similarities with Umar bin Khattab *Radhiallaho anho*, the second Khalifah of Islam).

This view is held by Imaam Ghazali *Rahmatullah alaihe*, but this humble author (Sheikh Muhammad Zakariyya *Rahmatullah alaihe*) is of the view that unless it becomes necessary to decline such offers for religious reasons,there is no harm in accepting the responsibility (to assist the Khalifah) in affairs of the Caliphate, provided that one is watchful and capable of protecting oneself (against temptations). Rather, sometimes, it becomes imperative to accept such responsibilities in the interest of 'Deen' (religion) or because necessity demands it. However, it is very important that one should not accept such tasks for personal motives, personal interests, material gains or worldly honour and glory. One should, instead, keep in view the needs of the Muslim community. Says Allah *Ta'ala*:

وَاللّٰهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ

And Allah Ta'ala knows him who spoils (does not try to improve the lot of the people) from him who improves (the lot of the Muslims). (al-Baqarah: 220)

The Sixth distinguishing sign of the virtuous Ulama is that they do not take hasty decisions when giving verdicts in religious law (Fatwas) and are very careful in giving advice on religious matters. As far as possible, they refer the cases to someone else whom they consider to be capable of giving such decisions.

Abu Hafs Naishapuri *Rahmatullah alaihe* says, 'A true Alim is one who, while giving an opinion in religious matters, is afraid and thinks that he will have to explain, on the Day of Resurrection, as to the authority on which he had given a decision in such and such cases'.

Some of the Ulama have said that the Sahabah *Radhiallaho anhum* were reluctant to accept four responsiblities:

1. The office of an Imaam (one who leads the obligatory prayers).
2. The guardianship of a deceased person (i.e. the responsibility to distribute his property according to the will made by him).
3. Accepting a trust.
4. Giving decisions (Fatwaas) in religious matters.

And their five great interests in life were: (1) Reciting the Holy Qur'an. (2) Frequent stay in Masjids; (3) Remembrance of Allah *Ta'ala*. (4) Enjoining what is good; and (5) Forbidding the evil.

Ibne Husain *Rahmatullah alaihe* says: 'Some people hurriedly pronounce a decision (Fatwa) of religious law in such important matters about which, if they had been presented to Umar *Radhiallaho anho*, he would not have given his decision without gathering together and consulting all the leading Sahabah *Radhiallaho anhum* who had participated in the Badr expedition.'

Anas *Radhiallaho anho* was one of the illustrious Sahabah who had the privilege to have served Rasulullah *Sallallaho alaihe wasallam* for ten years; still, whenever he was asked to give his opinion about an issue, he would refer it to Hasan Basri *Rahmatullah alaihe* who was a Tabi'ee but a renowned mystic and a celebrated scholar of Islamic Jurisprudence (Fiqh).

Similarly, Ibne Abbas *Radhiallaho anho*, who was an illustrious Sahabi surnamed 'Raees-ul-Mufassireen' (the 'Foremost among the interpreters of the Holy Qur'an) would direct the people to solicit the opinion of Jaabir bin Zaid *Rahmatullah alaihe* who was a Tabi'ee, well versed in giving religious law-decisions (Fatwas). While Abdullah Ibne Umar *Radhiallaho anho*, himself an illustrious Sahabi and a profound scholar of Islamic Jurisprudence (Fiqah) referred cases to Saeed Ibne-al Musayyab *Rahmatullah alaihe*, a Tabi ee.

The Seventh distinguishing characteristic of the true Ulama is that they are seriously interested in the deeper aspects of religious knowledge which relate to Suluk (i.e. initiation in the Paths to Ultimate Truth). They are constantly engaged in the struggle to reform and purify their own souls, realizing that reforming one's inner self helps one in gaining deeper understanding of the formal aspects of knowledge. Rasulullah *Sallallaho alaihe wasallam* said "Whosoever acts upon his knowledge, Allah *Ta'ala* will grant him knowledge of things which he has not acquired.'

It occurs in the Scriptures of the former Rasuls *Alaihimussalam*: "O Children of Israel! Say not! knowledge lies in the skies above; who can make it descend upon us?'Nor should you say: 'Knowledge lies in the bowels of the earth, too deep for us to dig out'. Nor say: 'knowledge lies across the seas too far away for us to reach it'. No! The fountains of knowledge spring from within your own hearts. If you remain in My presence, observing proper etiquette in the manner of great spiritual beings and cultivate the pious manners of the varacious believers (Siddiqeen), I shall cause the fountains of knowledge to spring forth from your hearts. So much so, that you will overwhelmed by knowledge." Experience shows that the pious beings who have attained nearness to Allah *Ta'ala* are granted access to such subtleties and profundities of knowledge as lie beyond the reach of an ordinary scholar depending only on books.

Rasulullah *Sallallaho alaihe wasallam* says that Allah *Ta'ala* has said: 'No means whereby My servant seeks My Favour are more pleasing to Me than the observance of Faraaidh (obligatory rites) (such as Salaat, Zakaat, Fasting, Hajj or Pilgrimage etc.). That is to say, no other means of seeking nearness to Allah *Ta'ala* can compare with the proper performance of 'Faraaidh' (Obligatory duties). And, My servant ceases not to seek nearness to Me by Nafl (optional

practices of Salaat, Sadaqaat, etc) until I make him My favourite, and when I make him My favourite, I become his ears wherewith he hears, his eyes wherewith he sees, and his hands wherewith he holds, and his feet wherewith he walks. And, if he asks Me for something, I fulfil his desire, or if he seeks refuge against anything, I grant him refuge'. *(Bukhari)*

(This Hadith means that, when a man becomes a favourite of Allah *Ta'ala*, he fully submits to the will of Allah *Ta'ala* in his walking, seeing and hearing, and in each and everything he does.) Some other versions of the Hadith add: 'Whosoever despises or bears enmity against anyone of my friends (favourites) has declared war against Me'.

Since the great saints are the Favourites of Allah *Ta'ala*, they are constantly and whole-heartedly engaged in contemplation, meditation and rememberance of Allah *Ta'ala*, and thus the subtle and deeper meanings of the Holy Qur'an are revealed unto them, and the divine mysteries are made manifest to their souls. Especially, the hearts of those who always remain absorbed in remembrance of Allah *Ta'ala* are inspired with the deeper significance of the Qur'anic Ayaat. Everyone can acquire spiritual knowledge with Divine Aid *(Taufeeq)* from Allah *Ta'ala*, the portion of his knowledge being commensurate with his concern for good actions and his diligence in devotions.

In a comprehensive Hadith quoted by Ibne Qayyim *Rahmatullah alaihe* in his book, 'Miftaaho Darris Sa'adah' and by Abu Na'eem *Rahmatullah alaihe* in his book, 'Hilyah', Ali *Radhiallaho anho* is reported to have given the following thorough account of the qualities of the Ulama who are concerned only about the Hereafter:-

Human hearts are like vessels and the best hearts are those which are containers of all that is good; it is better to preserve knowledge than to accumulate wealth. For, knowledge gives you protection while wealth needs protection by you; knowledge increases by use while wealth decreases by spending. The benefits of wealth do not remain after it has been spent, but the benefits of learning are eternal (people continue to benefit from the sayings of a learned man even after his death)

He then heaved a deep sigh and added, "Within my bosom, I hold true knowledge; I wish I could find people who would be cap-

able of receiving this knowledge. It is a pity that either I find men who employ religious pursuits for amassing wealth, or I find people who indulge in sensual pleasures, and are after amassing worldly wealth" (For the sake of brevity, I have quoted here a few sentences from a detailed discourse on the subject).

The eighth distinguishing characteristic of the virtuous Ulama is that their faith in Allah *Ta'ala* Shanohu is ever-increasing. Such Ulama are deeply concerned about their Imaan and Yaqeen, because they are fully aware that an unshakable faith and belief in Allah *Ta'ala* is the most valuable asset for a Mo'min.

Rasulullah *Sallallaho alaihe wasallam* said: "Perfect faith is nothing but true belief!" And also said, "Learn how to believe truly". The Hadith means that one should be very particular about associating with the people who possess a strong belief and should try to follow their example so that, by virtue of their blessed companionship, one can attain perfect faith.

A true 'Alim should have perfect belief in the Absolute Power of *Allah Ta'ala* and His Attributes, just like his belief in the existence of the sun and the moon. He should have a perfect belief that Allah *Ta'ala* Alone is the Doer of all thing; all the various material means are under His sole control and He employs these means as He wills. All material things are as helpless in His Hands as a stick in the hands of a person who beats someone with it, but nobody holds the stick to be responsible for it. When this belief gets firmly rooted in the heart, it will become easy for him to cultivate the qualities of 'Tawakkul' (trusting in Allah alone), 'Ridhaa' (Willing acceptance of what has been decreed by Allah *Ta'ala*) and 'Tasleem' (Submission to the Supreme Will of Allah *Ta'ala*).

A true 'Alim should also have perfect belief that Allah *Ta'ala* has the responsibility to provide sustenance for all living things. Every creature must get what is his lot; similarly, no one can get what has not been ordained for him. When this belief becomes firm, one will exercise moderation in the struggle to earn one's livelihood. Such a belief checks greed and avarice and one does not feel grieved if one has failed to achieve something.

A true 'Alim should also have firm belief that Allah *Ta'ala* is watching all our deeds, good or bad, at all times, that he knows even

an insignificant good or evil deed and that man will get reward or punishment due for it. He should strongly believe that all virtues are rewarded, just as he believes that eating bread satisfies one's hunger. Similarly, he should believe that evil has consequences for certain, just like snake-bite. In short, he should be attracted by good deeds, as a hungry person is by food. And, he should feel afraid of sins just as he is scared of a snake or a scorpion.

The ninth distinguishing characteristic of the virtuous Ulama is that, under all conditions, they should wear a true expression of being inspired with fear of Allah *Ta'ala*: it should be manifest from every gesture they make, from the style of their dress, from their personal habits, from their speech and even from their silence. A mere look at such an 'Alim's face will inspire you with the remembrance of Allah *Ta'ala*. He is calm and serene, noble and dignified, humble and modest. He abstains from idle or meaningless talk and his manner of speaking is natural and unassuming. For, artificial and unnatural style of speech is born of pride and haughtiness, and indicates lack of fear of Allah *Ta'ala*. Says Umar *Radhiallaho anho:* "Acquire knowledge along with proper poise and dignity; behave respectfully towards those who impart knowledge to you, and do not earn the reputation of being hard-hearted".

Rasulullah *Sallallaho alaihe wasallam* says: "The best of my Ummah are those who, in public life, look happy thinking of the infinite mercy of Allah *Ta'ala* but, in private weep and cry for fear of His punishment. They are bodily on earth, but their hearts are absorbed in thinking of heavenly matters". Someone asked Rasulullah *Sallallaho alaihe wasallam*, "Which is the best virtue?" He replied, "Abstaining from what is unlawful and keeping your tongue occupied forever with Zikr of Allah *Ta'ala*." Someone asked, "Who is the best companion?" He replied, "He who warns you for negligence in good deeds and aids you in performing them". Someone asked, "Who is a bad companion?" Rasulullah *Sallallaho alaihe wasallam* replied, "The one who does not warn you when you are negligent in your good actions, nor helps you when you want to do them." Someone asked, "Who is the greatest 'Alim"? He replied, "The one who lives in greatest awe of Allah *Ta'ala*." Someone asked, "With whom should we associate most frequently?" He replied, "Those who inspire you with 'Zikr' of Allah *Ta'ala*".

Rasulullah *Sallallaho alaihe wasallam* said: "The care-free person, in the life Hereafter, will be the one who remained concerned in this life; the happiest person, in the Hereafter, will be he who wept most in this life (for fear of Allah *Ta'ala*)".

The tenth distinguishing feature of the virtuous Ulama is that they are more concerned about those regulations of Islamic Law which pertain to religious practices and to what is lawful and unlawful. That is to say, they are interested in actions that it is obligatory to perform and are very keen to know things which it is necessary to avoid. Similarly, they are very particular in learning about things which may undo any virtue, for example, things which make Salaat invalid, the virtues of using a 'Miswak' (a twing used as a tooth-brush), etc. And, they do not indulge in discussions relating to abstruse branches of knowledge for the sake of being regarded as a sage, a profound scholar or a great philosopher.

The eleventh distinguishing characteristic of a virtuous Alim is that he has studied, with deep insight, various branches of knowledge; he does not blindly accept the opinions of others. For, we are bound to follow Rasulullah *Sallallaho alaihe wasallam* and seek guidance from his sayings alone. We follow the Sahabah *Radhiallaho anhum* simply because they closely observed and followed the ways of Rasulullah. And, since following the Sunnah of Rasulullah *Sallallaho alaihe wasallam* is of fundamental value, a true 'Alim should be very particular about collecting the Ahadith of Rasulullah and should make them the object of his serious consideration.

The twelfth distinguishing feature of the virtuous Ulama is that they are particularly strict in their avoidance of innovations 'Bid'aat' in Deen. If something becomes a common practice, it does not follow that the thing is a truely religious practice. For, true religion consists in following the Sunnah of Rasulullah *Sallallaho alaihe wassallam*. So, in all circumstances, we should ascertain what the Sahabah *Radhiallaho anhum* did in such matters. Hence it is imperative for a true 'Alim to undertake a thorough study of the ways and manners of the Sahabah *Radhiallaho anhum* and the course of action followed by them under various circumstances.

Hasan Basri *Rahmatullah alaihe* says: "Two types of person are innovators and they have introduced two kinds of innovations in Islam: (1) He who thinks about Islam, that true religion consists only

in his view, that only those who agree with him will attain eternal succes, and (2) the one who prefers this material world, seeks its gains, likes those who struggle to achieve worldly things and dislikes those who do not try to earn worldly wealth. Leave both of them alone, for they will go to Jahannam . As for him whom Allah *Ta'ala* has protected from these wrong notions, he takes care to follow in the footsteps of the Divines of early times, adopts their manners and practices. It is such who will be generously rewarded, in the Akhirah, by Allah *Ta'ala*".

Abdullah Ibne Mas'ood *Radhiallaho anho* has said: 'Yours is the age in which desires are restrained by (religious) knowledge; a time will soon come when knowledge will be subservient to desires. People will try to justify whatever pleases their fancy with the help of their knowledge". Some Divines have said: "During the times of the Sahabah *Radhiallaho anhum*, Shaitan (the Devil) sent forth his detachments to all four corners of the world. They roamed the world and came back, disheartened and exhausted. The Devil asked, "How did you fare?" They said, "These people (the Sahabah) have defeated our designs. They are not at all affected by our temptations; they made our task very hard." Shaitan said, "Don't worry. These people are companions of their Rasul *Sallallaho alaihe wasallam;* you cannot tempt them to evil. But soon, you will have people who will do what you desire." Then, once again, Shaitan sent forth his detachments in all directions, during the times of the followers (Tabi'een) of Sahabah *Radhiallaho anhum.* The devil's disciples again came back, worn out and cast down. When he asked them about their achievement, they said, "They annoyed us a good deal; they are strange people. During the day, we do succeed, to a certain extent, in tempting them into evils. But as soon as the evening falls, they repent of their sins so sincerely that all our labours are lost". Shaitan again said, "Don't worry. A time is soon coming when people will behave in a manner most pleasing to you: they will follow their own desires, taking them to be a sacred religious duty. They will not think of repentance; they will rather give religious sanction to their own innovations (Bid'aat) in Islam". After some time, Shaitan introduced into Islam such innovations as were accepted as a part of religion. How could they possibly repent of such a sin when thev believed themselves to be on the right path?

This is a brief account of the twelve distinguishing characteristics of the virtuous Ulama, which have been thoroughly discussed by

Imaam Ghazaali *Rahmatullah alaihe*. The Ulama should, therefore, particularly fear the Day of their Reckoning. They will be questioned more severely because they have a greater responsibility. And the Day of Resurrection, on which this Reckoning will take place, will be the most grievous Day. May Allah *Ta'ala*, in His Infinite Bounty and Mercy, protect us all from the severity of that Day!

(٧) عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اِنَّ اللّٰهَ تَعَالٰی یَقُوْلُ ابْنَ اٰدَمَ تَفَرَّغْ لِعِبَادَتِیْ اَمْلَاْ صَدْرَكَ غِنًی وَاَسُدَّ فَقْرَكَ وَ اِنْ لَّا تَفْعَلْ مَلَاْتُ یَدَكَ شُغْلًا وَلَمْ اَسُدَّ فَقْرَكَ. (رواه احمد وابن ماجة كذا فی المشكوة. وزاد فی الترغیب الترمذی وابن حبان والحاكم صححه وفی الباب عن عمران وغیره فی الترغیب)

HADITH: 7

Rasulullah *Sallallaho alaihe wasallam* **has stated that Allah** *Ta'ala* **demands: "O son of Adam, devote yourself to my worship. I shall make you feel contented and remove your poverty. But if you do not do so, I shall keep you busy with worldly engagements and will not remove your poverty."**

There are many more Ahadith on the same subject. Imraan bin Husain *Radhiallaho anho* reported Rasulullah *Sallallaho alaihe wasallam* as saying, "He who reserves his devotion to Allah alone, making himself subservient to Him alone, Allah *Ta'ala* Himself fulfils all his needs and provides for him from such sources as he could never imagine; and he who makes the worldly gains his sole concern, Allah *Ta'ala* leaves him alone to deal with the world."

Anas *Radhiallaho anho* narrates that Rasulullah *Sallallaho alaihe wasallam* once said "A person whose sole concern is for worldly interests, undertakes journeys for the same and remains preoccupied with it all the time, Allah *Ta'ala* always makes him fear the impending poverty and hunger. (He remains in constant worry, thinking his income to be too small to make both his ends meet.) Thus, much of his time is wasted in such idle cares, because he can only get as much as has been decreed for him. And, if someone

concentrates on the Hereafter, makes it the sole aim of his life, undertakes journeys for the same and remains preoccupied with it all the time, Allah *Ta'ala* protects him from worldly cares, grants him self-sufficiency and bestows upon him an unconcern about material things. He is blessed with perfect peace in his life and the world demeans itself before him."*(Targheeb)*. The 'world demeaning itself' means that, as everyone must inevitably get what has been ordained for him, his apportioned share comes to him of itself. (We have already quoted a number of Ahadith to the effect that a man's livelihood pursues him in the same way as his hour of death. It is bound to reach him under all circumstances and if he receives it with an air of indifference, it would look as if the world is demeaning itself before a person who does not care for it.

In another Hadith, Rasulullah *Sallallaho alaihe wasallam* is reported to have said,"Whoever seeks what Allah *Ta'ala* has in store for him (in the Hereafter), living with nothing except the skies as a cover and using the ground as a bed and having no anxiety for worldly things, will have food without having to till the land and get fruit to eat, without having to plant a garden. He is the one who puts his trust in Allah *Ta'ala* and always struggles to win His pleasure; so, Allah *Ta'ala* appoints the skies and the earth to procure him his livelihood; never do they hesitate to bring him the sustenance He desires. In this way, he gets all his provisions without the fear of reckoning on the Day of Judgement.' *(Durre Manthur)*

According to another Hadith, Ibne Abbas *Radhiallaho anho* is reported to have said: "Rasulullah *Sallallaho alaihe wasallam* delivered a sermon in Masjid-al-Khaif at Minaa, in which he said, after praising Allah *Ta'ala*, "Whoever makes this world his only concern, Allah *Ta'ala* causes his affairs to be disturbed with a variety of worries, he is all the time haunted by the fear of privation and, yet, he cannot get more than his allotted portion of worldy goods."

Abu Zarr *Radhiallaho anho* reports Rasulullah *Sallallaho alaihe wasallam* as saying, "He who hankers after this world, loses Allah *Ta'ala*'s concern for him; he who does not care for (the welfare of) the Muslim community, loses their regard for him. We have no concern for a person who demeans himself of his own accord (for worldly gains). Indeed it is not befitting for a Mo'min to demean himself before others, for some money or for any other paltry gains

of this world." (Undoubtedly such a person is not aware of his own worth as a Mo'min and he tarnishes the good name of his noble ancestors.) And his noblest connection is that of belonging to the Ummah of Rasulullah *Sallallaho alaihe wasallam*, the pride of all Rasuls.

Anas *Radhiallaho anho* reports Rasulullah *Sallallaho alaihe wasallam* as saying: 'Four things are signs of misfortune:

1. Tearless eyes (eyes that do not shed tears from fear of Allah *Ta'ala*);
2. Hard-heartedness (i.e. having a heart that is not softened by the thoughts of the Akhirah, nor moved to sympathy for others);
3. High hopes about distant future.
4. Greediness about worldly gains. *(Targheeb)*

Abu Dardaa *Radhiallaho anho* once exhorted people, thus: "O people! What is the matter with you? I see that (because of death) the number of Ulama among you is decreasing day by day, and the ignorant among you do not care to acquire knowledge. Start acquiring it lest, because of the death of Ulama, a time should come when you may find no one to instruct you in religious knowledge properly. I see that you are greedy for hoarding provisions, even though your share is pre-ordained. But you neglect acquiring knowledge and performing good deeds, for which you have been made responsible. I see the worst among you are those who look on Zakaat as a fine, do not observe Salaat at the proper time and neglect recitation of the Holy Qur'an." *(Tanbee-Hul-Ghaafileen)*

(٨) عَنْ أَبِي مُوسٰى قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ أَحَبَّ دُنْيَاهُ أَضَرَّ بِاٰخِرَتِهٖ وَمَنْ أَحَبَّ اٰخِرَتَهٗ أَضَرَّ بِدُنْيَاهُ فَاٰثِرُوْا مَا يَبْقٰى عَلٰى يَفْنٰى. (رواه احمد والبيهقى فى شعب الايمان كذا فى المشكوٰة)

HADITH: 8

He who loves this world, does harm to his Akhirah; and he who loves his Akhirah does (seem to) harm his worldly interests. So, give preference to what is everlasting over that which is short-lived. ***(Mishkaat)***

However long a man may live, his life must end inevitably and

however big a person's fortune may be, he will have to lose it one day. It will either be spent and wasted during his life or he will die and leave it behind. The life Hereafter on the other hand is everlasting and its bounties are eternal. Hence everybody, if he has a little sense, should prefer the eternal to that which is shortlived. It is the height of foolishness to hanker after something which, even if one can attain it, does not remain in one's possession forever. Still, as our reason has been blinded by heedlessness, we have become enamoured of the beauty and adornment of this world, which, in reality, is like the waiting room of a railway station where the travellers stop for a short while, till the train comes and they board it, bound for their destinations. The best use of this short time is to spend it in making preparations for the journey, in arranging things which will be of use during the journey or after reaching the destination. During this brief stay, if someone were to spend his precious time in roaming about or in cleaning the waiting room and arranging its furniture properly or worse still in decorating the room with mirrors and other ornamental designs, leaving his luggage scattered about, he would naturally lose all his precious things.

In this Hadith, there is a warning against love of this world. For, love is the strongest of passions and if you love someone or something, by and by the object of love takes possession of your entire being. That is why Rasulullah *Sallallaho alaihe wasallam* has persuaded us to cultivate a true love for the Hereafter and warned us against adoring this world. Indeed, one who loves this lowly world, may sometimes perform virtuous deeds for the Hereafter but, soon, the passion for the world asserts itself and gradually the man becomes negligent in practices valuable for the Akhirah. Our elders have advised, "He who is enamoured of this world cannot be guided into the right path, even though all the great Divines and Sheikhs make a united effort to reform him. Similarly, he who renounces this world and shuns it, cannot be led astray, even though all the corrupt people make a united effort to tempt him away from the right path." *(Mazaahir-e-Haqq)*

Baraa *Radhiallaho anho* reports Rasulullah *Sallallaho alaihe wasallam* as saying: "He who indulges in a lustful life will be deprived of fulfilling his wishes in the Hereafter; he who looks greedily towards the ease-loving life of the well-to-do is regarded as a mean person in the kingdom of heaven; he who is contented with the minimum provision, from Allah *Ta'ala*, will be allotted an abode in 'Jannat-ul-Firdaus". *(Durre Manthur)*.

Luqman (the wise) *alaihissalam* is a well-known sage, whose advice to his son has been mentioned in the Holy Qur'an. It is said that he was a dark-complexioned slave from Abyssinia. Allah *Ta'ala* bestowed His favours upon him and he came to be known as Luqman the wise. According to some Traditions, Allah *Ta'ala* gave him a choice between kingship and wisdom. He said that he prefered wisdom. Another Hadith says: "Allah *Ta'ala* asked Luqman whether he liked to be a king and justly rule over the people." He submitted, "O my Lord, if it is a command from You, I must obey; for, in that case, I shall be assisted by You. But if I am granted the choice to accept or to decline, I would rather be excused; I do not like to undertake this onerous responsibility" The angels questioned him about it; he said to them, "A ruler is always in a difficult situation. Tyranny and other evils surround him on all sides, and everything depends upon whether he is Divinely aided or not. If he rules justly, he can attain to salvation, if not, he is led astray from the path leading to Jannah. And, it is far better to lead a humble life rather than to lead an easy life in this world and do harm to one's life in the Hereafter. He who prefers this world to the Hereafter suffers a double loss: this world forsakes him, sooner or later, and he has no value in the Hereafter." The angels were greatly surprised at his remarks. After this, Luqman went to sleep and Allah *Ta'ala* bestowed wisdom upon him. *(Durre Manthur)*

Luqman's sayings and the words of advice, he gave to his son, contain rare wisdom, and quite a number of Traditions refer to 'Luqman's advice to his son'. One of these runs like this: "O my dear son, sit in the company of the Ulama frequently and listen carefully to what the wise men say, for Allah *Ta'ala* gives life to the dead hearts by the 'Nur' of wisdom, just as He revives the dead earth by heavy life-giving rains".

They relate that once a stranger passed by Luqman *alaihissalam* while he was sitting among his followers. The man said, addressing Luqman, "Aren't you the bondsman of such and such tribe"? He replied, "Yes, I was a slave boy of that tribe". The stranger asked again, Aren't you the one who used to graze the goats near such and such hill?" Luqman replied, "Yes, I am the same person". The man said, "Then what has brought you to this noble position?" Luqman *alaihissalam* replied, "I was very particular about a few things and I observed them on all occasions, viz. fear of Allah *Ta'ala*, truthfulness in speech, fulfilling a trust and avoiding useless talk".

He says: "My son entertain good expectations from Allah without losing fear of His punishment. A fear of His punishment should not make you despair of His Mercy". His son said, "The heart is one; how can it contain hope and fear at one and the same time"? Luqman *alaihissalam* replied, "A Mo'min is such as if he possessed two hearts: one teeming with hope and the other equally full of fear." He advises his son to recite رَبِّ اغْفِرْلِي (O my Lord, forgive my sins) frequently. For, there are certain hours during which Allah's special favours descend upon His men and everybody is granted whatever he asks from Allah *Ta'ala*." He says: "My dear son, no one can perform good deeds unless he possesses a firm belief in Allah *Ta'ala*. If a person's belief is unsound, he is very weak in performing good actions. My dear son, if Shaitan (the Devil) were to create doubts in your mind, let your firm belief overpower him and silence his whispers; and if he tempts you to be negligent in virtues, defeat him by remembrance of the grave and the Day of Resurrection; if he (the Devil;) tempts you towards joys of this world or makes you afraid of the hardships of this life, say to him, 'One must inevitably leave this world' (neither the luxuries nor the hardships of this life are enduring). He says: "My dear son, he who tells a lie loses the freshness of face, he who cultivates bad habits will ever remain sad; it is far easier to move huge mountains from one place to another than to reform the ignorant stupid." He says: "My dear son, abstain from telling lies; for lies soon arouse enmity and hatred for the liar. My dear son, be very particular about attending funeral prayers and avoid attending festivities. For, funerals remind one of the Hereafter and festivities divert one's attention towards this world. My dear son, do not eat anything when your stomach is full; it is better to put food before a dog than to over-eat. My dear son, don't be so sweet that people swallow you up, nor so bitter that they spit you out. My dear son, do not be less capable (in devotions) than a cock which starts crowing at early dawn and you be lying asleep in bed. My dear son, don't delay Taubah (Repentance), for death may take you unawares. My dear son, do not make friends with stupid people, lest you should develop a liking for their foolish talk. And do not incur the enmity of a wise man, lest he should turn away from you in disgust (and you should be deprived of getting benefit from his wisdom). My dear son, let no one but the pious partake of your food and always consult Ulama in your affairs".

Someone asked Luqman *Alaihissalam*, "Who is the worst of men?" He replied, "The one who does not mind being watched while doing an evil deed".

He says: "My dear son, associate frequently with the pious for, in this way alone, you can attain to the virtues that they possess. Besides, when Allah's special favours descend upon these beings you will also be able to receive your share of blessings; for when it rains, its showers fall on all sides of the house. My dear son, avoid the company of the wicked people, for no good can be expected to come out of associating with them. Moreover , if at any time, Allah's punishment befalls them, you will also be affected by it". He says: "A father's punishment is as beneficial for a child as is the water for the fields". He says: "My dear son, since the day you were born, every-day, you are getting closer to the Hereafter with your back towards this world. So, your abode in the Hereafter is far nearer to you (because you are advancing towards it everyday, at all times) than your house in this world (because you are moving farther and farther away from it day by day)".

He says, "My dear son, avoid incurring debts; for a debt is a humiliation by day and a grief by night. (One is disgraced when the creditors make demands by day, and one spends the night in grief, worrying about his debts). My dear son, entertain hopes of mercy from Allah *Ta'ala*, but let not your hopes make you bold in commit-ting sins; be fearfull of Allah but let not your fear make you despair of His mercy. My dear son, if someone comes to you with the com-plaint that so and so has taken out both his eyes and you actually see both his eyes missing, do not form any judgement about the person until you have heard the other side. For, this man might have hit the other person first and taken out four eyes earlier". *(Durre Manthur)*

The legist (Faqih) Abu-ul-Laith *Rahmatullah alaihe* relates that, when the last hour came for Luqman, he said to his son, "My dear son, I have given you a lot of advice during my life-time; now that I am leaving the world, I would like to advise you about six points:–

(a) Busy yourself in the affairs of this world to the extent of the remaining period of your life (which is nothing when measured up against the eternity of the Akhirah).

(b) Worship Allah *Ta'ala* according to the measure of your dependence on Him (and, obviously, one needs His help in everything).

(c) Make preparations for the Hereafter according to the extent of

your stay in that world (and, obviously, one shall have to stay there enternally, for there is no other place to go to after death).

(d) Continue to struggle for redemption from Hell-fire till you are sure you have attained it. (It is common knowledge that, if someone is under trial for a grievous offence, he continues to make efforts for his acquittal till he is sure that the case is going to be decided in his favour).

(e) If you have the audacity to indulge in sins, do so to the extent that you can endure Hell-fire (for, punishment of sins is dictated by law and you are never sure whether the Sovereign, however infinite His mercy may be, will grant you mercy petition) :

(f) When you want to commit a sin, look for a hiding place that is not being watched by Allah *Ta'ala* and His angels (for, everybody knows the consequences of engaging in a revolt before the eyes of the Sovereign Himself or in the presence of His secret agents). *(Tanbeeh-ul-Ghafileen)*

These words of advice by Luqman have been mentioned here, as they bear upon the subject contained in the foregoing Hadith viz. 'He who loves this world does harm to his life in the Akhirah'.

'Arfajah Thaqafi *Rahmatullah alaihe* says that he asked Abdullah Bin Mas'ood, *Radhiallaho anho* to recite the Surah beginning: سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى ۝

Glorify the Name of thy Lord, the Most High.

Ibne Mas'ood *Radhiallaho anho* began to recite the Surah and when he recited the verse:

بَلْ تُؤْثِرُونَ الْحَيٰوةَ الدُّنْيَا ۝ وَالْاٰخِرَةُ خَيْرٌ وَّاَبْقٰى

But you prefer the life of the world, although the Hereafter is better and more lasting. (al-A'ala: 16 - 17)

He stopped short and said "No doubt, we prefer the life of the world to the Hereafter". The audience sat silent. He again said, "We prefer the life of the world, because we see its beauty and adorn-

ments, its women, its food and drinks, while all the bounties of the Akhirah are veiled from us. So, we give preference to this world and lose sight of the Hereafter".

Anas *Radhiallaho anho* relates that Rasulullah *Sallallaho alaihe wasallam* said, "The Kalimah 'Laa Illaha Illallaho'" (There is none to be worshipped but Allah) protects men from the displeasure of Allah, so long as they do not prefer their worldly business to the requirements of the Akhirah; and if they value worldly business more than the Hereafter, and recite the Kalimah 'Laa Ilaha Illallaho, it is not accepted from them and it is said, 'You are liars (i.e. you are not sincere in your profession of faith; these are just empty words).'

Another Hadith reports Rasulullah *Sallallaho alaihe wasallam* as saying, 'Whoever meets Allah *Ta'ala* testifying:

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ

There is no God but Allah, Who is Alone and Who has no partners;

He will enter Jannah unless he mixes it up with other things". After he had repeated his words thrice, one of the companions said, "O Rasulullah, I would (love to) offer my parents for sacrifice in lieu of you, what is meant by 'mixing it up with other things". He replied, "Love for this world, prefering it to the Hereafter, hoarding money for this life, taking pleasure in worldly possessions and behaving like the proud people".

Another Hadith reports Rasulullah *Sallallaho alaihe wasallam* as saying, "This world is a coveted abode for him who has no abode (in the Hereafter) and a much-desired property for him who has no property (in the Hereafter); and he who has no sense gathers provisions for the world". *(Durre Manthur).* Rasulullah *Sallallaho alaihe wasallam* said, "Accursed is this world and all that it contains is accursed, except that which is for the pleasure of Allah *Ta'ala*." *(Jami-us-Saghir)*

Imaam Ghazali *Rahmatullah alaihe* writes, in deprecation of the world: "All praise be to Allah *Ta'ala* Who has made His friends aware of the dangers of the world and its baneful influences. He has

revealed to them its secrets and warned them of its defects. The divines have realized the true nature of the world's various phases and have, after comparing its merits and demerits, realized that its harms are much more than its benefits. They understand that the hopes one entertains of this world are nothing in comparison with the dreadful consequences of worldly pursuits. The world is like a pert woman, of worthless character, who seduces people through its beauty and adornments, and leads to the damnation of all those who desire to enjoy its company. It runs away from those who adore or admire it and is most niggardly in returning their advances. Even when it gives attention to its admirers, its attention leaves them no peace in the midst of their trials. If the world perchance does one good turn to somebody, it goes on doing evil to him for a whole year. He who is fascinated by it, ultimately suffers humiliation; he who takes pride in his worldly achievements, has to reproach himself for his sorrowful end. It runs away from its admirers as it runs after those who shun its advances. It disregards those who serve it and advances towards those who turn away from it. Even its purity has a taint of impurity. Its joy is mingled with sorrow; its luxuries have an aftertaste of remorse and sorrow.

The world is like a deceitful treacherous woman; it adorns itself for its admirers but, when they have become enamoured of it, betrays them and upsets their plans.It bewitches them with its enchantments and, afterwards, gives them a taste of its fatal poison. The world is an enemy to Allah *Ta'ala* and it is an enemy to His friends and foes alike. It is an enemy to Allah *Ta'ala* in as much as it waylays those who undertake a journey to Him: it is an enemy to the friends of Allah because it adorns itself to fascinate them, and then forsakes them to taste bitter sorrow. It is also hostile to the enemies of Allah, for it deceives them with its treacherous pranks and, when they begin to trust its friendship, it forsakes them when they are in dire need of help, thus causing them to suffer endless sorrow".

There are many Ayaat of the Holy Qur'an and quite a number of Ahadith on deprecation of worldly attachments. All Ambiya *(Prophets) Alaihimussalam* were sent to mankind for warning them of such attachments. Once Rasulullah *Sallallaho alaihe wasallam* came upon the dead body of a kid. Addressing the Sahabah he said, "Do you think this dead body is of any value to its master?". The Sahabah replied, "Obviously, it is of no value to him. That is why he has thrown it away." Then Rasulullah *Sallallaho alaihe wasallam*

said; "The world is more contemptible in the sight of Allah *Ta'ala* and of far less value than this dead kid is to its master. If the world was equal, in value, to a gnat's wing in the estimation of Allah *Ta'ala*, He would not give a non-believer draught of water out of its resources". Rasulullah *Sallallaho alaihe wasallam* once said, "Love of the world is the basis and the source of every sin".

Zaid bin Thaabit *Radhiallaho anho* says, "Once we were sitting in company with Abu Bakr *Radhiallaho anho* when he asked for water and was presented some water mixed with honey. He held it to his mouth and was about to drink it when he broke into tears and began to weep. He wept so bitterly that those who were sitting beside him were also moved to tears and everybody wept most bitterly. He again held the cup to his lips, but put it back again and began to weep and cry. At long last, he wiped his tears and said, 'I was once sitting in company with Rasulullah *Sallallaho alaihe wasallam* when I saw that he was pushing something away from himself with both his hands, though I could not see anything. I asked, 'O Rasulullah, what is it that you are driving away from yourself?' He replied, 'The world presented itself to me, but I drove it away. It came to me once again and said, 'You have guarded yourself against me,but there will follow people who will not be able to protect themselves against me.'

It occurs in another Hadith that once Rasulullah *Sallallaho alaihe wasallam* said; "Most astonishing is the case of a person who believes that the life Hereafter is permanent and everlasting and yet struggles to achieve (the gains of) this world, which is an abode of deception." Once Rasulullah *Sallallaho alaihe wasallam* came upon a dunghill where there lay some decayed bones, droppings of animals and rags of worn-out cloth. He stopped there and said, "Look, this is what the world, its beauty and adornments come to in the end".

There is another, rather detailed, version of this Hadith, though Allama Iraaqi *Rahmatullah alaihe* and other scholars say that they have not been able to trace its source. However, Imaam Ghazali *Rahmatullah alaihe* has made a reference to it and the author of 'Qoot' has related it, in a 'Mursal' form, on the authority of Hasan Basri *Rahmatullah alaihe*. (A 'Mursal' Hadith is one in which a man in the generation following the Sahabah directly quotes Rasulullah *Sallallaho alaihe wasallam*). It reads: Abu Hurairah *Radhiallaho anho* narrates that once Rasulullah *Sallallaho alaihe wasallam* said

to him, "Shall I show you the true nature of this world?" He submitted, "Certainly, O Rasulullah, Whereupon he took him to a dunghill outside Madinah Munawwarah, where there were lying some human skulls and excrements, rags of worn-out cloth and bones, etc., and said, "Abu Hurairah, these are skulls of men. Their brains were full of greed as you are today for (the things of) this world. They used to build up high hopes about the distant future, as you do todays. But now the empty skulls are lying on the ground and, in a few days, they will turn to dust. These excrements are, in reality, those delicacies of food which were bought with hard-earned money, cooked with diligence and eaten (with relish). Now they are lying here, in a state repulsive to men. These rags are, in fact, pieces of fancied dress which people used to wear and feel proud. Now they have become rags scattered about by the winds. These are the bones of beasts, on which people used to ride and roam about proudly in the world. Let him who cares weep and cry over these circumstances". Abu Hurairah *Radhiallaho anho* says, "At this all of us wept most bitterly".

In another Hadith, Rasulullah *Sallallaho alaihe wasallam* is reported to have said, "This world looks fresh and sweet and Allah *Ta'ala* has made you heirs and successors of your forefathers in this world, in order that He might watch your conduct in it. When worldly goods were lavishly given to the children of Israel, they were fascinated by the beauty and adornments of this world and they fell into temptations concerning women and ornaments."

Isaa *alaihissalam* says, 'Do not make the world your master or, else, it will enslave you; deposit your possessions with Allah *Ta'ala* where no harm can come to them. The wealth lying in the treasuries of the world may go waste at any time, but no *mishap* can occur to the Treasury of Allah *Ta'ala*. He also says, 'One sign of the depravity of the world is that acts of disobedience to Allah *Ta'ala* are commited in it and another such sign is that no one can attain to the Hereafter without forsaking worldly gains. Take heed and mind it well that love of the world is the source of every sin and that a little while spent in following one's vain desires may lead to a long period of suffering. He also says; "There are people whom the world seeks and others who seek the world, it goes after those who seek the Hereafter and unwillingly lets them have their means of sustenance. As for those who seek this world, the Hereafter does not care for them till death lays its hand on them (they die without having achieved any gains of the Akhirah).'

It is said that once Sulaiman *Alaihissalam* was flying on his throne with his armies, while birds spread their wings above him to protect him from the sun, and the courtiers from among the jinns and men sat with him on either side. He came upon a saint, who said, "Subhanallah, Allah *Ta'ala* has bestowed upon you such a vast kingdom". Sulaiman *alaihissalam* thereupon said, "The credit entered in a believer's book of deeds for reciting (سُبْحَانَ اللهِ) 'Subhanallah' once is far greater in value than the entire kingdom of Sulaiman, for, this kingdom shall come to an end soon enough and the blessings of 'Subahanallah' (سُبْحَانَ اللهِ) will endure permanently."

Rasulullah *Sallallaho alaihe wasallam* says, "He who seeks this world, making it his ultimate aim (in life), Allah *Ta'ala*, has no regard for him and afflicts him with four things: (1) an anxiety that has no ending (i.e., he always remains anxious to increase his income); (2) an occupation, leaving him no spare time; (3) a neediness which deprives him of any feeling of contentment (when his income increases, the expenses also increase and the income always seems to be insufficient); (4) unending hopes about the distant future, which can never be fulfilled."

It occurs thus in the 'Sahaaif' (revealed booklets) of Ibrahim *alaihissalam*, "O world, how contemptible you are, in the sight of the pious men for whom you adorn yourself! I (Allah *Ta'ala*) have inspired their hearts with enmity for you and made them turn away from you (in disgust). I have not created anything more contemptible than you. Your grandeur amounts to nothing,because it vanishes very soon. I decreed on the very day I created you that you would not remain with anyone forever, nor would anyone keep you with himself forever, howsoever unwilling he might be to part with you. Blessed are the pious persons who apprise Me of their wholehearted acceptance of what I have decreed for them, and tell Me about the truth of their true and strong faith. This is the eternal prosperity! When they rise from their graves and come to Me. I shall grant them a radiance (Nur) which will shine forth before them and the angels will be there on their right and on their left; and, to crown all, I shall fulfil all their hopes and grant them everything that they expected of Me."

Rasulullah *Sallallaho alaihe wasallam* says, "On the Day of

Resurrection, some people will have good deeds weighing as much as all the mountains of Arabia; but they will be thrown into Jahannam.' When someone asked, "Will they be observers of Salaat?" He replied, Yes they will have observed Salaat, kept fasts and been regular in Tahajjud (Nafl' or superrogatory midnight Salaat). But, in spite of all this, they were such as would rush for any worldly gain, wealth or honour, etc (without caring whether it is lawful or unlawful)." Says Isaa *Alaihissalam,* 'Love of this world and love for the Akhirah cannot be cherished by one in the same heart, just as no vessel can hold both fire and water at the same time'

Rasulullah *Sallallaho alaihe wasallam* says, "Keep away from this world; It is a sorceress more deceitful than 'Haaroot' and 'Maaroot'." Another Hadith says, 'Once Rasulullah *Sallallaho alaihe wasallam* came upon a company of Sahabah and said to them, 'If any one of you wishes that Allah *Ta'ala* should remove his blindness of the heart and open his eyes to the instructive aspect of things, let him remember that whosoever loves this world and entertains excessive hopes about the distant future, Allah *Ta'ala* makes his heart blind in proportion to the extent of his longings. And whosoever shuns this world and restricts his hopes, Allah *Ta'ala* shall grant him knowledge without his having learnt it from anyone else and lead him to the right path, without being guided by anyone else. Soon there will arise people who shall rule through slaughter and oppression, who will amass sufficient means by niggardliness and vanity and who will win the hearts of the people through submission to their wanton desires. If anyone of you witnesses such times and remains contented with his insufficient means, though he could become rich; and endures hatred of the people, though he could command their love by following their desires; and remains contented with humble position though he could win popularity through fulfilling their desires, in short, if he endures all these things only for the sake of Allah *Ta'ala*, he will get a reward equal to that of fifty 'Siddiqeen' (Siddiqeen is the plural of 'Siddiq', the one who gives his sincerest support to the Nabi).

Another Hadith has it to the following effect, 'Once a lot of wealth was received by Rasulullah *Sallallaho alaihe wasallam* from Bahrain. When the needy among the Ansaar of Madinah Munawwarah heard about it, a large number of them came to offer Fajr Salaat with Rasulullah. When the Salaat was over, Rasulullah *Sallallaho alaihe wasallam* looked at the gathering and smiled; he

then said, "I think you have come because you have heard of the wealth I have received from Bahrain". They submitted, 'O Rasulullah, It is true; we have come for the same thing'. Rasulullah *Sallallaho alaihe wasallam* then said, 'I give you glad tidings that soon there will be abundance of wealth: you can hope to get what would please you. I have no fears of your going astray through poverty or hunger, but rather I am afraid that worldly wealth may come to you in abundance, as happened with previous generations, and as a consequence you may set your hearts upon the world, as they did, and that it would ruin you as it ruined them'.

Another Hadith says that Rasulullah *Sallallaho alaihe wasallam* once said; "What I fear most on your account is that Allah *Ta'ala* should bring forth for you the blessings of the earth". Someone asked, "What are the blessings of the earth". He replied,"The attractive fruitfulness of the earth."

Abu Dardaa *Radhiallaho anho* reports that Rasulullah *Sallallaho alaihe wasallam* once said; "If you knew what I know, you would laugh less and weep more often and the world would become contemptible in your sight, and you would not prefer it to the Hereafter". After relating the Hadith, Abu Dardaa *Radhiallaho anho* added on his own account: "If you knew what I know, you would go out to the jungle, weeping and crying and leave your property unguarded. But your hearts are heedless of the requirements of the Hereafter and you have, before you, worldly hopes and aspirations. That is why the world has become your master and all your activities are directed towards it; you have reduced yourself to a condition of stark ignorance. What is worse, some of you have become like the animals, indulging in lustful activities, not minding the evil consequences. What has happened to you that you do not love one another, nor admonish one another, though you are brothers in Islam? There is discord among you because of your wrong desires, arising out of the corruption within you. If you are united in the cause of 'Deen' and affairs of 'Deen', your bonds of mutual relationship will be strengthened. What has happened to you, that you counsel one another about affairs of this world, but do not do so about affairs of the Akhirah? You are incapable of admonishing those whom you love and do not give them good counsel about the affairs of the Hereafter. This is only because of your weak faith. If you had faith in the good and evil things of the Hereafter, like your belief in the good and evil things of this world, you would certainly

give preference to the Akhirah. The Akhirah should have greater control over your affairs. You may say that the needs of this world are immediate, while those of the Hereafter are remote. Just imagine how many activities there are, in this world, of which the fruits have to be reaped later. Still you toil and fret and struggle hard for them! For example, you work hard in the fields, for months together, hoping to reap crops in the end. Similarly, you take pains to plant trees in the garden, hoping to pick the fruit after years of hard labour and patient waiting. You have deteriorated, in matters of faith, so much that you do not care to gauge the level of your Imaan (faith) by doing things that would reveal it".

"If you have any doubts about the revealed knowledge conveyed to us by Rasulullah *Sallallaho alaihe wasallam*, please come to us,so that we may show you the truth of this knowledge and make it abundantly clear to you. Come, we will show you the light by which you will be able to see, for yourself, that whatever Rasulullah *Sallallaho alaihe wasallam* said is absolutely true. You are no fools that we should regard you incapable of understanding it. For, you hold sound views about worldly affairs and act upon them most carefully. Then, what is wrong with you that you do not exercise wisdom, nor act with due care in affairs of the Akhirah. What has happened to you? Why is it that you feel very happy over a paltry gain of this world and feel very sad over a little loss, to the extent that its effect is reflected in your faces. You complain of your 'sufferings', calling a little trouble a 'suffering' and hold meetings to console one another. But you are not grieved, nor feel sad, when you happen to miss an important religious requirement; your faces do not wear an expression of sorrow. When I see your indifference towards 'Deen', I feel inclined to think that Allah *Ta'ala* has forsaken you. You greet one another happily but everyone avoids saying anything which may be unpleasant, though true, to the other. He fears lest the other person should say to him something in return, which would displease him. So, you live amicably, keeping all dark thoughts to yourselves. Thus you have become corrupt from within though, outwardly, you seem to be enjoying life. And you seem to have all agreed not to think of death. I wish Allah *Ta'ala* would grant me death and relieve me of sorrow on your account! And, I wish to join the company of those I love most dearly (meaning Rasulullah *Sallallaho alaihe wasallam* and the Sahabah *Radhiallaho anhum*). If they were alive, they would not have liked to associate with you, even for a short while. If there still remains an

iota of good in you, take heed. For, I have told you what I think of you clearly and without hesitation, and I have spoken the truth. It is quite easy to achieve that which Allah *Ta'ala* has got in store for you (the boons of the Hereafter). And I seek help from Allah *Ta'ala*, both for you and myself". (Here ends the Exhoration given by Abu Dardaa *Radhiallaho anho.)*

This admonition by Abu Dardaa *Radhiallaho anho* deserves deep consideration, because he was showing his displeasure to those persons with whom we, today, cannot stand comparison. If Abu Dardaa *Radhiallaho anho* were to see our present-day deplorable indifference towards 'Deen,' he would certainly have died of sorrow and grief. Surely for people like him, the sight of our present-day sad plight in religious matter would be most unbearable.

Hasan Basri *Rahmatullah alaihe* says, "May Allah have mercy upon those who were given this world as a trust and they, in turn, entrusted it to others and passed away, freed from the worries of the world!" He also says, "If anyone prevents you from observance of 'Deen', defy him; but if anyone hinders you from gaining a worldly advantage, leave it for him and have no care". Abu Haazim *Rahmatullah alaihe* says, "Protect yourself from worldly attractions! On the Day of Resurrection, a man will be summoned and the announcement shall be made, "He is the man who set great value upon things which had been condemned by Allah *Ta'ala*". Abdullah Ibne Mas'ood *Radhiallaho anho* says, "Everybody is, so to say, a guest in his own house; and all his possessions are like borrowed things. The guest shall go back home (to the Hereafter) and the borrowed things shall have to be returned".

Once Rabi'ah Basriyyah *Rahmatullah alaiha* was sitting in company with some people who were talking of the world reproachfully She said, "Do not talk of the world. Do not talk of it even disparagingly. For, your talking of it shows that you consider it to be worth talking about, and something of consequence. If it were of no consequence in your sight, you would never have liked to make a mention of it. (For, who would talk about the filth that men excrete?)"

Luqman Alaihissalam said, in the course of his last advice to his son, "Barter this world for your 'Deen', you will reap the benefits (of the bargain) both in this world, and the Hereafter; but do not barter

away your 'Deen' for the sake of this world, or else you will suffer loss in this world and the next". Mutarrif bin Shikheer *Rahmatullah alaihe* says, "Do not look admiringly at the luxurious life of the kings and their fine dress. Consider what shall be the end of all this."

Abu Umamah *Radhiallaho anho* says, "When Rasulullah *Sallallaho alaihe wasallam* was sent as a 'Nabi' to mankind, Shaitan (Satan) sent forth his detachments to take stock of the situation. They came back and told him that a 'Nabi' had been sent to mankind and that he had a large number of followers. Shaitan then asked them to make sure whether they (the followers) loved the world. His disciples replied, 'Yes, certainly'. Shaitan then said, 'I do not mind, even though they shun idol-worship, for I shall seduce them with three things: (1) earning money by unlawful means, (2) spending it in an unlawful manner, and (3) refusing to spend it on things on which it should be spent."

Ali *Radhiallaho anho* says: "Man shall have to render an account of his lawfully earned money and he will have to suffer punishment for the money earned unlawfully." Maalik bin Dinar *Rahmatullah alaihe* says, "Beware of this sorceress (the world), because its magic works even upon the hearts of the Ulama".

Abu Sulaiman Darani *Rahmatullah alaihe* says, "He whose heart is occupied with love of the Hereafter cannot be at peace with the life of the world; for the latter will go on struggling to take possession of his heart. On the other hand, he whose heart is occupied by the love of this world, need not worry about any hindrance from the Hereafter. For, the life of Akhirah is like a being of noble disposition, least willing to take possession of homes occupied by others. And this world is mean by nature, imbued with the desire to occupy others' houses by force". Maalik bin Dinar *Rahmatullah alaihe* says, "The more you worry about this world, the less concerned will you be about your Hereafter. And the more concerned you are about the Hereafter, the less worried will you be about this world."

Hasan Basri *Rahmatullah alaihe* says, "I have known people to whom the worldly benefits were of less importance than the earth on which you walk and they did not care a whit for the gain or loss of those benefits. Nor did they care to notice who was receiving them and who was being deprived". Someone asked him, "What do you

think of a person whom Allah *Ta'ala* has granted abundance of wealth and he spends it, giving it away as Sadaqah or spends it on his relations? Is it advisable for him to partake of delicious food and lead a sumptuous life? Hasan *Rahmatullah alaihe* replied, 'No, even if he were to possess all the treasures of the world, it would be advisable for him to spend on his own needs only as much as was absolutely necessary. He should remit all that exceeds his barest needs to the next world, where it will be treasured up for him to be utilized on a Day (the Day of Resurrection) when he is in dire need of help."

Fudhail *Rahmatullah alaihe* says, "If I were presented all the riches of the world, with the assurance that no reckoning will be made for it, I would not accept it; for me, it is disgusting like carrion, which you avoid for fear for polluting your clothes". Hasan *Rahmatullah alaihe* says, "Bani Israel, though they worshipped Allah *Ta'ala*, became degenerate and began to worship idols because of their love of the world". He also says, "Man always considers his wealth to be little, but he never regards his virtues to be few. He does not care if any calamity befalls his religion but feels upset if any harm comes to his worldly life."

Fudhail *Rahmatullah alaihe* says; "It is quite easy to join worldly pursuits, but very difficult to extricate oneself from them." A Divine says, 'I am astonished at him who believes that death is inevitable and that it may come to him at any time but, still, he takes pleasure in worldly pursuits. I am astonished at him who believes that Jahannam is a reality and that nobody knows what his last abode in the Hereafter is going to be but, still, finds occasions to laugh I am astonished at him who views the shifts of fortune occuring in this world at all times but, still, feels satisfied on receiving a worldly gain. I am astonished at him who believes in the Divine Decree (the belief that everything is preordained and that everyone must get his alloted share), but still takes pains for worldly gains".

They say that an old Sheikh,whose age was about two hundred years, came from Najran city to see Ameer Mu'aawiyyah *Radhi-allaho anho*. The Ameer said to him, "You have seen a good deal of this world in your long life. What is your opinion about it?" The Sheikh replied, "A few years of ease and a few years of pain. There are births, and deaths every day and night. If there were no births, the world would come to an end. Likewise, if there were births only,

there would be no room left for the people to live in the world. (Hence, both births and deaths should continue to occur, to keep the world population within moderate limits)."

Ameer Mu'aawiyyah *Radhiallaho anho* said, "Do you want any thing from me.? Tell me if I can do you any service?" The Sheikh said, 'Recall my past life for me or postpone my death indefinitely". The Ameer said, "I cannot do that." The Sheikh said, "Then I have nothing to ask from you".

Abu Sulaiman Rahmatullah alaihe says:

"No one can restrain himself from pleasures of this world, except he whose heart is preoccupied with things of the Akhirah."

Maalik bin Dinaar *Rahmatullah alaihe* says: "We have, as it were, agreed among ourselves to love this world; that is why no one gives good counsel to another, nor forbids him from evil things. But Allah *Ta'ala* will not leave us to our fate for ever. The punishment of Allah may descend upon us unawares in any form, at any time!" Hasan *Rahmatullah alaihe* says: "When Allah *Ta'ala* wishes well for anyone, He grants him a small amount of worldly wealth, then holds it back from him and, when he has exhausted his provisions, Allah *Ta'ala* grants him a little bit more. But he, who is considered contemptible by Allah *Ta'ala*, is granted abundance of worldly goods." One divine used to make Du'aa (supplication), thus, "O Allah! O Sacred Being, Who possesseth the power to hold back the heavens from falling on the earth, prevent this worldly wealth from coming to me".

Muhammad Ibne Munkadir *Rahmatullah alaihe* says: "Suppose a man fasts persistently, spends the whole night in Tahajjud salaat without taking rest, gives away generous amounts of money as Sadaqah, engages in Jihaad and avoids sins; nevertheless, he will be summoned on the Day of Resurrection and made to appear before Allah *Ta'ala*. He will then be required to explain why he set great value upon a thing (the world) which had been declared as worthless by Allah *Ta'ala*, and why he regarded as insignificant a thing (the Akhirah) which had been declared by Allah *Ta'ala* to be of great value. Imagine how miserable and helpless he will feel! Then, what about ourselves who suffer from the same disease (love of the world) and also commit sins?

Abdullah Ibne Mubaarak *Rahmatullah alaihe* says: "Love of the world and indulgence in sins have made our hearts wild and insensible to anything good". Wahab Ibne Munabbeh *Rahmatullah alaihe* says: "He who takes pleasure in anything of this world strays from the path of wisdom; while he who tramples his lusts underfoot, never allowing them to raise their head, Shaitan is scared of even his shadow."

Imaam Shafi'ee *Rahmatullah alaihe*, advising one of his brothers in Islam, said: 'This world is full of mud and slush where many persons slip. The world is an abode of humiliation. Its bustling life will give place, in the end, to desolation, its dwellers will have to travel alone to their graves, its gathering disperses, its affluence turns to poverty; its riches involve taking pains and lack of them means an easeful life. So, turn to Allah *Ta'ala* with single-minded concentration. Be content with whatever sustenance Allah *Ta'ala* has apportioned for you and do not borrow for this world out of your stock of virtues meant for the Akhirah (i.e. do not indulge in things which may have to be paid for in the Akhirah out of virtues which may run short on that Day of dire necessity (the Day of Judgment). The life of the world is like a shadow which vanishes in no time or like a leaning wall which is going to collapse very soon. Perform plenty of good deeds and entertain few worldly hopes about the distant future.

Ibrahim Ibne Adham *Rahmatullah alaihe* asked someone, "Which would you prefer: seeing somebody, in a dream giving you a Dirham (silver coin) or receiving a Dinaar (gold coin) while awake ?" The man replied that, obviously, receiving a Dinaar was preferable. At this, Ibrahim *Rahmatullah alaihe* said, "You lie. For, if you love anything of this world, it is like taking pleasure in a thing you see in a dream. And, when you turn away from a boon of the Akhirah, it amounts to declining it while awake."

Yahya Ibne Mu'aaz *Rahmatullah alaihe* says: "Three persons are wise: (1) he who forsakes the world before being forsaken by it; (2) he who makes preparation for the grave before the time comes for him to enter it; (3) he who wins the pleasure of Allah *Ta'ala* before he (dies and) goes to meet Him." He also says:" This world is accursed to such an extent that merely longing for it makes you neglectful in devotion to Allah *Ta'ala*; what will happen when you become engrossed in worldly affairs." Bakr Ibne Abdullah *Rahmatullah alaihe*

says: "He who, after achieving worldly benefits, feels secure against their evil effect, is like one who covers fire with dry grass, in order to extinguish it." Bundaar *Rahmatullah alaihe* says: "When you hear worldly people talking about renunciation of worldly pleasures, be sure that Iblees (Shaitan) befools them."

A Divine says, "O people, perform good deeds during these days of respite (lifetime) and fear Allah! Do not be deceived by high hopes for the distant future and forgetfulness of death. Take no thought of this world, for it is a deceitful wretch. It beautifies and adorns itself and beguiles you by fanciful hopes about the future but, in the end, lands you in temptations. It adorns itself for its admirers so that, after make-up, it looks like a newly-married bride on her wedding-day. So, people fix their gaze upon her face, the hearts are fascinated by its charms and many men become enamoured of its (fake) beauty. But this wretch has killed many of its admirers and forsaken, most helplessly, many of its lovers who counted upon its loyalty . Just consider and try to comprehend the reality of this world. It is a place abounding in things that are fatal to the soul and it is so contemptible that its Creator has Himself condemned it. (Suppose a physician prepares a medicine and says that it contains poison and that you may take a very small dose of it only when it becomes absolutely necessary. Now, if a foolish person were to take a much larger quantity in a single dose, it would be fatal for him. And, for someone not to heed the physician's warning, would be the height of foolishness. All things of the world which are new today, will wear out and become old. Sovereignty in this world is short lived; those who are in power will end in humiliation; affluence will ultimately change into poverty; friendships will not last for long. In short, all that looks good in the world is doomed to perish. May Allah bless you all! Wake up from lethargy and inaction.

"Rise from the slumber of negligence before it is too late, before it is rumoured about, 'So-and-so has fallen ill and there is little hope of recovery. Direct us to some good physician. Call in some efficient doctor'. Then the doctors will be sent for, the physicians will be called in, time and again, but everyone will say that there is no hope of life. Then it will be whispered about; the man is making his will; his voice has become hoarse, rather it has choked he does not recognise, anyone he is heaving deep breaths, he is moaning with pain, his eyelashes droop. This is the time when the circumstances of the Next World will be revealed unto you, but your voice will fail you

and you will stutter, unable to express yourself or speak a word. Your kinsmen, your son, your brother, your wife will be standing near your bed, all weeping with bitter sorrow. You will look at their faces but will not speak a word. And then the soul will begin to depart from the parts of your body, one after the other, till at last it leaves the body altogether and flies to the heavens above. The kinsmen will hurriedly arrange for the burial and the mourners will be consoled, their grief lightened with weeping. The enemies will rejoice over your death, the heirs will divide up your property and you will be left to reap the consequences of your deeds. (This is the real significance of this life)".

Hasan Basri *Rahmatullah alaihe* wrote in a letter to Amir-ul-Mo'mineen Umar Ibne Abdul Aziz *Rahmatullah alaihe*, after praising Allah *Ta'ala* and invoking His choicest blessings (Salaat on Rasulullah *Sallallaho alaihe wasallam*):"The world is a transitory place, where men stay for a brief while, and go on a journey again, bound for the Unknown. It is not a permanent abode. Adam *Alaihissalam* was sent down to this world as a punishment (1) for a lapse that he happened to commit in Jannah, i.e. it is a prison-house where man has been sent as a punishment. So, you should be on your guard. One's most valuable asset for the journey is non-attachment to the world and its pleasures; and the really rich are those who, though poor, possess a sublime unconcern for worldly attractions. (Those who seem to be poor but have contented minds are really rich). This world is all the time busy leading men to their ruin: it humiliates those who hold it dear; it leads into dependence (on others) all those who wish to amass its wealth. It is like a poison which men take unknowingly and die.

"So, live in the world as though you were a wounded patient who is careful and cautious about everything so that he may regain his health; and takes bitter medicines, lest his disease should drag on longer. You should beware of this treacherous, deceitful, tricksy that adorns itself for seducing people and lands them in misery. It visits people with fanciful hopes and beguiles those who try to win its favours. It beautifies itself for its admirers and, after make-up, looks like a bride, on whom people fix their eyes and become enamoured of its false beauty, but this wretch is hostile to everybody. Still, one wonders why the survivers do not learn a lesson. Nor do the scholars, who know the word of Allah, learn a lesson from His sayings (on deprecation of this world). The admirers of the world are

deceived when they see their chance of worldly desires getting fulfilled.

"They become engrossed in the world and ignore the Akhirah. And what follows is sheer remorse and utter sorrow, for death overpowers them with its agonies and harrowing pains, and, in addition,there is grief over parting with the world and it prized possessions. The fact is that he who craves for the world can never see the fulfilment of his desires; nor does he find peace and respite from labour till he departs from the world, without having prepared for him eternal life. O Ameer-ul-Mo'mineen! 'Be on your guard against worldly attractions especially during the hours of joy and prosperity, for, the world drags those who trust it, into some misfortune as soon as it finds them experiencing brief moments of joy. He who is happy in the world is suffering from an illusion and he who is after making (excessive) profit will come to harm.

"The ease and comfort of this world is mixed with hardships and life in it is destined to perish. Its joys are mingled with sorrow; whatever is past cannot be recalled, and all that lying ahead, is uncertain. The hopes of this world are false. Whatever seems to be pure in this world is, in reality, polluted; its luxuries are gained with hard labour and man, in this world, is in danger at all times. If he had sense, he would find the pleasures to be perilous and constantly haunted by misfortunes. Even if Allah *Ta'ala*, Who is the Creator of this world, had not warned mankind against its evils, the treacherous nature of the world itself would have served as a sufficient warning. Nevertheless, Allah *Ta'ala* Himself has advised that it is of no value in His estimation and that, although He has created it, He has never looked at it with appreciation.

"The world presented itself, with all its treasures, before Rasulullah *Sallallaho alaihe wasallam*, who did not accept it, nor showed any interest in it. For, he did not want to approve a thing rejected by Allah. That is why Allah *Ta'ala* has purposely turned the hearts of His pious men away from it and granted it, in abundance, to His enemies (the non-believers). But some people who have set their heart on the world, see the Kaafirs in affluence and wrongly think that they have been favoured by Allah *Ta'ala*. They do not realise how little, in the world, was granted by Allah *Ta'ala* to Rasulullah *Sallallaho alaihe wasallam* who had to tie up stones over his belly in order to numb the pangs of hunger."

A Hadith says that once Allah *Ta'ala* said to Musaa *Alaihis-salam:* "When you find worldly riches coming to you, be sure it is a punishment for your sins; and if you see poverty and hunger coming, welcome it and say, this is the distinguishing mark of the pious." And, let him who wants to follow the example of Eisaa *Alaihissalam* mark his words: "Hunger is my curry (when one is hungry, even plain bread tastes as delicious as the bread taken with curry); my distinguishing mark is fear of Allah; my dress is of coarse wool; I bask in the sun for warmth and the light of the moon is my lamp; my feet are my riding-beast; my food and my fruit is the grass that grows on the earth; I rise in the morning with nothing with me and when the evening comes I have nothing in my possession.But there is no one in the world richer than myself". (Contented in mind and with a sublime sense of self-sufficiency).

On this subject, many other sayings of the Ambiya *alaihi-mussalam,* the Sahabah *Radhiallaho anhum* and great saints *Rah-matullah alaihim* are found in religious books. One point, however, should be clearly understood: Undoubtedly, truly virtuous and commendable is the life of devotion and austerities indicated in the sayings and biographical accounts of these pious souls. Nevertheless, one should make allowance for one's own infirmity and lack of capability and try to emulate them only to the extent of one's capacity. These glimpses from the lives of the pious beings are meant to impress our readers with the true standards of (virtuous) life. One may lead a less austere life, if it becomes necessary to do so, in consideration of one's ill health or bodily infirmity.

This can be illustrated by a familiar example; that of a patient who does not fast during the Holy month of Ramadhan. Obviously, fasting is obligatory during this month but, if someone cannot fast owing to weak health or because the doctor says it is injurious to his health, he will not observe fasting. It is obvious that fasting is, for every Mo'min, a highly appreciated obligation during this month. The patient, though exempted from fasting, would love to observe it like every true Muslim. Similarly, as we cannot fully live up to the austerity demanded by pious life, owing to our weak will-power and poor health, we are obliged to attach ourselves to worldly efforts, to the extent of our needs. But we should be conscious of own weak-nesses which have prevented us from living up to the standards; and believe sincerely that true religious life is the life led by Rasulullah *Sallallaho alaihe wasallam* the life of Ambiya *Alaihimussalam,* and

that of the great Divines *Rahmatullah alaihim* whose sayings have been quoted above.

Besides, we should develop a true awareness of the insignificance of this world, of its being unworthy of our affection, as a temporary abode. Although we are weak and feel obliged to indulge in worldly matters, we should try so that these truths about the world may get rooted in our minds. And, we should not only talk of them, but believe that these facts are absolutely true. For, there are no reasons to regard this wretched world as of any real consequence.

Imaam Ghazali *Rahmatullah alaihe* says: "The world is going to perish very soon. It will not endure; it makes false promises and never fulfils them; it seems to be at rest but, in reality, it is fleeting, though its motion is not perceptible to the senses. People become conscious of its fleeting motion when it forsakes them altogether. It is like a shadow that is in motion all the time but its movement is not perceptible". Once, when there was a mention of the world, before Hasan Basri *Rahmatullah alaihe*, he stated,



"It is like a dream that the people have, in sleep; or like a shadow always in motion. The wise cannot be deceived by things like this". Imaam Hasan *Radhiallaho anho* used to recite this couplet frequently: "O people who are given to the pleasures of the world; which wont endure; remember it is mere folly to be deceived by a moving shadow!"

Yunus Ibne Ubaid *Rahmatullah alaihe* says that he has suggested to himself the following similitude about the world: "A man is asleep and dreams many things, good or bad. Suddenly he wakes up and the dream is shattered. Similarly, all men in the world are asleep; and all that they see or do is a dream. When they die, they wake up from the slumber and there is no substance in the worldly joys or sorrows."

They say that, Eisaa *Alaihissalam* was shown the reality of this world in a vision. He saw it as a very old toothless woman who was shown wearing a bright dress, with all kinds of ornaments, and finery, to look like a bride. When Eisaa *Alaihissalam* asked, "How many times have you already been married?" She said, "Too numerous to be counted." Eisaa *Alaihissalam* then asked her, "Did your husbands die or did they divorce you?". "No! I killed them all", she replied. He said, "Cursed be your remaining husbands who do not learn a lesson from the fate of those who have been killed by you, one after the other". Indeed, the world is like an old hag who adorns herself with gorgeous clothes. People are deceived by her appearance,but they are soon disillusioned when they uncover its face to see its ugliness and real nature.

Alaa Ibne Zayaad *Rahmatullah alaihe* says: "I saw an old hag, in a dream, who was wearing fine clothes, ornaments, etc., and was adorned with all manner of beautiful things. There was a big crowd of people around her who were watching her with great interest. I went close to her but,when I looked at her face, I was astonished at all those who stood there, watching. I asked her (in the dream), "Who are you?"She said, "Do'nt you recognise me?" I replied, "No,I do not", She said,"I am the world"."May Allah guard me against you,"I prayed. She said, "If you want to be safe from me, abhor Dirhams (wealth)". Ibne Abbas *Radhiallaho anho* says:

"On the Day of Resurrection, the world will be brought before the people. It would look like an old hag, with blue sunken eyes and protruding teeth. People will be asked,"Do you recognise her". They will say, "May Allah protect us all! Who is this monster?" Then they will be told,'This is the world the world for which you killed one another, severed blood relationship, felt jealous of one another, nourished grudge against others; it is the world that deceived you all." Then this old hag will be hurled into Jahannam. She will cry, "Call my admirers! Send my followers with me to Jahannam". Then Allah *Ta'ala* will give the command: "Send to Jahannam all those who followed this world".

There are three stages for every individual in the world: (1) from the beginning of creation to the time of his birth ;(2) the period stretching from the time of his death to eternity; (3) the intervening period between his birth and death. Now, if we measure this third period against the long vistas of eternity, our life-span is indeed a

very short period. On the same subject, there is a Hadith of Rasulullah *Sallallaho alaihe wasallam*: "What interest can I have in the world? I am just like a traveller who sits in the shade of a tree for a while at noon, then walks ahead and leaves the tree behind". Undoubtedly, he who regards the world in the manner of Rasulullah *Sallallaho alaihe wasallam*, will be least interested in it; little will he care whether this short period is spent in joy or sorrow, in comforts or in hardships.

It occurs in another Hadith that: Once when Rasulullah *Sallallaho alaihe wasallam* saw that a Sahabi *Radhiallaho anho* was building a house with mortar, he said, "Death is nearer to you than this building". According to the other Hadith, Rasulullah *Sallallaho alaihe wasallam* once said, "The man devoted to worldly interests is like a person walking on water. Can anyone walk on water without getting his feet wet ?" This Hadith shows the ignorance of those who are heard saying, "Our bodies derive sensual pleasures out of worldly things, but our souls are not contaminated by it, neither are our hearts enamoured of it". Such people are tricked by Shaitan into holding such views. The fact is that, if worldly things are snatched away from these people, they will get upset at the loss. Then, as a person walking on water cannot, in any way, protect his feet from getting wet, a man who indulges in worldly pursuits does, of necessity, affect his soul adversely.

Eisaa *Alaihissalam* Says: "Let, me tell you the truth! Just as a patient, when he is seriously ill, cannot enjoy food, so a worldly-minded person cannot experience devotion in his prayers. And, as a riding-beast gets stubborn if nobody has ridden it for a long time, similarly, the hearts of men, if they are not softened with the remembrance of death and rigorous devotional practices, become hard and not disposed to worship. And let me tell you another truth about life. A goat skin bag proves a good container for honey (or water, etc.) as long as it is not torn. But when it is torn, honey is not put in it any more . Similarly, the human heart can contain wisdom as long as it is not torn by lusts, corrupted by greed or hardened by indulgence in good things of life. Besides, there is another point worthy of note: the lusts of this world have a honeyed taste. But, in the end, at the time of death, they become noxious and disgustful."

Some Divines have written that the more absorbed a person is in worldly life, the greater will be his disgust for it at the time of death.

They illustrate the point by means of an example: if a person takes sumptuous food, i.e. rich in fats, his stools are more foul-smelling than those of a person who eats plain food.

After what has been said against the world it is very important to consider what the term 'world' signifies, for there are many Verses of the Holy Qur'an and Ahadith deprecating the world. It should be borne in mind that the term 'world' (*Dunya*) applied to all the circumstances of man's life before death: all that he does, thinks or feels. Similarly, the circumstances of the life after death are called 'Akhirah'. Now, things concerning life before death may be subdivided into three broad categories:-

1. Things which, as soon as a man dies, are carried on to the next world with him. These are his knowledge of Deen and the good deeds performed purely for winning the pleasure of Allah *Ta'ala*. These two, knowledge and good deeds, are related to the Akhirah and they constitute one's Deen and cannot, therefore, be called worldly things, even though one may derive pleasure out of them, and such people may have no relish for food, drink sleep or even marriage.

2. Sensual pleasure of sinful deeds and exclusive indulgence in things that are lawful to indulge only to a restricted extent--for example, piles of gold and silver, gorgeous clothes good-looking beasts for riding, lofty palaces, delicious food. All these things are purely worldly things, which have been condemned in the foregoing pages.

3. In between these two extremes — the purely religious and the exclusively worldly — there are the bare necessities of life, which help a person in performing good deeds for the Akhirah, for example, food that sustains life, sleep, plain dress which is necessary for protection against heat or cold. All such things, which are necessary for life or good for health or which help a person in his preparation for the Akhirah, are also excluded from the category of 'Worldly things', as they form a part of religion and pertain to the Akhirah, provided that one indulges in them to the extent of necessity and for the sake of gaining strength for religious duties. On the contrary, if these things are indulged in for the sake of sensual pleasures or for the fulfilment of the heart's desires, they will also be termed as worldly pursuits.

My father (May Allah brighten his grave with heavenly light) used to narrate to us a story very often: "There was a person who wanted to go to Panipat on some urgent errand. Between his village and Panipat city, there flowed the river Jamna which was, as it chanced, in flood at that time and could not be crossed even with a boat. He was greatly worried and did not know what to do. People told him that there lived a Divine in such and such jungle and that if he went there and told him about his difficulty, the pious man would find a way out and suggest some means of going across the river. They said that the Divine would be greatly annoyed and would refuse to help but, if he persisted, not giving way to despair, the Divine would be moved and grant him some assistance.

So, the man went to the forest and met the saint who lived in a small cottage, with his wife and children. The man wept and cried and said he was in great difficulty as he had to appear in the court and there were no means to cross the river. At first, the Divine took him to task, as usual, and said he could do nothing as he had no power over the river. But when the man showed great humility, he was moved and he said, "Go and say to the Jamna, I have been sent to you by a person who never, even once, ate anything throughout his life, nor had intercourse with his wife". The man did as he had been told. The river suddenly stopped in its course and the man went across. As soon as he had crossed over, the Jamna began to flow again.

But back in the cottage the wife of the Divine, who had heard him talk to the man, began to weep and cry, horrified by the slander implicit in his words. She said, "You have put slander on my chasity and humiliated me before this man. You said you ate nothing. Then how did you grow fat and fleshy like an elephant? You may lie about yourself as you please, but how dare you speak thus about me being your wife and knowing only too well that there is not a grain of truth in it? Is it not a sheer slander on me? Does it not imply that these children are not your legitimate issue"? The Divine said, "This is no concern of yours when I declare them to be my legitimate children". But the lady would not be persuaded. She continued to cry in hysterics, "You have called me an adulturess, At this, the divine said, "Take heed and listen carefully. Eversince I came of age, I have never eaten anything to satisfy my own desire; but whatever I ate I did so, with the sole intention of gaining strength for obeying the Commandments of Allah *Ta'ala*. And, whenever I made love with you, I did so with the pure intention of fulfilling my obligations to you,

never even once, have I done so for the satisfaction of my own passion".

The following is another Hadith, in which Rasulullah *Sallallaho alaihe wasallam* is reported to have said, "Every man has been created with three hundred and sixty joints and, every morning, he should give Sadaqah for every joint in his body (in gratitude for the soundness of his joints)". When the Sahabah *Radhiallaho anhum* asked, "O Rasulullah, Who can give away so much Sadaqah everyday?". Rasulullah *Sallallaho alaihe wasallam* said, "To put some earth over some spittle, etc., lying in the Masjid is Sadaqah; If you remove, from the road, something that may harm people, it is Sadaqah; and if you observe 'Dhuha Salaat' (forenoon Nafl Salaat), it will suffice you as Sadaqah for all these." (Mishkat). Since every joint is engaged in devotion, while observing Salaat, it counts as Sadaqah for all the joints of the body. In another Hadith, many other examples of such virtues have been given; it says: "When you greet someone (i.e say Assalamo alaikum) or enjoin what is good, or forbid what is evil, or have intercourse with your wife, it counts as Sadaqah for you; and observing two Rak'aat of forenoon (Dhuha) Salaat suffice you for various acts of Sadaqah, as it counts as Sadaqah for all joints of your body". The Sahabah asked, "O Rasulullah! In the intercourse with his wife one satisfies his passion, how will it be treated as Sadaqah?" Rasulullah *Sallallaho alaihe wasallam* said, "Would it not be a sin if he indulged in something forbidden?"

The Hadith means that it is an act of virtue to have intercourse with one's wife with the intention of protecting oneself from unlawful indulgence in sex. Similarly, all such acts like eating food, drinking water, sleeping, wearing clothes, etc., are counted as acts of Sadaqah, if they are performed with the pure intention of fulfilling the Commandments of Allah *Ta'ala* concerning these things.

Imaam Ghazali *Rahmatullah alaihe* says: "It is not unlawful or forbidden to indulge in the worldly pursuits; these become unlawful when they prevent a person from attaining nearness to Allah *Ta'ala*. Similarly, poverty is not desirable in itself but it is commendable because there is nothing in it to distract a person or to lead him away from the path of nearness to Allah. However, there have been many rich persons whose riches could not prevent them from attaining nearness to Allah *Ta'ala*, such as the Prophet Sulaiman *Alaihis-*

salam, the Khalifah Uthman, Abdur Rahman Ibne 'Auf and many others. Likewise, there are many people who are poor and their poverty prevents them from attaining nearness to Allah *Ta'ala*; because poverty, when it is combined with greed for wealth, leads one astray from the path of virtue. Hence, it is the greed for wealth which is really unlawful or forbidden. And, it makes little difference whether the person who has this weakness achieves the object of his desire and becomes rich or he has not achieved it, like a worldly-minded poor man.

As a matter of fact, the world is loved by those who, rich or poor, are negligent towards remembrance of Allah *Ta'ala*: the poor man enamoured of the world is like a forsaken lover, ever pining for it and yet unable to attain it; the rich man is like a lover united with his beloved, too anxious for its preservation and too engrossed in enjoying it to engage himself in remembrance of Allah *Ta'ala*. However, as a general rule, the poor ones are less exposed to trials and temptations than the rich who have fallen a prey to its temptations. This fact also explains what the Sahabah *Radhiallaho anhum* used to say, about themselves: "We were tried with the afflictions of poverty, we exercised patience (and we were successful). Then we were tried with the abundance of wealth, but we could not keep ourselves from temptation."

It is true that, in prosperity, most people cannot protect themselves from the harmful effects of wealth and such instances are extremely rare where we find a person capable of guarding himself against the evil influence of the wealth inspite of his possessing it. That is why there are numerous Ayaat in the Holy Qur'an and many Ahadith of Rasulullah *Sallallaho alaihe wasallam* which admonish men against the harmful influence of involvement in worldly pursuits. At any rate, it is beneficial for everybody to avoid indulgence in wealth. That is why the divines have said that fondling money (turning over coins, currency, etc, in the hands) sucks out sweetness from one's faith (Imaan).

Rasulullah *Sallallaho alaihe wasallam* has said, "For every people (Ummah), there has been a 'calf' (idol-god or false deity) that they worshipped; the 'calf' (idol-god) for my Ummah is money and gold . (i.e. they adore it just as other people worshipped their idols), and the 'Calf' of the Ummah of Musaa *Alaihissalam* was also moulded out of gold and silver ornaments . (*Ihyaa*). And, it is the privilege

of the Ambiya *Alaihimussalam* and the great saints alone that gold, silver, water and stones are of equal value in their sight, an attitude which is strengthened further by austerities and rigorous acts of self-mortification. In this matter, when the world, with its beauty and adornments, presented itself before Rasulullah *Sallallaho alaihe wasallam*, he said to it, "Keep yourself away from me."

Ali *Radhiallaho anho* once said, "O yellow ore (gold)! O white ore (silver)! Beguile someone else! (I will not be deceived by you)". As a matter of fact, true riches consist only in possessing a heart unattached to the worldly wealth. There is a Hadith of Rasulullah *Sallallaho alaihe wasallam* to the effect that:

"Riches do not come from abundance of wealth, but true riches consists in having a heart with a sublime sense of Self-sufficiency". Since every body cannot attain to this perfect state of mind, so, it is safer to keep away from wealth. For, if a person possesses wealth, his heart will inevitably become attached to it, even though he be accustomed to give away things as 'Sadaqah' and this attachment is fatal to the soul. As a rule, the more involved a person is in the world, the farther and the more estranged he is from Allah *Ta'ala*. On the other hand, if somebody is less attached to worldly wealth owing to his poverty, and he is a Muslim, he will be inevitally intimate with Allah *Ta'ala*. For, the human heart must of necessity be occupied and inspired with love of one thing or the other: if a heart's connection with all created things is severed, it will naturally seek nearness to Allah *Ta'ala*.

A rich man is often deceived by believing that he is not in love with wealth; it is a big fallacy and mere illusion. The fact is that love for the world is latent in his heart, but he is not conscious of it. When something of the world is lost or stolen, he realises how deeply he loves worldly goods. If someone wishes to verify it by experiment, let him distribute his property among the people. If he becomes worried after giving it away, he must certainly be in love with property; but, if after having given it away, he does not even so much as think of it and forgets about it altogether, then his heart is assuredly free from love of the world.

Furthermore, the less enamoured of the world a person is, the greater will be his reward for the acts of devotion ; the reason being that all hymns (glorifying Allah *Ta'ala*) and devotional practices are

not mere exercises of the tongue or the body, but are meant to exert spiritual influence on the heart; if a person's heart is not occupied with the thoughts of the world, he is more capable of receiving deeper impressions.

Dahhaak *Rahmatullah alaihe* says: "He who goes to the market-place, sees something, and wishes to buy it, but cannot do so for want of money, but still remains patient, his reward will be greater than that of a person giving away a thousand Dinaars (gold coins) as 'Sadaqah' for the cause of Allah *Ta'ala*". When someone asked Bishr Bin Harith *Rahmatullah alaihe* to offer Du'aa (supplication) for him, as his family was large and he was in straitened circumstances, the Sheikh replied, "When your wife tells you that there is no food left in the house (and you are worried about it), that is the most opportune hour for making Du'aa (supplication) and your Du'aa at that time will be far more acceptable to Allah *Ta'ala* than my Du'aa for you at this time".

Besides on the Day of Resurrection, the least a man will suffer (for his riches) is that he will have to render an account of his abundant property, which will take him a long time. We have quoted above a Hadith to the effect that Abdur Rahman Ibne Auf *Radhiallaho anho* was allowed to enter Jannah much later than his own companions, owing to (the prolonged accounting of) his abundant wealth.

Abu Dardaa *Radhiallaho anho* once said on this account: "I would not like to do business even if my shop were at the gate of the Masjid, enabling me to join congregational prayers and to engage myself in meditation and remembrance of Allah *Ta'ala*; nor even if the shop brought me a profit of fifty gold coins everyday and I gave away the entire amount as Sadaqah". Someone asked, "What harm could come to a person doing such business." He replied, "Even so, it will take a long time to render an account of it on the Last Day".

Sufyaan *Rahmatullah alaihe* says: "The saints have chosen three things and the rich people have also chosen three things; The saints have chosen: (i) a body relaxed comfortably (ii) a care-free heart and (iii) an easy reckoning on the Day of Resurrection. The rich have chosen: (i) bodily toil (ii) a heart occupied with worries and (iii) a prolonged reckoning on the Day of Resurrection". *(Ihya)*

There is an oft-quoted Hadith of Rasulullah *Sallallaho alaihe*

wasallam to the effect that; "(On the Day of Resurrection) A man will be with those whom he loves". It is said that the Sahabah *Radhiallaho anhum* were never so happy about anything, after their acceptance of Islam, as they were when they heard this Hadith. They had every reason to be happy because their hearts were inspired with great love for Allah *Ta'ala* and His Rasul *Sallallaho alaihe wasallam*, which was manifest in their faces even more brightly than the sun in the skies.

Abu Bakr *Radhiallaho anho* says: "He who is granted a taste of love for Allah *Ta'ala*, becomes free from the cares of seeking the world and shuns the society of people". Abu Sulaiman Daarani *Rahmatullah alaihe* says: "There are men, created by Allah *Ta'ala*, who are so whole-heartedly attached to Him that even Jannah, with all its bounties and eternal bliss, cannot distract their minds from contemplation of Allah *Ta'ala*. How can the temporal world engage their attention?"

It is said that once Eisaa *Alaihissalam* came upon a group of people who were thin and weak in body, pale of face. He asked, "What has happened to you?" They replied, "Fear of Jahannam has reduced us to this condition Eisa *Alaihissalam* said, "Allah *Ta'ala* (in his infinite bounty) has made it incumbent upon Himself that He will protect from Jahannam all those who are fearful of it." Then he went a few steps further and came upon another group of people who were in worse condition, weaker in body and with more worried faces. He asked, "What ails you?" and they replied that their fondness for Jannah, and longing for its bounties, had made them so weak. He said, "Allah *Ta'ala* has taken upon himself the responsibility to bestow upon you (and the like of you) what you expect from Him". He then went still further and came upon another group of people who seemed to be weaker still. They were weighed down and bent double with grief but their faces were radiant like a mirror, with Divine radiance (Noor). Eisa *Alaihissalam* put them the same question and they answered, "It is our love for Allah *Ta'ala* (and craving for reunion with Him) that has reduced us to this state", Whereupon Eisaa *Alaihissalam* said repeating the words thrice, "You are the intimate ones! You are the favourites of Allah!"

Yahyaa Ibne Mu'aaz *Rahmatullah alaihe* says: "In my estimation, the love for Allah *Ta'ala* ---- even to the extent of a grain of mustard-seed, is far superior to seventy years of worship without

(٩) عَنْ اَبِیْ هُرَیْرَةَ عَنِ النَّبِیِّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ قَالَ لَایَزَالُ قَلْبُ الْکَبِیْرِ شَابًّا فِی اثْنَتَیْنِ فِیْ حُبِّ الدُّنْیَا وَطُوْلِ الْاَمَلِ. (متفق علیه کذا فی المشکوٰة)

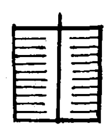
HADITH: 9

Rasulullah Sallallaho alaihe wasallam has said, "The heart of an old man always remains youthful with regard to two things: love of the world and in-ordinate longing (about distant future)". (*Mishkaat)*

Note: We have discussed in detail, under the preceding Hadith, that the term 'Dunya' or the world' signifies love for wealth, which has been repeatedly condemned in the Holy Qur'an and Ahadith. In this Hadith, Rasulullah *Sallallaho alaihe wasallam* has admonished us about another very important matter, the truth of which can even be verified by experience. It is a common observation that love of the world increases with old age, and one begins to entertain much higher hopes regarding distant future. The older a person grows and the nearer his hour of death approaches, the stronger his ambitions grow, concerning the marriages of his children, the building of lofty mansions, increase in property and extension in the estate, etc. It is therefore, necessary to guard oneself against one's own greed especially at this age.

In another Hadith, Rasulullah *Sallallaho alaihe wasallam* is reported to have said, "Man grows old but two things remain young in him: greed for wealth and desire for long life". *(Mishkaat)*. Desire for long life is just another name for the high hopes and expectations about distant future. For, as a man grows old and his hour of death approaches nearer, he engages himself in preparations for his life even more desperately, as though he were to live here forever, and he is least prepared to meet his death.

Once Rasulullah *Sallallaho alaihe wasallam* drew a square (by way of illustration). In the middle of the square, he drew a long line which went out even beyond it. Then on both sides of the middle line, he drew some small lines reaching up to it. The Divines (Ulama) have given various descriptions of this diagram, of which the following diagram is easy to understand:



The Holy Prophet then said, pointing to the middle line, "This is man and this, (the square) which is surrounding him on all sides, is his death: he can by no means escape it. This, which goes beyond the square, is his hope; he entertains hopes that go even beyond his fixed period of life. And these small lines are the misfortunes, ailments, accidents, turns of fortune, etc.,that haunt him at all times, each small line representing a misfortune; if one misses him, the other seizes him and, above all, death surrounds him on all sides. But hope goes even beyond the period of life destined for him".

Another Hadith says that once Rasulullah *Sallallaho alaihe wasallam* put his hand on the back of his head and said, "This is his death hovering over him". He then stretched out his other arm and said, "These are his hopes stretching farther and farther". According to another Hadith, Rasulullah *Sallallaho alaihe wasallam* once said, "In the beginning the well-being of this Ummah was based on its firm belief in Akhirah and disregard for worldly things; and the first thing to cause its corruption will be niggardliness and inordinate longing about the distant future". *(Mishkaat)* There is another Hadith on the same subject, to the following effect: "The early period of this Ummah attained salvation by virtue of its firm belief in Allah *Ta'ala* and disregard for worldly things; the last of it will be damned through niggardliness and high hopes regarding distant future." *(Targheeb)*

Still another Hadith has it to the following effect: "A time is approaching when people will invite one another to destroy you (the Muslims), as people invite one another to partake food served for eating" (i.e. every nation will persuade and invite others to join hands with them for destroying the Muslims somehow). When the Sahabah *Radhiallaho anhum* asked, "O Rasulullah!, Will it be because of our small numbers at that time"? Rasulullah replied, "No, you will be in large numbers at that time; but you will be like the froth on flood water. Allah *Ta'ala* will take away fear of you from the hearts of your enemies and put 'Wahn' (enervation) into your own hearts. The Sahabah asked him, "What is 'Wahn' (enervation) and he replied, "Love of the world and dislike of death". *(Mishkaat)*.

Umme Waleed *Radhiallaho anha* daughter of Umar *Radhiallaho anho* says that one evening Rasulullah *Sallallaho alaihe wasallam* came out of his house and said, "Aren't you ashamed of yourselves?" When the Sahabah *Radhiallaho anhum* asked what the matter was, he replied, "You store up more food than you eat; build more houses than you live in; and entertain such hopes as you can not fulfill. Are you not ashamed of such behaviour? *(Targheeb)* That is to say,"You build houses much larger than you need." One should build a house only as big as is necessary for one's requirements.The Hadith also admonishes not to store up things in excess of one's needs, for what exceeds one's needs is not to be stored up, but should be spent for the cause of Allah . Aishah *Radhiallaho anha* narrates that once, when Rasulullah *Sallallaho alaihe wasallam* was seated on the pulpit while the Sahabah *Radhiallaho anhum* were sitting around him in a circle, he said: "O people, observe due modesty in your attitude towards Allah *Ta'ala* (Take care not to do or say anything which might cause you to be ashamed of yourselves in the presence of Allah *Ta'ala*". The Sahabah submitted, "Certainly, O Rasulullah, we do not do anything unsuitable in the presence of Allah *Ta'ala*". Rasuluallah *Sallallaho alaihe wasallam* then said, "Whosoever among you has this modesty(i.e. is afraid to indulge in things that might shame him before Allah *Ta'ala*), must keep death in view during every night; must guard his belly and what it surrounds; must guard his head and what it contains; and must remain in constant remembrance of death and decay; and must forsake the adornements of the world." *(Targheeb)*

The Ulama say that the injunction to guard his head' means that he must not bow his head before any one except Allah *Ta'ala*, neither for worship nor out of reverence; nor should he make a deep bow while giving salutation to anyone. Similarly, the phrase, guard what the head contains means that he must guard his eyes, ears, tongue, etc. And 'guarding the belly' means protecting oneself against eating unlawful or doubtful things; that which the belly surrounds includes all parts of the body close to the belly, like hands feet, heart, private parts; he should guard all these against disobedience.

Imaam Nawawi *Rahmatullah alaihe* says that it is comendable (Mustahab) to recite this Hadith frequently. Abdullah Ibne Mas'ud *Radhiallaho anho* narrates that once Rasulullah *Sallallaho alaihe wasallam* said, "O people, observe due modesty in your attitude

towards Allah *Ta'ala*." We submitted, "Certainly O Rasulullah, we all have this modesty . Allah be praised!"Rasulullah *Sallallaho alaihe wasallam* then said, I do not mean modesty in the ordinary sense; but he who observes due modesty towards Allah *Ta'ala* must guard his head and what it contains, must guard his belly and what it surrounds (private parts, etc.); must remain in constant remembrance of death and decay; and he who desires the Akhirah must forsake this world." Since, by frequent remembrance of death, one is sure to develop a feeling of disregard for this world and a tendency to restrict one's hopes and ambitions, so Rasulullah *Sallallaho alaihe wasallam* has enjoined upon us to keep death in constant remembrance.

Once, a person came to Rasulullah *Sallallaho alaihe wasallam* and said, "O Rasulullah, who is the greatest 'Zaahid'? (i.e. one least concerned about worldly good)". Rasulullah *Sallallaho alaihe wasallam* replied, "He who never forgets his own death and decay, abandons the adornments of the world, prefers the Hereafter to this life, never feels sure that he will live till tomorrow, and counts himself among the dead, that he is going to die soon and join the dead."*(Targheeb)*

Abu Hurairah *Radhiallaho anho* reports Rasulullah *Sallallaho alaihe wasallam* as saying, "Have constant remembrance of death, the cutter-off of pleasures; for him who remembers it in straitened circumstances, it brings ease and consolation (he can console himself with the thought that death is inevitable and will put an end to his hardships); and he who remembers it in prosperity, is restrained from spending lavishly." (He cannot find much pleasure in the luxuries of the world, because his mind is distracted by thoughts of death).

Ibne Umar *Radhiallaho anho* has also narrated a Hadith to the effect that once Rasulullah *Sallallaho alaihe wasallam* said, "Keep in continual remembrance the cutter-off of pleasures, which is death". Anas *Radhiallaho anho* says that once, when Rasulullah *Sallallaho alaihe wasallam* came out and saw the Sahabah laughing, he said, "Keep in frequent remembrance the cutter-off of pleasures, which is death; it restrains him who remembers it in prosperity (from indulging in passions etc.) and it brings ease and consolation to him who remembers it in straitened circumstances".

Abu Sa'eed Khudri *Radhiallaho anho* narrates that once Rasulullah *Sallallaho alaihe wasallam* came to the Masjid and saw some people who were laughing, whereupon he said, "If you keep remembrance of death, the cutter-off of pleasures, it would restrain you from indulging in things that give rise to laughter. For, everyday, the grave of everyone announces, "I am the house of desolation, I am the house of loneliness.I am the house of worms". When a Mo'min (believer) is buried in it, it says to him, "Most welcome! Blessed be your coming to me! How happy I am to receive you! You were indeed to me the dearest of all the people who walked upon the earth. You have been entrusted to me today and you will see how well I treat you". Then it grows wide for him, as far as his eyes can see; and a door to Jannah is opened for him.

And when an evil-doer or a (Non-believer) is buried in the grave, it says to him, "Accursed be your coming to me! How annoyed I am with you! Of all the people who walked on the earth, you were the most hateful to me. I have been put in charge of you today and you will see how I treat you". It then presses in upon him so that his ribs are crushed together and run into one another. The narrator says that, here, Rasulullah *Sallallaho alaihe wasallam* interlaced his fingers to indicate how the ribs run into each other . Rasulullah *Sallallaho alaihe wasallam* then added, "Seventy dragons are set over him to bite him. So full of venom are these dragons, that if one of them were to breathe upon the earth, it would grow no greenery till the last Hour. They will continue to bite him till the Day of Resurrection." The narrator also reports that Rasulullah *Sallallaho alaihe wasallam* said after this, "The grave of a man is either one of the gardens of Jannah or one of the pits of Jahannam".

Ibne Umar *Radhiallaho anho* relates that someone asked Rasulullah *Sallallaho alaihe wasallam*, "Who is the wisest and most prudent of men, O Rasulullah". He replied, "He who keeps death frequently in his remembrance, and remains ever engaged in preparations for meeting his death; it is such people indeed who are granted honour in this life and who will be honoured in Akhirah." *(Targheeb)*

It is related that once Umar Ibne Abdul Aziz *Rahmatullah alaihe* accompanied a bier to the funeral but, on reaching the graveyard, he went over to a solitary place and sat silent, lost in thoughts. Someone asked, "O Ameer-ul-Mo'mineen, you are the guardian of

this funeral and you are sitting here alone?" He said, "I heard a grave calling me and it said, 'O Umar Ibne Abdul Aziz, do you not ask me how I treat those who come to me?' I said, 'Do tell me' and it said, 'I tear their shrouds, I crush their bodies to pieces, I suck all their blood, I eat all their flesh. And, shall I tell you what I do to their joints? Oh, I disjoin their arms from their shoulders and the wrists from their arms! I disjoin the hips from their bodies, the thighs from their hips, the knees from their thighs, the calves from their knees, and the feet from their calves'. Saying this, Umar Ibne Abdul Aziz *Rahmatullah alaihe* began to weep and at length he added:

"O brief is our stay in this world and great is its illusion! Those who are noble and proud in this life will be humbled in Akhirah; those who are rich will be made poor and destitute. The young will soon grow old and the living shall meet death. Let not the smiles of the world (favours of the world) beguile you! Don't you see how soon it turns away from its admirers? Oh, where are the great admirers of the world, who built great cities, dug big canals, planted beautiful gardens? They stayed here but little and were gone, leaving everything behind! Their sound health and the strength of their bodies deceived them, breeding in them a zeal for lustful life, and induced them to sinning. By Allah *Ta'ala*, Most High, they were envied in the world for their abundant wealth and people were jealous of them. But, in spite of obstacles, they earned big fortunes which roused jealousy in the minds of the people, but they were unmindful of the hindrances that stood in their way to affluence and prosperity and they bore, with pleasure, the hardships that they had to face for amassing wealth. But see now, what the earth has done to their bodies, what the worms have made of their joints and their bones! They used to recline on rich couches and diwans, and rested on soft fluffy beds raised above the ground, surrounded by their servants and attendants, with their kinsmen and neighbours to keep them pleasant company. But what is happening now! Just call them and ask them: 'How are you faring in your graves?' Everybody, rich or poor, is lying under the same ground.' Ask the rich among them, 'What use were the riches to you? Ask the poor, 'What harm did the poverty do to you?' Ask them, 'What about your tongues that chirped and chattered pleasantly? What happened to your eyes that kept looking in all directions? What about your smooth skins; and your beautiful, charming faces; and your tender, delicate bodies? Ask them what worms have made of them all! They have made their complexion black, eaten up their flesh, covered their faces with dust, disjoined their limbs, broken their joints to pieces!

Alas! Where are their attendants who ran at their commands, calling out, 'At your service, my lord . Where are their canopies and their apartments to which they retired for rest? Where is the wealth they amassed, the fortunes they treasured? Alas! Their servants could not provide them any food for their journey through the graves, nor gave any pillow, nor planted any tree or garden, but laid them on the ground! Ah! There they lie buried all alone, in the darkness of the graves; their days as dark as the night! They can see their friends no more, nor invite anyone to their places! Ah! among the inmates of these graves, there might have been many men with tender bodies, and delicate ladies of dainty disposition! But now their bodies have decayed, their limbs lie apart, their eyes have come out of the sockets and fallen on what had been their cheeks! Their necks have been disjointed! Their mouths are filled with pus and putrid water, and worms are running over their bodies !'

'Ah! while they lie there, resigned to death and decay, their widows have long since remarried, and are enjoying themselves; their sons have taken possession of their houses; their heirs have distributed their property among themselves! Nevertheless, some fortunate ones there are, among the inmates of these graves, who are having a blissful time, partaking of the bounties of their Lord, with faces fresh and radiant. They were not beguiled by this world, but kept the Akhirah in remembrance; they sacrificed their worldly desires for their requirements in Akhirah and treasured up rich assets (good deeds) for the life to come, sending forth, as though in advance, things they thought they would need in the Akhirah.

"O you who must inevitably pass on to the grave tomorrow, what has beguiled you about this world? Do you think this wretched world will not betray you? Do you hope to live in the world forever, where men come and go and no one ever stays? Oh, no! You will have to depart from this world, leaving behind your spacious bungalows and your ripening fruit-gardens, and your soft couches, and your suits for summer and winter! Take heed, when the 'Malak-ul-Maut' (Angel of Death) comes and gains control over your body, none can send him away! Then you will perspire profusely. A severe parching thirst will torment you. And you will toss and turn in bed, in the agony of death! Alas! Alas ! O you, who close the eyes of your brother today (when you find him in the throes of death), you who close the eyes of your son, or your father, you who bathe this dead body today, put a shroud on another one tomorrow, accompany the bier of this one,

bury that one in the grave, don't you think the same things may happen to you, any day?"

Umar bin Abdul Aziz continued to discourse in this vein for quite some time and then recited two couplets, the purport of which is as follows: "Man takes joy in things which vanish very soon; and beguiles himself with worldly hopes and inordinate longing about the future.

O fool, it is foolish to be deluded by fanciful dreams of joy; your days are spent in utter heedlessness. And you sleep your nights away in dreams, though death haunts you, as grim as ever, all the time!

'You are busy today, doing things which will cause remorse and make you grieve tomorrow! Yours is the life of animals, eating and drinking as they do!" They relate that hardly a week had passed after this incident when Umar-bin-Abdul Aziz *Rahmatullah alaihe* passed away to the mercy of Allah *Ta'ala* (May Allah be well pleased with him!)*(Musaamiraat)*

Rasulullah *Sallallaho alaihe wasallam* is reported to have said once, "Four things are signs of misfortune: (i) tearless eyes (eyes that do not shed tears of repentance over one's sins or from remembrance of anything regarding the Akhirah) (ii) hard-heartedness; (iii) inordinate longing, extravagant hopes about distant future; (iv) greediness and avidity for life."

Abu Sa'eed Khudri *Radhiallaho anho* says, "Once Usaamah bought a slave-girl and promised to pay the price after a month. When Rasulullah *Sallallaho alaihe wasallam* came to know of it. He said, 'I am astonished at Usaamah. He made a bargain on credit and promised to pay after a month. Even Usaamah entertains long hopes of his life! (i.e. he is certain that he will live till the end of the month, at least). By Him who holds my soul in His Hand, I am not sure that I may live till the twinkling of an eye; and when I take up the bowl to drink water, I do not feel sure whether I shall live till I have put it back; and when I take a morsel of food, I am not sure whether I shall swallow it before I die. I swear by Him, Who is the Master of my soul, the things you have been promised (death, the Resurrection Day, the Reckoning, etc.) will surely come to pass and you cannot prevent your Lord, Allah *Ta'ala* from doing things"

Abdullah bin Umar *Radhiallaho anho* says, "Once Rasulullah *Sallallaho alaihe wasallam* took me by the shoulder and said, "Live in the world as if you were a stranger or a way-farer and count yourself among the inmates of the graves"; then he added (and some versions say that Abdullah Ibne Umar *Radhiallaho anho* himself made this statement), "When the morning comes, do not expect that you will live to see the evening and when evening falls do not expect to live till morning; when you are in health, do good deeds to serve you in the time of illness (meaning, either; 'do good deeds in advance to compensate for the possible loss of virtues in ill-health,' or; 'make a habit of performing good deeds when you are healthy) for the same will be recorded for you when you are ill and incapacitated); prepare something in your life to serve you when you die; for you never know among whom you will be counted tomorrow (i.e. whether you will be counted among the wretched ones or the blessed ones. Allah *Ta'ala* says;



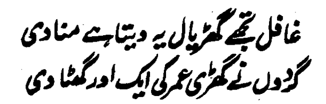
Some among them will be wretched, others blessed.

Mu'aaz *Radhiallaho anho* once asked, "O, Rasulullah, give me some advice". Rasulullah *Sallallaho alaihe wasallam* said, "Worship Allah *Ta'ala* as though you see Him and He is in front of you; count yourself among the dead; make remembrance (Zikr) of Allah *Ta'ala* near every stone and every tree (so that there may be many witnesses in your favour on the Day of Resurrection). And when you fall into a sin, do some act of virtue to atone for it; if the sin is committed in secret, the virtue should also be performed in secret and if the sin is committed openly, the repentance and the virtue in atonement should also be performed openly".

Ibne Mas'ood *Radhiallaho anho* reports Rasulullah *Sallallaho alaihe wasallam* as saying, "The Day of Resurrection is drawing near; but people are advancing in their avidity for worldly things and moving farther away from Allah *Ta'ala*". Once Rasulullah *Sallallaho alaihe wasallam* came out of his house and said to the Sahabah, "Is there anyone among you who wishes that Allah *Ta'ala* should grant him knowledge without having to learn it from others, and lead him to have the right path without having to seek guidance of others? Is there anyone who wishes that Allah *Ta'ala* should remove blindness of his heart and grant him proper insight into the reality of things? If

so, let him have no concern with the world and restrict his hopes about the future. For only then, will Allah *Ta'ala* grant him knowledge without having to learn it from others and lead him to the right path without having to seek guidance from others". *(Durre Manthur)*

(A detailed version of this Hadith has already been discussed in the foregoing pages). Jaabir *Radhiallaho anho* reports Rasulullah *Sallallaho alaihe wasallam* as saying, "The things I fear most for my Ummah are: too much of worldly desires and expectations regarding the distant future; for, desires lead one away from Truth and expectations about distant future make one forgetful of Akhirah. This world is moving and getting farther and farther away while Akhirah is drawing closer everyday " (i.e. one's remaining life is decreasing every minute and death is drawing nearer and nearer). As an Urdu poet has put it:



'O you, who are heedless, take heed! In the ticking of the clock there's a warning: Another hour of your life is 'gone' (i.e. it sounds as though the words, 'gone' 'gone' were being echoed in the ticking of the clock.)'

Rasulullah *Sallallaho alaihe wasallam* said, "Both this world and the Akhirah have sons. Try, if you can, to avoid being sons of this world (and be the sons of the Akhirah). This day is the time for deeds (sowing seeds) and not a time for Reckoning, but tomorrow you will be in the abode of Akhirah where no deed is possible (Tomorrow is a time for harvest, when you will reap the harvest of your deeds)". *(Mishkaat)*

Salman Farsi *Radhiallaho anho* says, "Three (types of) persons seem so odd to me that, when I think of them, I cannot help laughing; he who entertains hopes about the distant future, while death is after him; he who is heedless of Allah *Ta'ala*, though Allah *Ta'ala* keeps a guard over him; he who laughs heartily though he does not know whether Allah *Ta'ala* is pleased or displeased with him. (As a matter of fact, the fear of displeasure of Allah *Ta'ala*

should always prevent a person from laughing loudly). And three things keep me in constant sorrow to such an extent that sometimes I burst into tears: separation from my friends (i.e. Rasulullah *Sallallaho alaihe wasallam* and Sahabah), anxiety about death and apprehension of appearing before Allah *Ta'ala* on the Day of Resurrection when He will command me to go to Jannah or Jahannam, I know not where I will have to go."

Someone dreamt that he saw Zurrarah -bin-Aufaa *Rahmatullah alaihe* after his death and asked him, "Which is the best of virtues?" He replied,"Keeping trust in Allah (Tawakkul) and restricting one's hopes". Sufyan Thauri *Rahmatullah alaihe* says, 'Zuhd' (asceticism) i.e. renouncing sensual joys and worldly things, consists in restriction of hopes and not in eating thick bread or wearing rough and coarse clothes.

Dawood Taai *Rahmatullah alaihe* says: "If I hoped to live till the end of a month, I would regard myself a great sinner; how can I hope to live so long when, day and night, I see people being afflicted with sudden disasters ?"It is related of Shaqiq Balkhi *Rahmatullah alaihe* that once he went to visit Sheikh Abu Haashim Rummani *Rahmatullah alaihe,* who was his spiritual mentor. The Sheikh saw that he had something tied up in a corner of his winding-sheet. On his asking what it was, Shaqiq *Rahmatullah alaihe* replied, "These are a few almonds gifted to me by a friend and I wish you to break your fast with these, this evening." Abu Haashim *Rahmatullah alaihe* said, "Shaqiq, do you expect to live till the evening? I never thought you would think like this. I'll never speak to you again", saying this , he went inside and closed the door behind him.

Qa'qaa bin Hakim *Rahmatullah alaihe* says, "For thirty years, I have been waiting for death to come; when it comes, I shall have no desire to have it postponed." Sufyan Thauri *Rahmatullah alaihe* says, "I met a Divine in a Masjid at Kufah who said to me, 'For thirty years, I have been waiting for death to come; when it comes, I shall have nothing to say to anyone; nor will anyone have anything to say to me. For, neither I owe anything to anyone nor anyone else owes anything to me'".

Abu Muhammad Zaahid *Rahmatullah alaihe* says that he accompanied a funeral, and Sheikh Dawood Taai *Rahmatullah alaihe* was also accompanying it. When they reached the graveyard, the

Sheikh went over to a solitary place and sat there. Abu Muhammad *Rahmatullah alaihe* also went and sat beside him, when he said, "It is easy for him to understand this journey to distant lands (Akhirah) who heeds the warnings given by Allah *Ta'ala*, but he who entertains long hopes about the future in this world, becomes negligent in performance of good deeds. That which is bound to come (death) is imminent. My dear brother, take a word of advice from me; accursed is the thing that turns your attention away from remembrance of your Lord (Allah *Ta'ala*). One word more; all those who walk on earth must inevitably enter the grave and, at that time, they will grieve over what they have left behind just as they will rejoice over the things that they have sent abroad in advance (to the Hereafter). Now, just think! The survivors (the heirs) quarrel over the very things that cause remorse to the dying man, and file law-suits against one antoher". *(Ihya)*

Faqeeh Abul-Laith Samarqandi *Rahmatullah alaihe* says, "Allah *Ta'ala* bestows four honours upon a person who restricts his worldly hopes, (i) He grants him the power to exert in devotions, (ii) grants him relief from worries, (iii) makes him content with small provision and (iv) illumines his heart."

The Ulama say that four things illumine a man's heart (with Noor). (i) an empty stomach, (ii) associating with the pious, (iii) remorse over past sins and (iv) restricting worldly hopes. And Allah punishes him who entertains high hopes about distant future with four types of afflictions: (a) makes him neglect the acts of devotion. (b) increases his worries about worldly things, (c) makes him ever greedy and anxious for increase in wealth, (d) deprives his heart of mercy and compassion. The Ulama say that four things breed hard-heartedness: (a) eating too much, (b) bad company. (c) forgetfullness of ones own sins, (d) high hopes about distant future. Therefore, man must not have great expectations about the distant future; he should rather fear lest he should breathe his last the very next moment.

A Hadith says that once Rasulullah *Sallallaho alaihe wasallam* said to Aishah, "If you wish to live with me in the Akhirah, be content with as many things of this world as are sufficient for a rider going on a journey, who stops a while on his way; and do not sit with the rich people, and do not regard a garment as useless, till you have patched it". Abu Uthmaan Nahdi *Rahmatullah alaihe* says that he

saw Umar *Radhiallaho anho* on the pulpit delivering the khutbah, wearing a patched garment with twelve patches. (Tanbih-ul-Ghafileen)

(۱۰) عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ دُلَّنِيْ عَلٰى عَمَلٍ إِذَا عَمِلْتُهُ أَحَبَّنِيَ اللّٰهُ وَأَحَبَّنِيَ النَّاسُ قَالَ ازْهَدْ فِي الدُّنْيَا يُحِبَّكَ اللّٰهُ وَازْهَدْ فِيْمَا عِنْدَ النَّاسِ يُحِبَّكَ النَّاسُ

(رواه الترمذی وابن ماجة كذا فی المشكوٰة)

HADITH: 10

A Sahabi Radhiallaho anho **came to Rasulullah** *Sallallaho alaihe wasallam* **and said, "Direct me to an act of virtue, after performing which, I should be loved both by Allah** *Ta'ala* **and His men". He replied, "If you renounce this world, Allah** Ta'ala **will love you; and if you abstain from desiring what people possess, they will love you".**

In the foregoing pages, we have quoted a number of Ahadith to the effect that Allah *Ta'ala* loves those who practise abstinence in this world and that, in the Akhirah, they will be raised to positions of honour. This Hadith, in addition, lays down that, as a rule, he who does not regard others' wealth enviously, nor feels greedy for it, can command their love and veneration. Everybody can verify this from his own experience. It is a common observation that some people have the most intimate mutual relations but, as soon as one of them asks something from the others, the relations are affected and the respect for each other vanishes from their hearts. It has been related in a Hadith that once Jibra'el *Alaihissalam* came to Rasulullah *Sallallaho alaihe wasallam* and said, "O Muhammad, however long you may live, death must inevitably come to you; and whatever deed (good or bad) you perform you will receive for it an equal recompense; and with whomsoever you develop your relations (in the world), you will be disunited and separated from him one day (i.e. either he will die and forsake you, or you will die and forsake him). Take heed; the nobility of a person consists in his observance of Tahajjud Salaat and his respect depends on a sublime in disregard for what others possess". *(Targheeb)*. That is to say, a person commands the respect of others so long as he does not regard others'

wealth enviously. But as soon as he becomes envious, all his honour and prestige is lost.

Urwah *Rahmatullah alaihe* says, "When anyone of you looks at the beauty and adornment of this world (and is fascinated by it), he should go home at once and ask his family members to stand in prayers (Salaat). For, Allah *Ta'ala* has commanded His Rasul *Sallallaho alaihe wasallam* in the Holy Qur'an:

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ
خَيْرٌ وَأَبْقَىٰ ۝ وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَّحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَىٰ ۝

"And strain not your eyes in longing for that We have given to the people indulging in the world to enjoy, the splendour of the life of this world, so that We may try them thereby. The provision of your Lord (Promised to be given in the Akhirah) is better and more enduring. And enjoin Salaat upon your people (relations) and be constant therein". (Taha: 131-132)

And, in another context, Allah *Ta'ala* says:

لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ

And strain not your eyes in longing for what We have bestowed upon certain people among them to enjoy (i.e. the beauty and adornment of the world)". (al-Hijr: 88)

Commenting on these Ayaat, Sufyaan Ibne 'Uyainah *Rahmatullah alaihe* says, "If a person who has been favoured with the knowledge of the Qur'an, looks enviously towards anything of the world (granted to someone else) he belittles the Holy Qur'an (i.e is showing disrespect to the Holy Qur'an)."

Imaam Ghazaali *Rahmatullah alaihe* says: Poverty is commendable indeed, but only for him, who possesses a contented mind, does not feel greedy for wealth, takes no thought of what other people possess and has no desire to acquire property. And all of these qualities can only be achieved by a person who is frugal in his expenditure, spends on his food, dress and lodging only as much as is absolutely necessary, within the humblest possible means. If he requires something, he provides himself with as much of it as may suffice him, at the most for a month, never giving thought to what

he may possibly require after the month. For, he who thinks beforehand of what he may possibly need after a month, is deprived of the honour of contentment and falls a prey to greed and avarice. And greed (for man is greedy by nature) makes him addicted to bad habits and induces him to indulge in forbidden things. Rasulullah *Sallallaho alaihe wasallam* once said, "If man were to possess two 'Wadis (valleys) full of gold, he would desire a third".

Abu Musaa Ash'ari *Radhiallaho anho* says, "A surah equal, in extent to surah 'al-Bara'at' was revealed to Rasulullah *Sallallaho alaihe wasallam*, which was abrogated later. I still remember the following out of its contents: "Sometimes Allah *Ta'ala* assists this Deen (Islam) through the people who have no concern with it (non believers and evil doers.); and also, if man were to possess wealth to the extent of two Wadis (valleys) full of gold, he would crave for a third, for nothing can fill the belly of a man (satisfy his greed) but the dust of the grave; but he who turns to Allah in repentance, Allah *Ta'ala* accepts his repentance".

Rasulullah *Sallallaho alaihe wasallam* once said, "Two greedy persons are never satisfied: the man of learning who is greedy for knowledge (when a man has acquired a taste for knowledge, he is never satisfied but always craves for more) and the man who is greedy for money". Since greed is a fatal malady, which man has in his nature, Allah *Ta'ala* and His Rasul have repeatedly emphasized the importance of contentment. In a Hadith, Rasulullah *Sallallaho alaihe wasallam* has been reported as saying; "Blessed is the man whom Allah *Ta'ala* has favoured with Islam, and provided him with a bare sustenance, with which he is content"

It occurs in another Hadith that once Rasulullah *Sallallaho alaihe wasallam* said, "On the Day of Resurrection, everybody, rich or poor, will wish he had been given just as much provision in the world as barely sufficed for his needs". For the same reason, Rasulullah *Sallallaho alaihe wasallam* has admonished us against greediness and against exerting much for earning money.

Rasulullah *Sallallaho alaihe wasallam* once said; "O people, adopt good means for earning (i.e. do not adopt unlawful means). For, nobody can get more than what has been apportioned for him which must reach him inevitably; and no man will die until he has received the entire amount of his provision". Rasulullah *Sallallaho*

alaihe wasallam also said,"If you observe Taqwa (i.e. guard yourself against all forbidden things), you will be the most devout of men; if you are content with your provision, you will be the best of those who are thankful to their Lord; and if you like your brother Muslim to have what you like for yourself, you will be a perfect Mo'min".

Abu Ayyub *Radhiallaho anho* says that a person came to Rasulullah *Sallallaho alaihe wasallam* and said, "O Rasulullah, give me some brief advice (so that I may hold fast to it)". Rasulullah *Sallallaho alaihe wasallam* said: "When you perform Salaat, do so as though it were your last (when a man thinks a Salaat to be his last, he will obviously perform it with great sincerity and devotion and will take pains to make it perfect); and do not speak a word for which you will have to express regret (and tender an apology); and, with a firm mind, do not desire to get what other people possess(do not even turn your eyes to what men possess)".

Umar *Radhiallaho anho* says, "Greediness is poverty (and makes one needy) and true riches consists in not coveting what others possess". That is, he who gives up all hopes of what other men possess, becomes independent of them. A sage was asked, "What is wealth?"And he answered, "Restriction of hopes and being content with what suffices for one's needs"Muhammad bin Waasay *Rahmatullah alaihe* used to eat dry bread soaked in water and say: "He who is content to eat this, is never obliged to depend upon anyone'. Some asked a sage, "What are your possessions?" He replied, "Wearing an expression of self-sufficiency in public, restriction of hopes and moderation in private; and entertaining no hopes of what others possess".

According to a Hadith Rasulullah *Sallallaho alaihe wasallam* has informed us that Allah *Ta'ala* says: "O son of Adam! If you were to possess the whole world, you would not be able to eat more than what can satisfy your need. So, count it My favour to you that I did not grant you more than what suffices for yourt needs, so that you may not have to answer for it".

Abdullah bin Mas'ud *Radhiallaho anho* says: "If anyone asks a brother to help him in his need, let him express his desire in plain words. For, if you eulogize him widely, you will do him great harm (make him proud) while you will not get more than your portion allotted by Divine Decree".

It is related that the Umayyid king Sulaiman Ibne Abdul Malik wrote a letter to Abu Hazim *Rahmatullah alaihe* in which he requested, most earnestly, that the Sheikh should ask anything he needed at any time, from the king, who would be pleased to provide it for him. The Sheikh replied, "I put all my needs before Allah *Ta'ala* and I am content with what He has granted me for their fulfilment".

A sage has said, "I never saw anyone in greater sorrow than the jealous person, nor anyone leading a happier life than a contented person, nor anyone more patient than the greedy man (he is greedy for almost every thing, which he cannot achieve and, therefore, he has to exercise patience). And I never saw anyone leading a finer and more peaceful life than the person who has renounced the world, nor anyone more regretful than an Alim (scholar of divinity) who transgresses the limits of propriety."

It is said that once Abdullah Ibne Salaam *Radhiallaho anho* asked Ka'b Ahbaar *Radhiallaho anho,* "What causes knowledge to be taken away from the hearts of the Ulama (divines), despite their having gained a proper understanding of it and having retained it in their minds?" Ka'b *Radhiallaho anho* replied, "Greed, and asking favours from people".

Someone asked Fudhail-bin-Ayaadh *Rahmatullah alaihe* to explain the above mentioned remark by Ka'b *Radhiallaho anho.* He said, "When an 'Alim (Divine) becomes greedy for a worldly thing, he exerts his powers for achieving it and, thus, seriously harms his 'Deen' (religion). That is to say, he occupies himself with worldly cares at the expense of religious pursuits. Before long, his covetous nature is fascinated by each and everything of the world and he desires to possess all the things that catch his eye. Then he asks favours from men and bows to anyone who helps him in the fulfilment of his desires, obeys him, serves his designs humbly, salutes him when he passes by and visits him when he falls ill. And these salutations and visits are not motivated by the desire to please Allah *Ta'ala*, but by worldly designs. (For which, obviously, no reward is to be expected in the Hereafter)." In the end, Fudhail *Rahmatullah alaihe* said, "This remark is of greater benefit than a hundred others, as it is a good exhortation to practise contentment".

Sa'd bin Abi Waqaas *Radhiallaho anho* says that a person came to Rasulullah *Sallallaho alaihe wasallam* and said,"O Rasulullah, give me some advice and make it brief (so that I may hold fast to it)". Rasulullah *Sallallaho alaihe wasallam* said, "Give up all hopes of getting what other people possess (do not even turn your eyes to what men possess), and ward off greed, for greediness is instant poverty (when you are greedy and want to have a thing, you become needy even before the need actually arises); and do not do or say a thing for which you will have to make an excuse tomorrow". *(Targheeb)*

We have earlier quoted a Hadith, on the authority of Abu Ayyub *Radhiallaho anho*, in which the same question with a similar answer has been reported. Both Traditions have a common theme, except for a piece of advice in each, specifically meant for the person asking the question in each case and, therefore, at variance with the other. Some versions of Sa'd's Tradition mention four items of advice (like the one given above), of which three items are similar to those mentioned in Abu Ayyub's version,and there is one more regarding greediness. *(Targheeb)*

As regard the advice to give up hopes of what others possess, which is common to both Traditions, this is very important indeed. For, only such people (who do not hope to get anything from others) are safe from anxiety and humiliation before others. Another Hadith reports Rasulullah *Sallallaho alaihe wasallam* as saying, "If anyone is living at peace in his house, has been granted bodily health by Allah *Ta'ala* and possesses enough food for the day, it is as if he possesses the whole world". *(Targheeb)*. True, if anyone possesses all these things, he has no reason to regard enviously any other thing of the world.

Abdullah Ibne Umar *Radhiallaho anho* has also narrated a similar incident about a person who asked Rasulullah *Sallallaho alaihe wasallam* for some brief advice, He replied, "When you observe Salaat, observe it as though it were your last (and you were standing before Allah *Ta'ala*); for,He sees you, though you do not see Him; and give up all hopes of what others possess, you will be the richest of men;and do not do or say anything for which you will have to make excuses tomorrow". *(Targheeb)*

It is related that someone asked Sa'd *Radhiallaho anho* to give him some advice and he said, "When you get up to observe Salaat, perform the 'Wudhu' (ablution) perfectly, for Salaat without 'Wudhu' is not accepted, and there is no faith (Imaan) without Salaat; then when you begin to observe Salaat, observe it as though it were your last; and do not make frequent demands, for it is instant poverty; and give up all hopes of what other people possess, for true riches consists therein; and do not do or say anything for which you will have to make excuses and apologize tomorrow". *(Athaaf-us-Salaat)*

Imaam Ghazali *Rahmatullah alaihe* says, "Some people think that he who renounces worldly wealth is an ascetic (Zaahid); though it is not true. For, it is quite easy for any one who hankers after public fame, status and prestige, to eat less food and to wear rough and coarse clothes. There are many pretenders to asceticism and renunciation (zuhd) who are content to eat little food and who keep their house-doors closed to the public or live in houses which have no entrance gates (i.e. refuse to associate with people). And by all this, they aim to achieve nothing but worldly fame. There are many who wear fine clothes and claim to have renounced the world (become Zaahids). They say that they wear fine clothes in order to follow the Sunnah of Rasulullah *Sallallaho alaihe wasallam*. They also say that they do not wear fine dress of their own accord, but because their friends and admirers insist on it and wish to see them well-dressed. The fact is that, when they say so, they are indirectly asking people to send them gifts of fine garments. These two categories of people want to gain worldly benefits through their religion. For, worldly benefits do not consist in acquisition of wealth alone; desiring the high status and good name of an ascetic (Zaahid) is also a worldly motive. There are three distinguishing characteristics of a true 'Zaahid' (an ascetic), which one should try to develop in himself:-

1. He does not take pleasure in what he possesses in the world; nor grieves over being deprived of the things he does not possess. Or, better still, he grieves over having worldly things in his possession and feels happy when he is bereft of such things.

2. In his sight, the one who praises him and the one who berates him are alike. Of these two, the former characteristic signify renunciation of wealth, the latter signifies renunciation of status and worldly renown.

3. He is possessed of a true love for Allah *Ta'ala*, enjoys intimacy with Him, and is capable of experiencing a peculiar bliss and sweetness in acts of devotion . *(Ihya)*

At this point, I would like to narrate two anecdotes from the lives of my own spiritual leaders, which serve as illustration of the perfections listed above.

First, I quote here a letter by our spiritual mentor and guide, Maulana Rashid Ahmad Gangohi *Rahmatullah alaihe*, written to his own spiritual leader, Sheikh of the Arab and the non-Arab world, Haji Imdaadullah Rahmatullah alaihe; May Allah raise him to still higher spiritual stations! It reads:-

"Your honour has deigned to ask this undeserving servant of yours about his spiritual condition. O, you, who are my protecting lord in the two worlds! What am I and what is my spiritual state! What good have I got to present to you who have reached the zenith of perfection! By Allah! I am ashamed to talk to you about my own humble attainments, because I am the most insignificant of your servants. But since you have commanded me I must comply with your behest.

"My esteemed preceptor and guide, so far as the externals of (religious) knowledge are concerned, during the seven years of my absence from your blessed companionship, more than two hundred students have received their final degree of proficiency in Hadith through this humble servant of yours. Most of these have opened their own institutions for teaching of Hadith and have devoted themselves to the revival of Sunnah of the 'Rasul *Sallallaho alaihe wasallam* and propagation of 'Deen' (Islam). I deem it to be the greatest honour, if it meets with acceptance by Allah *Ta'ala*.

"As for the fruits of inner perfections gleaned from my spritual association with and service of your august self, I should add in brief: In my moods of divine ecstasy, I take no thought of receiving any benefit, or coming to harm through anycne other than Allah *Ta'ala*. So much so that, by Allah, I sometimes fear I have been detached from my own spiritual leaders. And I am least concerned with the praise or blame of anyone, considering my spiritual state to be far removed from praise or dispraise of people. And I abhor the sins and feel inclined by nature towards devotions, and I owe all these effects

to the illuminating benedictions of my association and spiritual link, at once imperceptible and asserting, which binds me to your illustrious self. It would be impudent and audacious of me to dilate further on this subject. I, therefore, request to be excused.

"Pardon me, O Allah! I have written this in compliance with the behest of my sheikh. I am a false pretender, the most insignificant of Your creatures. All these are Your favours to me. Only You exist. What am I? A nonentity! I owe my very existence to You! I am because You will to be so. To think in terms of You and 'I' is also an intricate way of ascribing partners to You in Your Attributes.

أَسْتَغْفِرُ اللهَ أَسْتَغْفِرُ اللهَ أَسْتَغْفِرُ اللهَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ

I seek refuge in Allah! I seek refuge in Allah! There is no might and no power except in Allah.

Kindly accept this from me with my excuses. Was-Salaam. 1306 A.H".

This letter was written seventeen years before the Sheikh passed away to the vicinity of Allah; one cannot imagine the spirtual heights which he might have attained after this period, considering that he felt beyond the praise or dispraise of people and that he did not even think of receiving any benefit or coming to harm through anyone except Allah, long before his death.

The other incident has been narrated by Amir Shah Khan in his book 'Ameer-ur-Riwayaat'. He writes, "In Sikandarabad sub-division, there is a village, which is called Hasanpur. I have also visited it. It is quite a large village--author). There was a time when this village used to be an estate owned jointly by Maulana Mohammad Ishaaque of Delhi (who was a well-known authority on Hadith) and Maulana Muhammad Yaqoob *Rahmatullah alaihima.* Maulana Muzaffar Hussain Kandhalwi says that these two brothers were very generous by nature and spent liberally. The consequence was that they seldom remained in easy circumstances and often looked worried.

It so chanced that, one day when they were living in Makkah Mukarramah, Maulana Muzaffar Hussain visited them at their house and was greatly surprised to see them unusually happy. They walked about in the house, carried books from one place to the other

and talked to each other in very happy tones like people who cannot contain themselves for joy. Maulana Muzaffar conjectured that some large remittance from India might have occasioned this unusual mood of felicity, but he, thought it worth while to learn the real cause. As he could not muster courage to ask the elder brother, he said to the younger, "Maulana ! How is it that you look so happy today?" He replied, "Our estate at Hasanpur has been confiscated. We are happy because, so long as it remained in our possession, we did not have perfect trust (Tawakkul) in Allah *Ta'ala*; from now on, we shall put our trust in Allah alone".

Maulana Ashraf Ali Thanawai *Rahmatullah alaihe*, commenting on this incident, writes: "The incident is reminiscent of another similar anecdote from the life of Sheikh Abdul Qaadir Jilaani *Rahmatullah alaihe* who expressed great joy on being told, by one of his attendants, that his costly mirror had broken. The attendant said, timidly;

از قضا آئینہ چینی شکست

The China-made mirror has broken by chance,

But the Sheikh added a rhyming line, quite extempore:

خوب شد اسباب خود بینی شکست

"It's good! The means of looking at ourselves (with pride) have been shattered ".

(۱۱) عَنْ عَائِشَةَ رض قَالَتْ مَا شَبِعَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ خُبْزِ شَعِيْرٍ يَوْمَيْنِ مُتَتَابِعَيْنِ حَتّٰى قُبِضَ (رواه الترمذى فى الشمائل)

HADITH: 11

Aishah *Radhiallaho anha* **narrates that Rasulullah** *Sallallaho alaihe wasallam* **did not ever take enough barely bread to satisfy his hunger on two consecutive days, till he passed away .**

Note: Such was the life of Rasulullah *Sallallaho alaihe wasallam!* There are hundreds of Ahadith that give a similar account of his mode of life. Nowadays, we hear a lot about the poverty and starvation of the Muslim community but, one wonders, how few

men there might have been who could not get enough plain bread to satisfy them on two consecutive days throughout their life! The 'Shamaael-e-Tirmizi, quotes another Hadith on the authority of Aishah *Radhiallaho 'anha* to the effect that even the family of Rasulullah *Sallallaho alaihe wasallam* did not get enough barley bread to satisfy their hunger on two consecutive days till he passed away.

Ibne Abbas *Radhiallaho anho* says: "On many consecutive nights Rasulullah *Sallallaho alaihe wasallam* and his family had nothing to eat in the evening and they had to go without food for the whole night; and Rasulullah *Sallallaho alaihe wasallam* lived on barley bread".

Someone asked Sahl *Radhiallaho anho*, "Was not Rasulullah *Sallallaho alaihe wasallam* accustomed to eat bread made from sifted flour? "He replied, "I am not sure whether Rasulullah *Sallallaho alaihe wasallam* ever saw sifted flour in his lifetime". He then asked, "Didn't you have sieves during the times of Rasulullah *Sallallaho alaihe wasallam*?" Sahl *Radhiallaho anho* replied that they were not accustomed to use sieves those days. At this, the person asked (in surprise), "How could you eat unsifted barley flour"? Sahl *Radhiallaho anho* answered, "We used to shake and blow the flour; thus the (big particles(chaff)flew away and we baked the rest". *(Shamaael-e-Tirmizi)*

Note: Today, we find it hard to eat wheat bread made from unsifted flour. The Sahabah *Radhiallaho anhum* used to eat barley bread made from unsifted flour and, even of that, they could not get enough to eat their fill.

Aishah *Radhiallaho anha* says, "When I have a full meal, I cannot contain my sorrow and burst into tears". Someone asked her the reason and she said, "I am reminded of the times of Rasulullah *Sallallaho alaihe wasallam* when he could never have a full meal of meat or bread twice a day till he passed away". *(Shamaael)* Sa'eed Maqbari *Rahmatullah alaihe* says that once Abu Hurairah *Radhiallaho anho* came upon some people who had a dish of roast chicken in front of them and were having dinner. They invited him to share the food, but he refused to do so and said, "Rasulullah *Sallallaho alaihe wasallam* passed away from this world without ever having enough barley bread to satisfy his hunger. How can I eat chicken?" *(Mishkaat)*.

Note: This is a general remark by Abu Hurairah *Radhiallaho anho* and not a legal prohibition. For, there are authentic Ahadith to prove that Rasulullah *Sallallaho alaihe wasallam* himself did eat chicken-meat.

Another Hadith says that Rasulullah *Sallallaho alaihe wasallam* often remained hungry, even without being driven to it by necessity. That is, sometimes he ate very little, despite there being sufficient food to eat. For, the Divine light (nur) descends bountifully upon the hearts of those who keep their bellies hungry. Still another Hadith says that Allah *Ta'ala* takes pride in him who eats and drinks little in this world, and He says to the angels, 'Look! I tried him with want (of food and drink) and he remained patient. Bear witness; for every morsel of food that he could not eat, I grant him a high grade in Jannah"*(Ihyaa)*.

However, one should not, of ones own choice, eat so little food as to leave him insufficient strength for the performance of religious duties. For the same reason, eating of 'Suhur' (a meal taken shortly before dawn) has been made a Sunnah for the month of Ramadhan, as it protects a person from growing too weak while fasting. And taking a short mid-day nap has been made a Sunnah, as it is helpful for staying awake by night and observing Tahajjud Salaat. Rasulullah *Sallallaho alaihe wasallam* once said, "No full vessel is as bad as a belly replete with food . (i.e. filling of no other vessel is as bad as filling one's belly with food). But, since one cannot do without food, one third of the stomach may be filled with food; one third should be kept empty for water and one third for the air".

It has been related in a Hadith that once Fatimah *Radhiallaho anha* brought a loaf of bread to Rasulullah *Sallallaho alaihe wasallam* who asked her what it was and she said,"O Rasulullah, I baked some bread today, but I did not like to eat it without your sharing it with me". Rasulullah *Sallallaho alaihe wasallam* said, "This is the first thing your father is putting into his mouth after three days". (That is to say, 'I have not taken any food for three days together)'.

According to another Hadith, Rasulullah *Sallallaho alaihe wasallam* once said, "Only those who remain hungry in this world will be repleted with food in the Akhirah and Allah *Ta'ala* greatly dislikes a person who eats so much that he suffers from indigestion;

and he who wishes to have something but does not eat, will be raised to higher stages in Jannah". Umar *Radhiallaho anho* says, "Avoid eating to repletion; for it causes heaviness in the world; and decay and putrefaction at the time of death". Shaqiq Balkhi *Rahmatullah alaihe* says: "Devoutness is a profession, whose workshop is solitude, and whose instrument (with which a man of profession works) is hunger."

Fudhail *Rahmatullah alaihe* used to say, addressing himself, "Fudhail, you feel afraid of hunger, though it is not a thing to be afraid of. Insignificant man! Think of Rasulullah *Sallallaho alaihe wasallam* and the Sahabah *Radhiallaho anhum* who had to suffer from hunger" (despite their sublime spiritual ranks). He would say, sometimes,"O Allah! You kept me and my family without food, and without light during dark nights. I know it is Your way with the pious ones among Your men. What virtue of mine moved Your bounty to bestow upon me such a great favour?"(He wondered if any virtue of his was so pleasing to Allah *Ta'ala* that He had, in spite of the fact that he was not a pious man (in his own estimation), granted him the favours which fall to the lot of the pious ones alone).

Kahmas *Rahmatullah alaihe* used to say, "O Allah! You kept me without food, and without clothes, and without light during dark nights (I am not worthy of these favours). What moved Your bounty to bestow upon me all these favours?" Fatah Musili *Rahmatullah alaihe* used to say, when he was afflicted with some painful disease or, was suffering from pangs of hunger. "O Allah! You tried me with the affliction of hunger and disease and these are the things with which You try Your pious men. What good deed should I perform to show my gratitude to You for all these favours?"

Once, Maalik-bin-Dinar *Rahmatullah alaihe* said to Muhammad Ibne Wasi *Rahmatullah alaihe*, "Blessed is the man who gets a little produce (from land etc) which affords him a bare sufficiency and makes him independent of begging from people". Muhammad bin Wasi *Rahmatullah alaihe* said, "Blessed is the man who remains hungry in the morning and goes without food in the evening and, still, is well pleased with Allah *Ta'ala*."It occurs in the Torah to the effect that,"When you have a full meal, call to your mind the people who are hungry . Abu Sulaiman *Rahmatullah alaihe* says,"If I take a morsel less than what I usually have at night, I deem it to be more rewarding (for my soul) than a whole night of standing in devotions.'

He also says: 'Hunger is a Divine Treasure available only to those who are the favourities of Allah *Ta'ala*."

Sahl bin Abdullah Tustari *Rahmatullah alaihe* was accustomed to going without food consecutively for more than twenty days and his expenses on food were estimated at one Dirham (silver coin) a year. He often gave exhortations and talked at length on the merits of remaining hungry, so much so that he would say, "No other virtue can compare with that of eating only as much as is barely necessary, for, in that alone consists the compliance with the Sunnah (Way) of Rasulullah *Sallallaho alaihe wasallam* in matters of food." He also says: "Wisdom and knowledge is gained through starving the belly: ignorance and sins are centred in repletion." He also says: 'No one can attain to the station of the 'Abdaal' (a very high rank of sainthood) until he cultivates the following habits: starving the belly, observing reticence in speech, waking up at night for devotions, love of solitude.' He also says, "He who remains hungry is least disturbed by the whispering and evil promptings of the Shaitan".

Abdul Wahid bin Zaid *Rahmatullah alaihe* would say: 'I swear Allah! Nobody's soul can be purified unless he starves his belly; and it is by virtue of hunger that the saints used to walk on water and are granted the miraculous power to traverse thousands of miles in a few steps (the charismatic power called 'Tayy-ul-ardh).

Imaam Ghazaali *Rahmatullah alaihe* says that there are ten great advantages of eating less food:

The first Advantage. (of eating less food) is that it helps to purify one's soul produces alacrity of spirit and deepens one's insight; for, repletion causes dullness of mind and makes one's heart devoid of spiritual light (Noor). When the stomach is full, gases and vapours (rising from it) gather up round the brain and also affect the heart, with the result that one's mind becomes cloudy and slow in thought. If a young boy begins to eat too much, his memory grows weak and his brain becomes dull. Abu Sulaiman Darani *Rahmatullah alaihe* says: "Make a habit of keeping your stomach empty; for this subdues the evil nature, softens the heart and helps in acquiring spiritual knowledge". Shibli *Rahmatullah alaihe* says, "Whenever I remained hungry, meaning thereby to earn the pleasure of Allah *Ta'ala*, I found, opening up within myself, a new vista of knowledge and a deeper insight into the reality of things was granted to me."

It also explains, Luqman *Alaihissalam* advised his son, thus: "Sonny, when a person's belly is full, his faculty of reason becomes dormant, his wisdom becomes still and ineffective, and his limbs become slow in performance of acts of devotion". Abu Yazid Bustami *Rahmatullah alaihe* says, "Hunger is like a cloud; when one is hungry it sends down showers of wisdom upon one's heart".

The second advantage is that hunger softens a man's heart and makes it sensitive to 'Zikr' (Remembrance of Allah *Ta'ala*) and other acts of devotion. Sometimes a person recites the hymns with great concentration of mind, but his heart does not experience the bliss and other effects of Zikr. But when the heart becomes sensitive to softer feelings, it can experience the rapture of 'Zikr' the joy and bliss of importuning His favours. Abu Sulaiman Darani *Rahmatullah alaihe* says, "I derive greatest pleasure from my devotions when I am starving, with my belly totally empty". Junaid Baghdadi *Rahmatullah alaihe* used to say, "How can a person who hangs a bag of food between his heart and his Lord (Allah *Ta'ala*) experience the bliss of solitary communion with Him. (filled belly is compared to the beggar's bag, full of food)."

The third advantage of hunger is that it produces meekness and humility in a man, and sublimates his pride and vanity that would induce him to become heedless and transgress the Commandments of Allah *Ta'ala*. Nothing mortifies the baser self of man more than hunger. And, no one can have a vision of the Grandeur and Majesty of Allah *Ta'ala* unless he humbles himself, feeling insignificant in comparison with Allah. Therefore, everybody should make a habit of remaining hungry often, so that he can concentrate his thoughts on his Lord, intuitively. It was in view of this effect of hunger that, when Allah *Ta'ala* offered to Rasulullah *Sallallaho alaihe wasallam* that the entire land of Makkah be turned into gold for him, he replied, "No, but I would like, O Allah! to be hungry and have enough to eat on alternate days; so that when I am hungry, I shall be patient and bow to You in humility (supplicate Your favours), and when I have enough food, I shall be thankful to You".

The fourth advantage of being hungry is that one is never forgetful of those who are suffering from misery and starvation. A person replete with food can have no idea of the sufferings of the starving and the needy. Someone asked Yousuf *Alaihissalam*, "You are the custodian of all the treasures of this land and still, you

remain hungry". He replied, "I fear lest repletion should make me forgetful of those who are starving". And, hunger and thirst in this world also helps to keep in remembrance the hunger and thirst that men will be made to suffer on the Day of Resurrection. A hungry man fears the punishment of Allah *Ta'ala*; he can call to mind how the inmates of Jahannam will suffer from severe thirst and hunger, how they will be given food that will be hard to swallow, and how they will be given as drink, the blood and the pus running from the wounds of those burning in Fire.

The fifth and most important advantage of hunger is its effect of protection against sins. For, all lusts stem from repletion, while hunger takes the edge off one's passions. A person's blessedness consists in his subduing his evil self, while his misfortune comes from being over powered by evil passions. As a wild horse is made docile through hunger, and becomes defiant and rebellious if it is given too much to eat, similarly, the evil nature of man can be subdued only by starving the belly.

Someone asked a Divine, "You are old and weak in body and, still, you do not take care of your health (you need to take invigorating foods). He replied, "Man's innate evil nature is quickly excited by passions; I fear, lest it should drag me into the bane of some sinful deed. So, I prefer to keep my nature subdued by mortifications, lest it should tempt me into a sin leading to damnation".

Aishah *Radhiallaho anha* says, "The first innovation (Bid'at) in Deen that started after the times of Rasulullah *Sallallaho alaihe wasallam* is the habit of people to eat to the extent of repletion. When the bellies of men are full, their psyches are inclined towards the world".

And this advantage of hunger being a protection against sins includes so many other advantages, the least of which is one's protection against lusts of the sex and the desire for idle talk. A hungry man would never like to indulge in idle talk and, thus, he would be safe from the sins of back-biting, telling lies, obscene talk, maligning and vilifying others. On the other hand, a full-bellied glutton desires recreation and chit-chat........and our gossip generally consists of slanders about the chaste and virtuous people. Rasulullah *Sallallaho alaihe wasallam* said, "(Mostly) people are condemned to

Jahannam for the harvests of their tongue". There is no denying the fact that indulgence in sex is most fatal for the soul. Now, when a person's belly is full, he finds it difficult to contain his sexual desire; and even if he is capable of restraining it, through fear of Allah *Ta'ala*, he may not be able to avoid the sin of lustful gazing (at the person of opposite sex). Rasulullah *Sallallaho alaihe wasallam* once said, "The eye commits fornication, as do the private parts". Suppose a man is able to close his eyes to avoid sinful gazing, the image of the persons on whom he chanced to cast a glance will still haunt his mind, and lustful thoughts will deprive him of the bliss of Communion with Allah *Ta'ala*, and may even distract his attention when engaged in observance of Salaat. Sins of lust and sins of the tongue have been mentioned by way of illustration; as a matter of fact, all sins committed by various parts of the body have their origin in a belly replete with food, which provides the necessary strength.

The sixth advantage of eating less food is that those who eat sparingly do not sleep long, but are granted the privilege to stay awake at night and engage themselves in devotions. He who eats much needs to drink plenty of water and so remains asleep for long hours. The divines say, "Do not eat much food, or you will have to drink plenty of water; then you will fall asleep and go on sleeping for long hours, which will cause you great spiritual loss." They say that seventy famous physicians are agreed upon the fact that drinking a lot of water cause a person to sleep for longer durations,and so a greater portion of his lifetime is wasted, not to speak of the spiritual loss of missing Tahajjud Salaat. Too much sleep also causes hard-heartedness and dullness of the mind. Moreover, if a man leading a celibate life or living away from his wife, sleeps for long hours, he will frequently be subject to night pollution and, in case there are no proper arrangements for taking a bath, he will often miss his Tahajjud prayers.

The seventh advantage of eating less food is that it facilitates standing in devotion for long hours: a heavy stomach makes a person lazy and incapacitates him from standing in devotions. The very act of eating takes a lot of time; and, if a person has to cook for himself, it involves a greater wastage of time. Then, after taking the meal, you wash your hands, pick your teeth (to remove crumbs from the teeth), get up from your seat time and again and go out to take water. If you add up the time spent on these various acts, you will realise how much time is wasted in taking food. How much more

beneficial would it be if all this time were spent in remembrance of Allah *Ta'ala* and other acts of devotion?

Sirri Saqati *Rahmatullah alaihe* says that he saw Ali Jurjani *Rahmatullah alaihe* eating a sort of mash made from barley flour and asked him how he had got used to that food! The Sheikh replied, "I calculated the time spent in eating a morsel from putting it in the mouth upto chewing and swallowing it, and I saw that during this time, I could say: (سُبْحَانَ اللّٰه) (Allah be glorified) seventy times. For this reason, I have not taken bread for the last forty years but have been eating this mushed barley flour alone". The fact is that every second of a man's life is an invaluable jewel, which must be deposited with Allah *Ta'ala* in the treasury of Akhirah so that it may not be wasted. And the only way of preserving it, is to spend it in the remembrance of Allah *Ta'ala* or in other acts of devotion.

Besides, a full belly is a hindrance which prevents a man from remaining in the state of ritual purification (Wudhu) for long duration. He has to go to the privy and cleanse himself more often (perform Istinjaa) and, besides wasting his time, he cannot stay in the Masjid (continuously) for longer hours. Moreover, fasting becomes much easier for those who are used to remain hungry. In short, there are innumerable advantages of eating less food, for example, its helpfulness for fasting, for observing I'tikaaf (seclusion), for staying in the state of ritual purification (wudhu) for longer hours, for spending more time in acts of devotion. But all these advantages cannot be appreciated by the worldly-minded, who are heedless, who regard 'Deen' to be of little value, who are content with the transitory life of the world, knowing only about this world, with little knowledge of the Akhirah.

The eighth advantage of eating less food is that it is good for bodily health. Most diseases are caused by repletion and surfeit, for, eating too much causes such deposits to accumulate in the belly, and on the veins and arteries, which are harmful for the health of the body and which breed various diseases. Ailments and diseases, besides being injurious to health, prevent a person from exerting himself in devotions, distract him and divert his attention from contemplation and remembrance of Allah *Ta'ala*. Moreover, diseases bring in their wake a host of worldly encumbrances and worries, including medicines, precautions,visits to doctors and physicians, to undergo operations, or (as in olden times) getting a leech to suck

one's blood, thus causing great botheration and a lot of expenses, whereas hunger serves as a sure protection against all maladies. They relate that once Haroon Rashid, the Caliph, invited to his court four expert physicians from India, Constantinople, Iraq and Sawad.... and asked them to name a medicine which did no harm to any organ of the body. The Indian said it was the black emblic (myrobalan), the Iraqi named the wild rue (called 'Habb-ur-Rashad' in Arabic, 'Sipand' in Persian and 'Haloon' in Hindi) and the Roman suggested it was hot water which was totally harmless. The expert from Sawad said,"That is all wrong. Emblic is harmful for the stomach. (It is also harmful for the liver--Author). The wild rue is sticky and also harms the stomach, and hot water causes looseness of bowels!"At this, all of them asked him to name something which was perfectly harmless and he replied,"If you want to keep out of harm's way, you should not take anything until you have a good appetite and stop eating while you still feel like having some more". All the three doctors agreed with his opinion.

It is said that a philosopher doctor was told about a Hadith of Rasulullah *Sallallaho alaihe wasallam*, which says that one should fill one third of one's stomach with food, keep one third of it for water and one third empty for the air. He was greatly surprised and said, "I do not know of a sounder and saner view about eating less food. These are, undoubtedly, the words of a great sage".

The ninth advantage of eating less food is the economy in expenses. A person who eats less food spends less money than the one who eats more. The latter, in order to provide himself with larger quantities of food sometimes adopts unlawful means or suffers humiliation through begging from people. (We have just given an account of Sahl Tustari *Rahmatullah alaihe* whose expenses on food amounted to one silver-piece a year).

A sage has said, "I often dispose off my wants merely by abandoning the idea of fulfilling them, which gives me peace and safety from distraction in devotion." Another sage says, "When I feel the need to borrow money, I borrow it from myself saying (to my own-self) that I undertake to fulfil this desire at another time". Whenever Ibrahim bin Adhem *Rahmatullah alaihe* asked the price of something and was told that it was very expensive, he would say to his friends,"Do not buy that thing, as that will make it cheap". (i.e. if you decide not to buy a thing, it is all one to you whether it is

cheap or expensive and you do not bother as to how it is selling) In most cases, it is greed that brings about man's damnation; and greed results from excessive indulgence in enjoyments of food and sex. Sexual desire is also an outcome of eating rich food. And in eating less food, there is protection against all these evils; may Allah *Ta'ala* grant protection to whomsoever He wills.

The tenth advantage of eating less food is that it enables a person to offer help in sympathy with others and to give away large amounts in Sadaqah. For, a person who saves on food can spend his savings as Sadaqah on the orphans, the poor and the destitute. This Sadaqah will provide him Shade on the Day of Resurrection, as stated earlier in a Hadith.

The excessive amount of food a person consumes turns into waste, while whatever is spent as Sadaqah is deposited in the Treasury of Allah *Ta'ala* for his eternal benefit. We have already quoted a Hadith in the foregoing pages to the effect that once Rasulullah *Sallallaho alaihe wasallam* said, "Man says, 'My wealth, my wealth", though what is really his, consists of three things: what he gives as Sadaqah and preserves for use in Akhirah, what he eats and uses up, and what he wears and makes wornout. All the rest is not his property, but is left behind for his heirs and he has no share in it". Besides, we have already quoted numerous Ahadith on the virtues of Sadaqaat. Each one of the ten advantages of eating less food, described above in brief, includes numerous other advantages.

One point, however, is worth considering, to which we have made frequent references in this book. Of course that there is no doubt about the virtues of taking less food, and, the fortunate ones are those who have, as a special favour from Allah *Ta'ala*, achieved this merit and enjoy perfect peace in their worldly and religious life; besides, these virtues will also help them to attain numerous benefits in the Akhirah. Still, every one should make allowance for his own weak body, lest, in trying to achieve too much, he may lose what he may have already achieved. So, a person should keep persuading himself to achieve these merits and consider them of high value but, at the same time, he should observe only such practices as his own humble powers permit. A patient who carries heavy loads hastens his own death. We have diseases of the soul and our limbs and faculties are quite weak. Therefore, though we should continually aspire for perfect spiritual health and do our utmost to gain it, we should

not do anything which might cause further deterioration in our spiritual health.

Imaam Ghazaali *Rahmatullah alaihe* writes: "One should cultivate the habit of eating less food gradually. For, if a person accustomed to eat a lot abruptly reduces his food, he will find it hard to bear and will lose his health. So, one should cultivate this habit gradually and conveniently. For example, if a person is accustomed to eat two loaves of bread everyday, he should reduce his food by twenty eighth part of a loaf everyday, so that, after a month, his daily provision of food will be reduced to one half of the amount being consumed by him previously. And, if even this reduction is too much for him, he may reduce a fortieth part of a loaf everyday.

Sahl Tustari *Rahmatullah alaihe* was asked, "How did you start your austerities in matters of food?" He replied, "In the beginning, I used to spend three silver-pieces (Dirhams) on food every year. I bought a syrup made from dates or grapes for one Dirham, rice-flour for one Dirham and butter (or oil) for one Dirham. I made a thick mixture of these three and prepared three hundred and sixty sweet balls of dough. I fasted during the day and ate one such ball in the evening when the fast was broken". Some one asked him, "What is your practice now?" He replied, "There is no set routine; I just take something, at times". We have earlier referred to his habit of going without food for twenty days at a time .

Abu Zarr Ghifari *Radhiallaho anho* is reported to have said: "During the times of Rasulullah *Sallallaho alaihe wasallam*. I used to consume one Saa' (approximately 3-1/4 Kg) of barley every week. By Allah! I shall never increase it till I die. For I heard Rasulullah *Sallallaho alaihe wasallam* saying, 'Of you, the dearest and the nearest to me on the Day of Resurrection will be the one who remains, till death, in the same condition as he is today.' It was in view of this remark of Rasulullah *Sallallaho alaihe wasallam* that Abu Zarr Ghifaari *Radhiallaho anho* used to criticise some Sahabah to whom he would say, "You have abandoned the ways of life followed during the days of Rasulullah. You eat sifted barley flour, though it was not sifted during those times; you eat thin loaves of bread and I see many kinds of curries in your feasts, though you were not accus-tomed to such things during the times of Rasulullah *Sallallaho alaihe wasallam*".

Hasan Basri *Rahmatullah alaihe* says: "A Mo'min (believer) is like a small goat; a handful of dates, a handful of barley flour with a little water suffices him for food. A hypocrite is like a wild animal, who devours everything he can come by; he has little regard for his neighbours nor does he prefer anyone else's needs to his own. Give away, (O, Believers) whatever exceeds your needs as Sadaqah and send it before you to the Akhirah, (for it will benefit you)". Abu Bakr *Radhiallaho anho* would go without food, consecutively for six days and Abdullah bin Zubair *Radhiallaho anho* could go without food consecutively for seven days. It is said that once a Sufi Sheikh came across a Christian monk and held conversation with him. In the course of their talk, he also invited him to embrace Islam. The monk said,"Eisaa *Alaihissalam* would sometimes go without food consecutively for forty days; it is obviously a miracle and only a Nabi is granted such powers". The Sheikh said, "Do you promise to embrace Islam if I go without food consecutively for fifty days". The monk said, 'Certainly'. The Sheikh stayed with him for fifty days and did not take anything. He then said,'These fifty days were in fulfiment of my promise; now, I shall do it for another ten days". So, he did not eat anything for ten days more and took food after sixty days of starvation. The monk was greatly surprised and embraced Islam.

A Hadith says that: "If Rasulullah *Sallallaho alaihe wasallam* took a meal in the morning, he would not have food in the evening. And, if he took a meal in the evening, he would not take food in the morning." *(Jami-us-Saghir)*. (That is it was his custom on some occasions.) The saints of earlier times also used to take food only once during the day. Imaam Raazi *Rahmatullah alaihe* says, "If anyone is accustomed to taking food once during the day, he should eat it before dawn so that he may earn the blessings of fasting during the day, and be better able to engage in devotions during the night when his stomach is empty. They say that Maalik bin Dinar *Rahmatullah alaihe* desired to have milk, but he restrained his desire and did not take milk for forty years. Once some one presented to him some fresh dates, but he gave them to his friends saying, "Have these dates, for I have not tasted one, for the last forty years." *(Ihya)*

Imaam Ghazaali *Rahmatullah alaihe* has narrated many such incidents about the self-denials of the great Divines. In fact, it was by virtue of these hardships that they were sometimes blessed by Allah *Ta'ala* with supernatural powers. Nowadays, everybody aspires to

possess them, but few can endure such rigorous self-mortification. How can we, who are accustomed to enjoy delicacies of food, think of such self-denials and hardships! It is said that a Sufi Sheikh invited a friend to a feast and put some loaves of bread before him on the table cloth. The guest began to turn over the loaves to select for himself a fine piece. The Sheikh said, "What are you doing? The loaf that you have rejected has such and such benefits in it; besides, so many workers toiled and laboured at it to make it reach here. The wind blew, caused the clouds to be filled with water, then it rained, the earth grew crops, men and animals worked in the fields, etc., to bring this bread and then it reached you. And, now you are selecting some loaves and rejecting others as bad ones".

It is said that a loaf of bread does not reach a person until three hundred and sixty hands have worked at it. First of all, Mikaaeel *Alaihissalam* measures out a set quantity from the bounteous Treasures of Allah *Ta'ala*, then the angels incharge of the clouds drive them to the fields; then the moon, the sun and the sky cause the crops to grow; then the angels incharge of the fields; and finally, the bakers work to prepare bread. Says Allah *Ta'ala*, winds cause the clouds to move; them the animals work in cloud and with absolute truth:

وَإِنْ تَعُدُّوا نِعْمَةَ اللهِ لَا تُحْصُوهَا

'And if you consider a bounty of Allah and its details, you cannot reckon it.' (Ibrahim: 34)

Another noteworthy point about eating less food is that it should be done with the purest of motives, only to earn the pleasure of Allah, and not for show or winning worldly recognition, otherwise a person suffers from pangs of hunger but his soul becomes more corrupt, instead of being reformed. The Divines say that the one who abandons the joys of food, but falls a prey to the desire for show and recognition, is like a person who escapes from the scorpion but runs into the dragon's mouth.

In short, eating less food is commendable, as it is beneficial both for one's religious and worldly life, but one should take care lest it makes him too weak and guard oneself against other fatal dangers like hypocrisy etc. And, it is imperative to keep in view the way of living of Rasulullah *Sallallaho alaihe wasallam*, his social behaviour, his poverty and his voluntary starvation. One should have sincere

preference for the life led by Rasulullah *Sallallho alaihe wasallam* believing a life of austerity not because he was obliged to live in poverty, but by his choice, made with his own sweet will and pleasure. A Hadith says that once Aishah *Radhiallaho anha* said to Rasulullah *Sallallaho alaihe wasallam*, 'O Rasulullah, why you do not ask Allah *Ta'ala* to increase your sustenance and she burst into tears because she could not bear to see Rasulullah in pangs of hunger.' At this, Rasulullah said, 'Aishah, I swear by Him Who holds my life in His Hands, if I so wished, Allah *Ta'ala* would grant me mountains of gold which would go with me wheresoever I went. But I have preferred hunger in this world, I have preferred poverty in this world to riches and I have preferred sorrows of this world to joys. Aishah, this world is not suited for Muhammad and his family. Allah *Ta'ala* has commanded perseverance and patience to the most resolute and determined among His Ambiya, amidst sufferings of this world, and ordered them to keep away from the ease and comforts of this life. And Allah *Ta'ala* wants me to observe patience like them. He has said in one Ayat:

فَاصْبِرْ كَمَا صَبَرَ أُولُوا الْعَزْمِ مِنَ الرُّسُلِ

Have patience, then, even as the resolute of heart among the Rasuls; had patience'. (Ahqaf: 35)

And I cannot but obey the commandments of my Lord. So, by Allah, I shall observe patience to the extent of my powers, as they did, and truly it is Allah *Ta'ala* alone Who grants the power".

It has been stated that during the caliphate of Umar *Radhiallaho anho*, when so many territories were conquered by the Muslims, his daughter, Hafsah *Radhiallaho anha*, once suggested to him, that, when he received envoys from foreign countries, he should wear fine clothes and entertain them with good food and share it with them on the Maaidah. Umar *Radhiallaho anho* replied: "Hafsah, you know that the members of a person's family know more about his private life than anybody else. She said, 'certainly'. He said, "I put you on oath to confirm that during his Nabuwwat, Rasulullah *Sallallaho alaihe wasallam* and his family used to starve by day, if they had food the previous night, and that they would not eat anything at night if they had taken food during the day. Tell me, whether you do not know that Rasulullah *Sallallaho alaihe wasallam* lived for so many years after being granted Risalat by Allah, but

he and his family did not have a full meal of dates till the conquest of Khyber. I put you on oath to confirm that once you laid his food on a sort of table raised above the ground, and when he saw it, his blessed face showed marked disapproval until it had been laid on the ground. I put you on oath to tell me whether you remember how Rasulullah *Sallallaho alaihe wasallam* used to fold his 'Abaa' (cloack-like woolen wrap) and sleep on it during the night; how one night you folded it twice (to make four layers) for him and how, the following day, he told you to fold it once only, saying that its four layers had well-nigh prevented him from getting up for Tahajjud prayers. The four layers of the wrap made it softer and comfortable enough for sound sleep. I put you on oath to tell me whether you do not know that Rasulullah *Sallallaho alaihe wasallam* used to take off his clothes and wash them himself; and that if Bilal *Radhiallaho anho* came to call him for Salaat when he was washing clothes, he would have no other clothes to wear and that he would go to the Masjid and lead the Salaat only after the clothes were dry enough to wear. I put you on oath to tell me whether you do not know that once a lady from the Banu Zafar (a tribe) prepared two pieces of cloth for Rasulullah *Sallallaho alaihe wasallam* and sent one piece before the other was ready; and that he wrapped it round his entire body, binding it in two knots round his neck (so that it should not slip), and went to the Masjid to offer Salaat, wearing only one piece of cloth because he had no other clothes to wear on that day."

Thus, Umar *Radhiallaho anho* went on to recount incidents from the life of Rasulullah *Sallallaho alaihe wasallam*, till she burst into tears and he also cried so bitterly that it was feared, lest he would die of anguish.

Another narration has it that once Umar *Radhiallaho anho* said: "I had two companions, (Rasulullah *Sallallaho alaihe wasallam* and Abu Bakar *Radhiallaho anho)* who followed one and the same path. If I deviate from the path followed by them and follow any other course, I shall not be treated (by Allah) as they were. By Allah, I shall bind myself to lead a hard life as they did in this world, so that I may attain to the pleasant life being enjoyed by them in the Akhirah."

It occurs in 'Fatawaa Alamgiriyyah' (edicts of the Emperor Aurangzeb Alamgir) that there are several grades of taking food: The first is eating as much food as is essential for life. This is 'Fardh'

(obligatory). If a person abstains from food altogether or eats less than necessary to sustain life, he will be regarded a sinner. The second grade is taking as much as can afford sufficient strength for observing Salaat while standing, or for fasting without much trouble. Eating this much food is commendable, and one earns blessings from Allah *Ta'ala*. The third grade is that of admissibility i.e. eating more than the comendable amount, specified above, to the extent of filling the belly for the strength of the body, which is neither a sin nor a virtue to be rewarded by Allah *Ta'ala*, though such a person will have to go through some reckoning, provided that he procures his food through lawful (Halaal) means. The fourth degree is that of overeating, which is Haram (unlawful) for everybody, except for two persons: the one who eats much to gain strength for fasting during the day, and the one who is taking food with a guest and goes on eating to allow the guest to have his fill.

It is not permissible to eat so little that one grows too weak to perform one's obligatory (Fardh) duties. And, if it is not so, then there is no harm in eating less; for it reforms one's soul and a person relishes his food more if he takes it only when he is feeling very hungry. Similarly, it is allowable for a young man to eat less food more for controlling his sexual desires. *(Alamgiriyya)*. The author of 'Durre Mukhtar'and some other scholars have modified this gradation, to the extent that it is obligatory (Fardh) to take as much food as affords sufficient strength to observe Salaat while standing. The last paragraph of the extract from the book 'Alamgiriyyah (quoted above) also supports this view.

(١٢) عَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ رَضِيَ مِنَ اللّٰهِ بِالْيَسِيْرِ مِنَ الرِّزْقِ رَضِيَ اللّٰهُ مِنْهُ بِالْقَلِيْلِ مِنَ الْعَمَلِ. (رواه البيهقي في الشعب كذا في المشكوٰة)

HADITH: 12

Ali *Radhiallaho anho* narrates that Rasulullah *Sallallaho alaihe wasallam* says: "If a person is content with small livelihood from Allah *Ta'ala*, Allah will also be pleased with fewer A'maal from him." *(Mishkaat)*

The Hadith admonishes us to regard limited livelihood as a special favour from Allah *Ta'ala*. For, in such a case Allah, the

Sovereign of the universe, is pleased with fewer good deeds from him. On the other hand, if a person is granted bounteous favours, and grows impatient at any decrease, Allah *Ta'ala*, also demands from him that he should exert himself excessively in the fulfilment of his obligations and pay off what he owes. Obviously, if a servant is paid as much salary as he demands and, still, does not do his duties properly, everybody will call him disloyal and ungrateful. Strangely enough, the poor among us do turn to Allah and devote some time to His remembrance and offer Nafl Salaat; but the rich and those who have prospects of getting rich find it hard to observe even 'Fardh' Salaat.

A person can be content with limited livelihood if he is particular about five things:

1. He should cut down his expenses and never spend more than what is absolutely necessary. The Ulama say that a single person should have only one suit of clothes; he need not have more than one in his possession. Similarly, one can do with plain bread and a simple curry. Rasulullah *Sallallaho alaihe wasallam* said: "He who observes moderation in expenditure, will not become poor".

2. If he has as much money or food as suffices for his present needs, he should not worry about his future requirements and trust in the promise of Allah *Ta'ala* to provide sustenance to all living beings. Shaitan (Satan) tries to keep a person constantly worried about the future and whispers into his ears, "One must have some money in reserve for what may happen, demanding immediate attention and expenditure; one may suddenly fall ill; unforeseen needs may arise; and you may find yourself in trouble...and so on". Thus, Shaitan keeps a man worried about his future and puts him to hard labour, and he befools and ridicules a man saying to himself, 'Look at this fool; he is presently suffering pains from real hardships for fear of problems which are imaginary and absolutely uncertain'.

A Hadith says that once Rasulullah *Sallallaho alaihe wasallam* said to Abdullah Ibne Mas'ud *Radhiallaho anho*: "Do not keep yourself occupied with too many cares and worries; for, whatever has been decreed must happen; and whatever provision has been apportioned for you must reach you. 'He also said: "Allah *Ta'ala* gives a Mo'min (believer) his provison from unimagined sources". This subject forms the content of an Ayat from the Holy Qur'an.

3. He should consider the fact that, being content with little provision from Allah *Ta'ala*, one develops a sense of self-sufficiency and feels honoured for not being dependent on others. On the other hand' a greedy and covetous person has to humiliate himself before others. So, one has to carefully choose between the two alternatives, both rather unpleasant, namely the choice in between begging from people and abstaining from good living. And the one who prefers a simple and contented life is rewarded by Allah *Ta'ala*, while he who begs from people will be punsihed in the Akhirah. Besides, if you beg favours of a person, you cannot dare to speak the truth in his face and, very often, you have to adopt a compromising attitude in religious matters.

Rasulullah *Sallallaho alaihe wasallam* said, "The honour of a person consists in his being independent of people". And there is a well-known maxim: "If you do not depend upon a person, you are his equal; if you ask favours of him, you are his bondsman; if you do him a favour, you are his master?"

4. He should consider the fateful end of the rich who were enamoured of this world i.e. the Jews, the Chirstians and the irreligious persons who lived in affluent circumstances. And, at the same time, he should think of the glorious future of the Ambiya and the saints of Allah *Ta'ala* and consider how blissful their lives were. Then he should ask himself:

'Do You prefer to be counted among the fortunate ones who enjoyed nearness to Allah *Ta'ala*, or do you wish to be like those irreligious fools who enjoyed riches of the world?

5. He should keep in view all the harmful effects of excessive wealth, described in the foregoing pages If a person keeps these five points in view, he will be easily satisfied with a small provision from Allah *Ta'ala*. *(Ihyaa)*

Abdullah Ibne Amr *Radhiallaho anho* reports Rasulullah *Sallallaho alaihe wasallam* as saying, "He is successful who is a Muslim, whom Allah *Ta'ala* has granted small provision and made him content with it". Fadhaalah Ibne 'Ubaid *Radhiallaho anho* relates that once Rasulullah *Sallallaho alaihe wasallam* said, "Blessed is the man who, by the grace of Allah, has accepted Islam, whose income is as much as suffices for his needs and who is content with it." *(Targheeb)*

Abu Dardaa *Radhiallaho anho* narrates that Rasulullah *Sallallaho alaihe wasallam* said, "When the sun rises, it has two angels on either side of it who call out, 'O people, turn to your Lord and Sustainer. The provision that is limited and yet sufficient is better than the abundant wealth which keeps you occupied with the worldly affairs and causes negligence towards Allah *Ta'ala*'.

(١٣) عَنْ مُعَاذِ بْنِ جَبَلٍ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّا بَعَثَ بِهِ إِلَى الْيَمَنِ قَالَ إِيَّاكَ وَالتَّنَعُّمَ فَإِنَّ عِبَادَ اللّٰهِ لَيْسُوْا بِالْمُتَنَعِّمِيْنَ. (رواه احمد. كذا فى المشكوة)

HADITH: 13

Mu'aaz Ibne Jabal *Radhiallaho anho* says that when Rasulullah *Sallallaho alaihe wasallam* sent him (as a governor) to the Yemen, he said, "Beware of living in comfort and luxury, for the pious bondsmen of Allah do not live in comfort and luxury".

Note: When someone is appointed as governor or ruler, he can afford to provide himself liberally with comforts and amenities of life and it becomes easy for him to enjoy all kinds of comforts and luxuries. Therefore, Rasulullah *Sallallaho alaihe wasallam* warned him in advance against indulgence in luxuries, when sending him to the Yemen as governor. There are numerous such instructions given by Rasulullah *Sallallaho alaihe wasallam* and the Khulafaa-e-Rashideen to the governors, which stress the need for abstaining from a life of comforts and luxuries.

Fadhala Ibne 'Ubaid *Radhiallaho anho* was appointed by Mu'awiyyah *Radhiallaho anho* as 'Qadhi' (chief justice) of Egypt (Misr). Once a Sahabi visited him at his place, in connection with the verification of a Hadith. He saw that the Qadhi's hair was dishevelled and he was barefooted. The Sahabi asked him, "Why is it that I see your hair dishevelled though you are the 'Qadhi' of this province?" Fadhala replied, "Rasulullah *Sallallaho alaihe wasallam* forbade us to indulge in self-adornment". He then said, "Why is it that I see you barefooted"? The Qadhi replied, "Rasulullah *Sallallaho alaihe wasallam* advised us to walk barefoot at times". Abdullah bin Mughaffal says that Rasulullah *Sallallaho alaihe wasallam* did not approve of combing the hair everyday. *(Abu Dawood)*

(۱۴) عَنْ جُبَيْرِ بْنِ نُفَيْرٍ مُرْسَلًا قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا اُوْحِيَ اِلَيَّ اَنْ اَجْمَعَ الْمَالَ وَاَكُوْنَ مِنَ التَّاجِرِيْنَ وَلٰكِنْ اُوْحِيَ اِلَيَّ اَنْ سَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِّنَ السّٰجِدِيْنَ وَاعْبُدْ رَبَّكَ حَتّٰى يَاْتِيَكَ الْيَقِيْنُ. (رواه فى شرح السنة وابونعيم فى الحلية عن ابى مسلم كذا فى المشكوٰة)

HADITH: 14

Rasulullah *Sallallaho alaihe wasallam* is reported to have said, "Allah *Ta'ala* has not sent me any revelation commanding me to become a merchant and amass wealth. What He has revealed to me is, 'O Muhammad, hymn the praise of your Lord and be among those who prostrate before Him; And keep worshipping your Lord till the inevitable (death) comes unto you'.

Note: The revelation referred to in this Hadith is the last Ayat of Surah al-Hijr. The Hadith has been related through different chains of narration, by many Sahabah *Radhiallaho anhum*. Allama Suyuti *Rahmatullah alaihe* has narrated it in his book, *Durre Manthur*, on the authority of Abdullah Ibne Mas'ud, Abu Dardaa *Radhiallaho anhuma* and Abu Muslim Khaulani *Rahmatullah alaihe.* Another Hadith says that once Rasulullah *Sallallaho alaihe wasallam* said, "The best among men are two: the one who goes in the path of Allah, holding the bridle of his horse, seeking a chance of sacrificing his life; and the other who owns a few goats and lives unknown in a forest or on the hillside (where one can live in peace), observes Salaat, pays Zakaat and remains engaged in worshipping his Lord, till death comes to him and people receive nothing from him but that which is good". *(Durre Manthur)*

Those who have studied the life history of Rasulullah *Sallallaho alaihe wasallam* know how he acted upon this commandment of Allah *Ta'ala*, till he left the world. When Allah *Ta'ala* increased his blessings upon him, he exerted himself more diligently in his devotions. Aishah *Radhiallaho anha* relates that when Surah al-Fath was revealed, Rasulullah *Sallallaho alaihe wasallam* began to exert himself more diligently in his devotions. Someone asked him, "O Rasulullah, this Ayat of Surah testifies that Allah *Ta'ala* has forgiven all your former and latter lapses, but still you take pains and exert yourself in devotions". He replied, "Should I not be a grateful bondsman".

Abu Hurairah *Radhiallaho anho* narrates that when Surah al-Fath was revealed, Rasulullah *Sallallaho alaihe wasallam* began to spend such long hours in 'Nafl' Salaat that his feet became swollen, and he increased his worship so much that he grew weak and thin like an old and dried water-skin. When he was asked why he took such pains, He replied, "Should I not be a grateful servant? Hasan Rahmatullah alaihe said that Rasulullah *Sallallaho alaihe wasallam* was so diligent in devotions that he had become weak like a dried old water-skin. He then mentioned someone else asking the same question and receiving the same reply. Abu Juhaifah says that Rasulullah *Sallallaho alaihe wasallam* used to stand in Salaat so long that his feet had become cracked. Anas says that Rasulullah *Sallallaho alaihe wasallam* stood in Salaat so long that his feet became swollen.

There are many Ahadith to the same effect, and most of them relate that people were surprised at his diligence in devotions and asked him why he took so much trouble, in spite of the fact that Allah *Ta'ala* had given him a categorical assurance of forgiveness in the Holy Qur'an, to which he replied, "Should I not be a grateful bondsman?" *(Durre Manthur)*

Have we ever thought of offering two brief Rak'aat of Salaat, in gratitude to Allah *Ta'ala* for doing us a special favour? There are numerous Ahadith which relate that, when Rasulullah *Sallallaho alaihe wasallam* got news of a victory, or heard of anything that delighted him, he would make a Sajdah in gratitude to Allah *Ta'ala*. Notwithstanding all this devotion, he had such fear of Allah *Ta'ala* that, as Imaam Bukhari *Rahmatullah alaihe* has related it, he once said, "I swear by Allah! I swear by Allah that I do not know, though I am a Rasul of Allah *Ta'ala*, what He will do with me or with you, on the Day of Judgment." *(Mishkaat)* 'I do not know' means; I am unaware of the circumstances we shall have to face on the Day of Judgement, because Allah *Ta'ala*, the Sovereign with absolute power, has every right to do with people as He wills.

It occurs in a narration that Umme Dardaa *Radhiallaho anha* asked her husband, "Why is it that you do not go after money, as so and so does? (He earns money; you do not bother about it)". Abu Dardaa *Radhiallaho anho* replied, "I have heard Rasulullah *Sallallaho alaihe wasallam* saying, "In front of you would be a difficult valley on the Day of Resurrection, and those who have a heavy burden will be required to render an account of all their worldly

possessions, and they will not be able to do it easily. I, therefore, want to have a light burden i.e. I do not want to be involved in things of which I might have to render an account, so that I may easily pass through this valley." (*Mishkaat)*

These great people felt extremely afraid of what might happen to them on the Day of Judgement and, therefore, they were greatly concerned about the Akhirah and remained ever busy preparing for it. We, on the contrary, are constantly worried about this world and never, for once, think of the difficult valley referred to in the Hadith. They say that once Hassaan bin Sinaan *Rahmatullah alaihe* was going somewhere when he saw a house which had not been there before. He asked, "When was this house built?" But instantly he thought better of it and began to admonish himself saying, "Why did you ask this idle question? It is no concern of yours when the house was built. Now you will have to do penance for that and fast for a year". And he fasted for one complete year to atone for indulging in useless talk.

Maalik Ibne Zaigham *Radhiallaho anho* relates: Once Rabaah Qaisi *Rahmatullah alaihe* came to visit us after Asr Salaat and asked whether my father was at home. On being told that he was asleep, the Sheikh said, "Is this the time for sleep ", and went away. I sent a man after him with the word that, if he liked, I would wake him up, but before he could catch up with him, the Sheikh had entered a graveyard and was admonishing himself thus, "You said,'Is this the time for sleep?'. What did you mean by it? Everybody is free to go to bed when he likes. How do you know that such and such time was not suitable for him to sleep? I swear by Allah that I shall not allow you, for a year, to lie on the ground to sleep, unless you fall ill or go mad; for in that case, I shall be helpless. Woe to you! How long will you go on upbraiding others? What a pity, you refuse to mend your ways!" He went on talking in this vein, weeping and crying in bitter remorse. When the man saw him in this state, he could not take courage to speak to him and came back.

Talha *Radhiallaho anho* says that once a Sahabi took his clothes off and began to roll himself on the burning sand of the desert. He was saying to himself, "Taste it and know that Jahannam is far hotter than this. You lie sleeping at night like the dead, and while away your time by day". Rasulullah *Sallallaho alaihe wasallam* saw him in this condition and went over to him. He submitted, "O

Rasulullah, I felt within myself an urge to do like that. I can say no more". Rasulullah *Sallallaho alaihe wasallam* said, "You need not have done that; all the gates of the heavens have been opened for you and Allah *Ta'ala* is speaking proudly of you to the angels." He then said to the Sahabah, "Take your share of blessings from your brother;" and they asked him to make Du'aa for all of them. And Rasulullah *Sallallaho alaihe wasallam* also advised him to make Du'aa for them .

Huzaifah Ibne Qatadah *Radhiallaho anho* says that someone asked a saint, "What do you do when your 'Nafs' (carnal self) desires to have something?" He replied, "I abhor my 'Nafs' more than anyone else in the world. How can I fulfil the desire of one whom I regard to be my worst enemy." They relate that once Mujammi happened to look towards the roof of a house and his eyes fell on a non-'Mahram' lady (a 'Mahram' is a blood relation not within permissable marriage limits). He thereupon swore that he would not raise his head to look up as long as he lived.

There are many other incidents about these pious beings, narrated by Imaam Ghazaali *Rahmatullah alaihe*, which describe how severely they punished themselves for the slightest lapse. The reason was that they were afraid of the perils of the 'difficult valley' about which Abu Dardaa *Radhiallaho anho* was talking to his wife. But we, today, seem to assure ourselves that the Sahabah alone would have to cover this 'difficult valley' and we shall fly over it by 'plane'. We are doing a grievous wrong to our own souls and never for a moment think of the 'difficult valley' lying before us.

After narrating the anecdotes, Imaam Ghazaali *Rahmatullah alaihe* writes: "Strangely enough, you punish your servants and your children when they do anything wrong and say to yourself, 'If I do not punish them, they will become disobedient and rebellious. But you do not care for your 'self' and never fear that it is growing rebellious. Don't you know that rebelliousness in others is not going to do you as much harm as rebelliousness of your own Nafs".

For, if others are rebellious, they can do harm to your worldly interest alone, but your own rebellious nature is doing harm to your life in the Akhirah, which is eternal and the bounties thereof endure permanently. What a heavy loss would it be, if you did harm to your Akhirah. Our forefathers were aware of this fact and, therefore, if

anyone of them missed an opportunity to do a good deed for his eternal life, he would be very anxious to atone for it.

Once, Umar *Radhiallaho anho* could not join the congregational Salaat for 'Asr' and, in order to atone for it, he gave away, as Sadaqah,a fruit-garden whose value was estimated at two hundred thousand 'Dirhams' (silver-pieces). Ibne Umar *Radhiallaho anho* would keep awake and stand in devotion for the whole night,if he chanced to miss the congregational Salaat on any day. Once,he became late for Maghrib Salaat and, in order to atone for it, he emancipated two of his slaves. If anyone is lazy or sluggish in devotions, he should associate himself with a pious person with deep devotion in the worship of Allah *Ta'ala*. If he cannot have such a privilege, he should study,with a receptive mind,the life histories of such pious people, with a view to instructively learning moral lessons. Many such anecdotes have been narrated by the author of 'Raudh-ur-Rayaheen' which has been condensed and translated into Urdu under the title, 'Nazhat-ul-Basateen'.

A great saint has stated,"Whenever I feel that I have become less active in my devotions, I study the incidents from the life of Muhammad Ibne Waasay *Rahmatullah alaihe* consecutively for a week" (likewise, it is beneficial to study biographies of the other saints, provided these have been written by trustworthy Ulama). An account of their diligence in devotions inspires a person with the desire to follow their example. Moreover, one should consider that all the labours and the pain they took in their devotions and other facets of life, have come to an end. And, they are now enjoying eternal bliss, living in everlasting peace and never-ending ease. How regretable that we, notwithstanding our knowledge of their piety and devotion, are busy in worldly pursuits and in deriving pleasure out of the material world! It is pity we do not follow the example of those who have attained to a state of everlasting bliss.

Ali *Radhiallaho anho* says(Some authorities attribute the saying to Rasulullah *Sallallaho alaihe wasallam* himself) May Allah have mercy upon those whom people regard as invalids but they are not invalids, in reality". Hasan Basri *Rahmatullah alaihe* comments on this: They look like invalids because of their constant devotional practices.

He is also reported to have said, "I have known and associated with people who did not care a bit for the gain or loss of the world

and to whom the worldly riches were of less consequence than the dust that settles on the shoes. I have known people who never had any spare garment, to be folded and put away for use at a later time. They never expressed a desire for any special dish nor did they need a bed to sleep on; they would rather lie on the bare ground and go to sleep. They fulfilled the commandments of Allah *Ta'ala* contained in the Holy Qur'an and followed the ways (Sunnah) of Rasulullah. They would stand awake during the nights observing 'Nafl' Salaat, standing before Allah *Ta'ala* or lying prostrate before Him, while tears trickled from their eyes down their cheeks. Thus, they would stand their nights conversing with their Lord and Sustainer (an authentic Hadith says that he who observes Salaat converses with Allah *Ta'ala*), beseeching His protection against punishment. For every good act that they performed, they would bow in gratitude to Allah *Ta'ala*, take joy in it and beseech Him to accept it. And, if they happened to go wrong, they felt intense remorse, turning to Allah in repentance, and asked His forgiveness. Such was their routine all through life!"

Once Umar bin Abdul Aziz *Rahmatullah alaihe* fell ill and many people came to visit him. One of the visitors was a young man, thin and weak in body, pale in face, Umar *Rahmatullaha alaihe* asked him:

"Why are you so weak and emaciated?" He said, "It is because of diseases and ailments", whereupon Umar *Rahmatullah alaihe* asked for the real cause of his weak health. At this, the young man spoke thus, "I have tasted the joys of the world and found them to be awfully bitter. In my view, the beauty and adornment of the world, its pleasures and comforts are of no consequence at all. Its gold and its stones are equal in value for me. Methinks I see before me the 'Arsh' (The throne of Allah); I visualize the pious people being led to Jannah, and the impious being hurled into the Fire of Jahannam. Therefore, I pass my days without water (in fasting) and keep awake during nights in devotion; and I know that these amount to nothing when they are measured up against the bounteous rewards promised by Allah *Ta'ala*, or set against possible punishment".

It is said that Da'wood Ta'ee *Rahmatullah alaihe* used to take crumbs of bread soaked in water, that being the only meal he took everyday. On being asked why he did so, he replied, "By drinking this liquid food, instead of chewing and swallowing bread, I can save

enough time to recite fifty Ayaat of the Holy Qur'an'. Once a visitor came to see him and told him that the beam of his room had cracked. He said, "I have not looked up at the ceiling of this room for the last twenty years." Not only did these pious beings avoid indulging in idle talks, but also abstained from idle gazing. Muhammad bin Abdul Aziz Rahmatullah alaihe says that he remained with Sheikh Ahmad Ibne Razeen *Rahmatullah alaihe* from morning till Asr (after noon) and saw that the Sheikh never looked this way or that. Someone asked him about it and he said, "Allah *Ta'ala* has granted us the gift of eyes in order that we may take a lesson from seeing His Majesty and Grandeur, manifested in all created things. He who cannot do so is not making a proper use of his eyes." The wife of Masrooq *Rahmatullah alaihe* says that his legs became swollen through standing in Salaat throughout the night. She says that, while he stood in devotions, she would sit behind him and weep, out of pity for him.

Abu Dardaa *Radhiallaho anho* says: "If three most enjoyable things were not there, I could not bear to live in the world, even for a day: (1) the joy of spending a hot summer noon in thirst (while fasting); (2) the bliss of lying prostrate before Allah *Ta'ala*, in the later part of the night; and (3) the pleasure of sitting in company with the pious beings, whose conversation is interspersed with wise saying, that are picked like fruits of one's choice from a fruit-garden". Aswad Ibne Yazid *Rahmatullalah alaihe* took much pains in devotions and fasted in the intense heat of summer, so much so that his complexion became dark. Alqamah Ibne Qais *Rahmatullah alaihe* asked him, "Why do you put your body to so much torture?" He replied, "I want it to attain a position of honour, on the Day of Resurrection".

The story is told of a saint who used to offer a thousand Rak'aat of Nafl Salaat standing everyday; when he felt exhausted, he would offer another thousand Rak'aat while sitting. And after Asr Salaat, he would sit in his place, with his head bowed in humility, and say, "O Allah! I am astonished at those people. how can anything other than You interest them. I wonder how their hearts welcome anything other than 'Zikr' of Allah *Ta'ala*!"

Junaid Baghdadi *Rahmatullah alaihe* says that he never came across anyone more painstaking in devotions than Sirri Saqati *Rahmatullah alaihe*; nobody ever saw him lying on a bed during the

ninety eight years of his life, except at the time of the illness in which he died. Abu Muhammad Jariri *Rahmatullah alaihe* observe I'tikaaf in the Holy Masjid at Makkah Mukarramah for a year and, during this period, he did not sleep or talk to anyone, nor leaned against a wall or a piece of wood, etc. Abu Bakr Kattani *Rahmatullah alaihe* asked him how he had gained the strength to undertake such a rigorous performance. He replied, "Allah *Ta'ala* looked within me and seeing the soundness of my determination granted me physical strength for this devotion". When Abu Bakr *Rahmatullah alaihe* heard this, he thoughtfully bowed his head for a while, and then went away, absorbed in thought.

A person who passed by Sheikh Fatah Sa'eed Musali *Rahmatullah alaihe* saw him standing, with both hands stretched out, in supplication to Allah, weeping bitterly, his tears trickling through his fingers. The man saw that the tears had a reddish tinge. He said to the Sheikh, "I put you on oath, tell me what calamity has made you shed tears of blood". The Sheikh replied, "But for your oath, I would never have told you about it. These are tears of remorse; I am weeping, for I have failed to fulfil what was expected from me by Allah *Ta'ala*". The man said, "How is it that your tears are tinged with blood?" The Sheikh said, "I fear lest my crying should be mere affectation and a hypocritical show of false feelings". 'The man further added that he saw the Sheikh in a dream after his death and asked him, "How did you fare during the Reckoning in the grave?" The Sheikh replied, "I was granted forgiveness". The man said, "What about your tears?" The Sheikh replied, "Allah *Ta'ala* summoned me and asked me why I shed tears". I replied that I wept out of remorse at not fulfilling my obligations to Him. Allah *Ta'ala* asked me, "Why my tears were tinged with blood. I replied that I was afraid lest my crying should be hypocritical. He then asked me what I expected through all that weeping and crying, and swore by His Honour that the 'Kiraman Kaatibeen' (recording Angels) had been presenting my book of deeds before Him for the past forty years, with never a sin recorded in it.

Abdul Wahid Ibne Zaid *Rahmatullah alaihe* narrates his own story, thus: Once I passed by a church where a monk lived in seclusion. I greeted him, calling him a monk, but he made no reply. After I had greeted him three times, every time calling him a monk, he turned to me and said, "I am not a monk. A monk is a person who is fearful of Allah *Ta'ala* and who is awed by His Majesty; who remains patient in afflictions; who submits to what Allah *Ta'ala* has decreed for him; who is grateful to Allah *Ta'ala* for His bounties; who bows in humility, keeping His greatness in view; who considers himself contemptible before the Absolute Honour of Allah *Ta'ala*; who surrenders to His Absolute Power, who humbles himself before His Sublime Glory, who lives in awe of Him; who is ever concerned about the Reckoning and punishments awarded on the Day of Resurrection; who fasts by day and stays awake by night, engaging himself in devotions; and who cannot sleep for fear of Jahannam and for fear of the Reckoning on the Day of Resurrection. He who possesses these qualities can claim to be a monk. I am not a monk at all; I am rather like a mad dog, confined in a lonely place so that I might not hurt other people". I asked him, "Why is it that people have dissociated themselves from Allah *Ta'ala*, though they are aware of His Greatness". He replied, "Love of the world and its glamour have beguiled them and caused an estrangement between them and their Lord. The world is an abode of sins. The really wise man shuns this world, turns whole-heartedly to Allah *Ta'ala* and he performs such deeds as may help him to be nearer to Allah *Ta'ala*."

Uwais Qarni *Rahmatullah alaihe*, who was a celebrated saint, would say, "Tonight is the night of Ruku (position of bowing in Salaat);" and spend the whole night in one Ruku. On another occasion he would say, "Tonight is the night of Sajdah (Prostration)", and spend the whole night in one Sajdah. Utbah *Rahmatullah alaihe*, was a slave. After he repented of his past sins, he would remain so much engrossed in devotions that he would not care for food or drink. His mother once said to him, "Take pity on your self and rest for a while". He replied, "I am taking pains out of pity for my own soul; a few days' labour in this world may win for it everlasting ease and comforts in Akhirah". Abdullah Ibne Dawood *Rahmatullah alaihe* says that, when one of these great people attained to the age of forty years, he would roll his bedding and put it away.

Kahmas Ibne Hasan *Rahmatullah alaihe* used to offer a thousand Raka'at of Nafl Salaat every night. When he stood for Salaat he

would say to himself,"Get up, you who are the root cause of all evils and offer Salaat."When he grew very weak in his old age, he would offer five hundred Rak'aat every night. Thereafter he would weep and say, "I have been deprived of a precious half of my devotions," Rabee *Rahmatullah alaihe* says, "One day I went to visit Uwais Qarni *Rahmatullah alaihe* after Fajr Salaat and saw that he was engaged in 'Zikr'. Not liking to disturb him, I sat there waiting for him to finish his devotions. The Sheikh remained absorbed in 'Zikr' till it was time for 'Zuhr' Salaat. He got up from his place, offered his Zuhr Salaat and then engaged himself in performing Nafl prayers, continuing in this state till Asr Salaat. He resumed his Zikr after Asr and sat in place till Maghrib. After Maghrib Salaat, he started performing Nafl Salaat again and continued to do so till 'Isha'. After 'Isha, he kept offering Nafl prayers till Fajr Salaat. Next morning, he sat in his place as usual and engaged himself in Zikr after Fajr Salaat. It so happened that, while the Sheikh sat there, engrossed in Zikr, he dozed off. Instantly he woke up and said, "O Allah; I seek Your refuge from the eye that sleeps again and again; I take refuge in You from the stomach which is never satisfied with eating". When I saw this state of affairs, I came back saying to myself, "What I have seen is a sufficient admonition for me."

Ahmad Ibne Harb *Rahmatullah alaihe* says: "I am astonished at one who knows that Jannah is being embellished for him in the heavens above and also Jahannam is ablaze beneath him, and yet he goes to sleep". Once a person visited Sheikh Ibrahim bin Adhem *Rahmatullah alaihe* in his place and saw that, after Isha Salaat, the Sheikh went to bed wrapped in his woollen cloak and remained in that position till morning; he neither moved nor turned in bed throughout the night. Next morning, he got up and offered Fajr Salaat without fresh Wudhu. The man said to him, "May Allah have mercy on you! You kept lying in bed all night and yet you have offered Fajr Salaat without fresh Wudhu?' The Sheikh replied, "I did not sleep at all; I have been roaming in the Gardens of Jannah or walking in the depths of Jahannam all night long.

They say that Sheikh Abu Bakr bin 'Ayyash *Rahmatullah alaihe* did not go to bed for forty years. He once advised his son saying, "Do not commit any sin in this small room; for, in here, I have recited the Holy Qur'an twelve thousand times."And when lying on his death-bed, he said pointing to a corner of the room, "I used to recite the Holy Qur'an while sitting in that corner, I have made twenty four

thousand complete readings of the Holy Qur'an." Samnoon *Rahmatullah alaihe* used to offer five hundred Rak'aat of 'Nafl' Salaat everyday. Allama Zubedi writes that once a rich man of Baghdad distributed forty thousand Dirhams (silver piece) among the poor and the destitute. When Samnoon *Rahmatullah alaihe* heard of it, he said to himself, "I have no Dirhams, let me offer one Rak'aat of Nafl Salaat for each Dirham that he gave away. So, he went to Madain city and there offered forty thousand Rak'aat of Nafl Salaat.

Abu Bakr Mutawwa'ee *Rahmatullah alaihe* says that, during his youth, it had been his custom to recite Surah al-Ikhlaas thirty-one thousand times daily or may be forty thousand times; the narrator is doubtful. A person says that he associated with Sheikh 'Aamir Ibne Abdul Qais *Rahmatullah alaihe* for four months and, during this period, he never saw the Sheikh sleeping, neither by day nor at night.

A pupil of Ali *Radhiallaho anho* says: "Once Ali *Radhiallaho anho* led people in Fajr Salaat. At the end he turned his face to the right and sat there facing the people till sunrise. He looked cast down. At last, he turned the palms of his hands up as a gesture of regret and spoke to the people thus: 'By Allah! I have been an associate of the Sahabah of Rasulullah *Sallallaho alaihe wasallam*; it's a pity that nowadays I find men who do not resemble them in any respect. When the Sahabah *Radhiallaho anhum* got up in the morning, they looked dishevelled, pale in face and covered with dust. During the night they would prostrate before Allah *Ta'ala* or stand in devotion reciting from the Holy Qur'an. They would spend the whole night standing. When tired they would lean to the right or left for respite, shifting the weight of their bodies from one leg to the other. When they recited lines glorifying Allah, they swayed in ecstasy, as the trees do, when the wind passes through them. And they wept (for fear or love of Allah *Ta'ala*) shedding tears so profusely that their clothes would become wet. Alas! men of today, spend their nights in utter heedlessness.

Abu Muslim Khaulani *Rahmatullah alaihe* had a whip hanging on the wall of the 'Masjid' of his house. He would say to himself, "Get up, for I shall keep you engaged in Salaat till you are tired and exhausted". And when he found himself slackening, he would lash himself with the whip on the calves of his legs and say, "My own calves deserve whipping more than my riding-horse". He would also

say, "The Sahabah *Radhiallaho anhum* might have thought that they have excelled everybody and attained to all the highest grades of Jannah. No, we shall follow their example and exert ourselves to attain to a similar position, so that they might know that their followers were also valiant people".

Qasim son of Muhammad Ibne Abu Bakr *Radhiallaho anho* says; "One morning I went for a visit to my aunt, Aishah *Radhiallaho anha* and saw that she was engaged in offering Dhuhaa (forenoon) Salaat. She was reciting the following Ayat:

فَمَنَّ اللّٰهُ عَلَيْنَا وَوَقٰىنَا عَذَابَ السَّمُوْمِ

But Allah has been Gracious unto us and has saved us from the torment of the breath of fire. (at-Toor 27)

I saw she was reciting the Ayat again and again and weeping bitterly. I waited for a long time but then I thought I had better go to the market first, get the things I needed and pay my respects to her on my way back home. So I went to the market, but when I came back I saw that she was still standing in Salaat reciting the same Ayat again and again, weeping bitterly!"

Muhammad Ibne Ishaque *Rahmatullah alaihe* says that when Abdur Rahman Ibne Aswad *Rahmatullah alaihe* came to Makkah Mukarramah for Hajj, he had some trouble in the foot. After 'Isha Salaat, he stood in Nafl Salaat, leaning to one side and balancing himself on one leg, and continued to observe Nafl Salaat till dawn. He then offered Fajr Salaat without performing a fresh Wudhu.

A Divine has said: "I fear death simply because, then I shall not be able to offer Tahajjud '(i.e. thus be deprived of the bliss of standing in Tahajjud prayers)". Ali *Radhiallaho anho* says, "There are four signs of pious men: their faces are pale from staying awake during the nights, their eyes look bleared with weeping during the nights, their lips are dry from excessive fasting and their faces betray fear of Allah *Ta'ala*." Hasan Basri *Rahmatullah alaihe* was asked, "Why is it that the faces of those who frequently stand in prayers are invested with a peculiar grace?" He replied, "When they hold intimate converse with Allah *Ta'ala* during the lonely hours of the night, He, in His Infinite Beneficence, illuminates their faces with His Divine light (Noor)".

Qasim bin Raashid *Rahmatullah alaihe* says that Sheikh Zam'ah *Rahmatullah alaihe* was staying with his wife and daughters, in their neighbourhood at Muhassab (a place near Makkah Mukarramah) They saw that the Sheikh was accustomed to stand in Salaat for long hours of the night. He used to awake his wife and children for Tahajjud in the latter part of the night, saying, "Wake up, O travellers! Let us proceed. Will you lie sleeping the whole night through?" At his call, all of them would wake up and engage in different activities. One of them would perform Wudhu and offer Nafl Salaat, another would sit in a corner and weep from fear of Allah, still another would sit and recite from the Holy Qur'an. They continued in this state till dawn, when the Sheikh called them and said, "Rest a while, for those who travel by night take rest in the morning".

A Divine narrates his own story, "Walking through the hilly areas of Bait-ul-Muqaddas, I once heard the voice of a person reciting something. I turned and began to walk in the direction of the place wherefrom the voice was coming. Before long, I reached a grassy place and there I saw a person standing under a shady tree, observing Salaat. He was reciting this Ayat again an again.

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ مِن سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا
وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ

On the Day (of Resurrection), when every soul will find itself confronted with all that it has done of good. (Every soul) will long that there may be a mighty space of distance between it and that (evil), (so that it may not see the evils of its own doing). Allah bids you to beware of Him. (Allah bids you beware of the Reckoning to be made, the explanation to be demanded on the Day of Resurrection and the Punishment meant for the evil-doers). *(Ale-Imran: 30)*

I sat behind him. I saw that he was reciting the Ayat again and again and was weeping bitterly. Suddenly, he uttered a loud cry of pain and fell unconscious on the ground. It was very distressing to me, as I thought that the pious man had fallen unconscious owing to the evil effect of my presence there. At long last, he regained consciousness and said, "O Allah, I seek refuge in You against those who shed false tears and make a show of feelings. (He modestly

thought that his weeping and recitation were feigned and affected). O Allah, I seek refuge in You from acting like irresponsible idlers who are heedless, who turn away from You in sheer listlessness. (Again, he thought that all his good deeds, his weeping, and crying, his recitation of the Holy Qur'an were defective and were performed heedlessly; he was modest enough to look upon himself as the most insignificant idler). O Allah! The hearts of the fearful bow to You alone in humility; and those who are negligent in devotions hope to receive mercy and forgiveness at Your hands alone; and the hearts of the gnostics (those who 'know' their Lord) are bowed with the true awareness of Your Majesty'. He then clapped his hands, in the manner of a person shaking dust off his hands, and said, "What concern have I with the world, or the world with me? O world, go thou to thy sons, to thy admirers, to those who set value upon thy riches and pleasures! Go and beguile them with thy treacheries! Go away and do not vex me". He went on to say, after a pause, "O, where are those who lived in the past ages? They have all gone to dust, have crumbled and decayed and become dust; and as time passes by, more and more persons are creeping to death and decay." At this, I said to him, "I have waited long for you to be free from your devotions". He replied, "How can a person like me have time to spare, while he knows that time is running against him. Naturally, such a one should make the best use of his time and should perform good deeds before it is too late, before death overtake him. Time is fleeting fast and the hour of death is approaching nearer. How can a person be free while he sees death before him, while he is aware that his lifetime is limited and the sins he committed have been recorded in his book of deeds". He then said, in an invocation to Allah, "O Allah, I seek refuge in You against the present disaster (the sins recorded in my book of deeds) and You alone are my resort against all disasters of the next world. (My only hope of salvation lies in Your Infinite Mercey). He continued to invoke the Mercy of Allah *Ta'ala* in this manner for some time and then recited the next Ayat:

وَبَدَا لَهُمْ مِّنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ

And there will appear unto them, from their Lord that which they could never have counted upon. (az-Zumr: 47)

The complete Ayat, of which the above phrase forms a part, is as follows:

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِن سُوءِ الْعَذَابِ

يَوْمَ الْقِيٰمَةِ وَبَدَا لَهُمْ مِّنَ اللّٰهِ مَا لَمْ يَكُوْنُوْا يَحْتَسِبُوْنَ ۝ وَبَدَا لَهُمْ سَيِّاٰتُ مَا كَسَبُوْا وَ
حَاقَ بِهِمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ۝

'And though those who do wrong possess all that is in the world and therewith as much again, they verily will seek to ransom themselves therewith. And there will appear unto them, from their Lord that which they could never have counted upon: (az-Zumr: 47)

While reciting this Ayat, he again uttered a loud cry of pain and fell unconscious on the ground. I thought that his soul had departed from the body. I went near him and saw that he was writhing in severe pain. At length, he came to his senses and, once again, began his invocation to Allah, thus: "O Allah, when the time comes for me to stand before You on the Day of Resurrection, have mercy on me and grant me forgiveness; and keep my sins a secret, veiling me under Your veil! O You, Who veil all unseemly sins of Your men from the sight, forgive me my sins in Your Infinite Mercy!"

I said to him, "O Sheikh, I beseech you in the Name of Him Whose Mercy you are invoking, to talk to me a while". He replied, "Please go and converse with someone whose words may benefit you. It is little use talking to a person (like me) whose sins have ruined his soul". 'He added, 'I have lived here for a long time which is best known to Allah and I am engaged in a combat with Shaitan. I defy him and he defies me. (He is all the time trying to distract my attention from contemplation of Allah *Ta'ala* . As he (Shaitan) could not think of any other device to distract me, he has sent you here. Please go away and do not be deceived by Shaitan. Don't you see that you have interrupted my intimate converse with my Lord? You have turned my attention to yourself and caused me to turn away from the remembrance of Allah *Ta'ala* . I seek refuge in Allah *Ta'ala* against the evil inherent in your soul and I do hope that Allah *Ta'ala* will guard me against His Wrath." When I heard this, I felt afraid lest I should have to suffer punishment from Allah *Ta'ala* for distracting the attention of His pious man from the contemplation of Allah *Ta'ala*. So, I came away, leaving him there, occupied with his devotions.

It is said that Sheikh Kuraz bin Wabrah *Rahmatullah alaihe* used to recite the entire Holy Qur'an three times daily. In addition, he remained absorbed in devotion. Some one said to him, "You are

giving yourself excessive trouble". He asked, "What is the age of the world?" The man replied, "Seven thousand years". 'The Sheikh asked, "What is the length of the Day of Resurrection?" The man said, "Fifty thousand years". 'The Shiekh said, "How can anyone of you refuse to work for one seventh part of a day in return for which he is promised ease and comfort for the rest of the day? So, it will be a profitable bargain for anyone who is granted ease and comfort on the Day of Resurrection in return for a lifetime spent in devotions, even though he were to live for seven thousand years, not to speak of the fact that the lifetime of a man is an infinitely small fraction and the life of Akhirah is eternal, continuing beyond the Day of Resurrection." We have given above a few anecdotes from the lives of the pious beings,by way of illustration.

Commenting on the stories, Imaam Ghazaali *Rahmatullah alaihe* writes: Such were the ways and manners of living of the great saints of early times. If you are reluctant to bow to Allah in devotion, study the history of the devout people who sacrificed their lives for the cause of Allah *Ta'ala*. Weigh in your mind whether it is better to follow in the footsteps of our pious forefathers, who possessed a profound knowledge of 'Deen' and a deep insight into the Akhirah, or follow the example of the ignorant in our own times who are negligent of their religious obligation. Do not leave the path of the wise and follow the example of the fools! If you think it hard to emulate these pious beings, regarding them to be men of exceptional strength, consider the following anecdotes from the lives of the pious ladies and try to equal them in devoutness. For, how unworthy is the man who cannot emulate even women in the observance of 'Deen?. Now listen carefully:-

It is related of Habibah Adawiyya that when she had finished her Ishaa Salaat, she used to cover herself properly and stand on the roof of her house. She would then engage herself in Du'aa (Supplications) and cry aloud to Allah *Ta'ala*, "O Allah! The stars are shining in the sky and all the people are asleep. The kings have shut their doors and every body has retired to his private room, with his loved one. And here I am, standing before You, in humility." Saying this, she would start performing Nafl Salaat and continue in this state the whole night through. When the day dawned, she again said, in an invocation to Allah, "The night has passed and the day has dawned. I wish I knew whether you have accepted my devotions of the night. If so, I would have felicitated myself; if not, I would have

mourned my loss. By Your Honour, I shall persist in devotions, even though You turn me away from Your door, and shall never be disappointed, for,I know Your Magnanimity and Your Forgiveness

They say that 'Ujrah *Rahmatullah alaiha* was blind, and yet she used to stay awake during the whole night and when the day dawned, she said to Allah, in very sad tones, "O my Allah! A number of Your devout men must have spent the lonely hours of this dark night in devotions, seeking nearness to You and trying to excel one another in the struggle to win Your Blessings and Your Forgiveness. O Allah! I beseech You and no one else, to count me among those who have excelled others and grant me entry into the choicest places in heaven. O Allah! Raise me to the rank of Your favourite beings who have attained intimacy with You and count me as one of Your pious servants. O Allah! You are the most Merciful of all who show mercy, You are far above all others who have high ranks, You are the most Magnanimous of all who show magnanimity, O Thou! Who art the Lord of Infinite Bounty, have mercy on me. Saying this, she would lie prostrate before Allah, and her weeping could be heard She continued in this state till it was dawn.

Yahya bin Bastaam *Rahmatullah alaihe* has narrated the following story about a pious lady, "We used to visit Sha'wanah *Rahmatullah alaiha* and saw her weeping bitterly. Once,I suggested to one of my friends that we should see her alone and persuade her not to weep so much. He agreed and we met her when she was alone. We said to her, "If you have mercy on yourself and do not cry so much, it will be better for the strength of your body and you will be able to employ it in devotions for a longer time". Hearing this, she burst into tears and said, "I wish I could weep till my eyes become dry and then, if I could, I would shed tears of blood. I wish that I could weep till all my blood flowed through the eyes in tears! Ah! I do not know how to weep and cry unto Allah! I do not know how to weep and cry". She went on repeating the words again and again, till she fell unconscious on the ground.

Muhammad bin Mu'az *Rahmatullah alaihe* says that a devout lady narrated to him the following story: I saw in a dream that I was going to enter Jannah and when I reached the entrance, I saw that so many people had assembled there. I asked, "Why have they assembled at the gate?" A man replied, "A lady is coming to Jannah and they have decorated it for her sake; they have come to receive

her into the Jannah'? I asked who the lady was, and the man said, "She is a dark-complexioned bonds-woman from Aikah town, called Sha'wanah. I said, "By Allah! She is my sister". Meanwhile, I saw that Sha'wanah was coming to us. She was riding a handsome high-bred she-camel, which was flying in the air. I called out her name and said, "My dear sister, you know that we are related to each other. Make Du'aa (supplication) to your Lord that He may grant me your companionship . She smiled and said, "The time has not yet come for you to join me; but do take a few words of advice from me; make Akhirah your constant worry and take it to your heart; let your love for Allah overpower all other passions and desires; and do not bother about your hour of death i.e. be prepared to meet death at any time".

A Divine narrates, "One day I went to the Bazar with my Abyssinian bondswoman. When we reached there, I left her in a place saying, 'I will be here soon; please sit here and do not go away'. But when I came back, after a while, I found that the maid was not there. I was greatly annoyed and I returned in an angry mood. When I reached home, I found that she was already there. She saw my angry look and said, 'O master, don't be so quick to take offence. Just listen to what I have to say. As a matter of fact, you left me in the midst of people who were absolutely negligent in the remembrance of Allah. I feared lest they should be swallowed up by the ground; a place where no one is engaged in the remembrance (Zikr) of Allah is likely to be visited by a calamity at any time'. I wondered at her talking like that and I set her free. She said, 'O master, you have not treated me fairly'. 'How is that?', I asked, and she replied, 'When I was a bondswoman, I was receiving double reward from Allah *Ta'ala*. Now that you have set me free, my reward has been reduced by one half'. A Hadith says that, if a slave is obedient to Allah *Ta'ala* and also serves his master, he is granted double reward for his virtuous deeds."

Khawas *Rahmatullah alaihe*, who is a well-known spiritual leader, has narrated the following story, "Once we visited Rahlah Aabidah *Rahmatullah alaiha* in her place. We saw that her complexion had become dark with excessive fasting, her legs had been disabled and she used to pray while sitting. Her eyes had become blind with crying unto Allah *Ta'ala*. While we sat there, we began to talk of the Mercy and Forgiveness of Allah *Ta'ala*, so that she might take less pains and reduce her austerities. But she burst

out crying and said, 'My knowledge of my own state pains my heart and torments my soul . Would that I had not been born.' Saying this, she began her Salaat again."

We have selected a few anecdotes, by way of illustration. Imaam Ghazali *Rahmatullah alaihe* has narrated many such stories about the pious ladies and, thereafter, he says: "If you want to guard yourself against heedlessness, you must make a profound study of the lives and circumstances of these devout men and women who laboured so diligently at their devotions. For, the accounts of their devotional practices, if read carefully, will create within you the devotional spirit and make you work harder. And do not take notice of the poor condition (in religious matters) of your own contemporaries. For, most of them are so far gone, that to follow them is to move away from the path of virtue. There are numerous other incidents about the pious men who laboured at their devotions, but we have narrated only a few stories which should suffice for those who take heed and want to follow their example." If you want to learn more about their lives, I suggest that you should study, from time to time, the book entitled 'Hilyat-ul-Auliya' (Ornaments for the Saints) which contains detailed accounts of the lives and devotions of the Sahabah *Radhiallaho anhum*, the Tabi'een (i.e. the Followers of the Sahabah) and the saints of latter days.

Some other instructive anecdotes appear in the 'Commentary on Ihyaa-ul-Uloom'. A glance at their lives will reveal to you by contrast, how far removed you and your contemporaries are from the true religion. But you might say, "Those were the blessed times of abundant virtue and it was easy for people to occupy themselves with such devotional exercises, but anyone trying to follow their example in the present age is sure to be called mad. We should not, therefore, go against the spirit of our own age, for, we are going to meet the same doom as everybody else will; and nobody can escape a disaster when it is widespread". Now this sort of reasoning is sheer delusion and one is led into such wrong notions by ones evil self. Just consider the following example: Suppose a village is suddenly engulfed by flood-water and people are being swept away by the flood. One of the villagers knows how to swim or can escape death by some other means. Do you think he will not try to save himself, simply because he finds everybody else in misery? Now compare the suffering caused by the flood which is short-lived and lasts, at the most, till the death of the sufferer, with the everlasting punishment

in Akhirah. You should try to understand this example clearly and should always keep it in your mind". *(Ihyaa)*

Someone asked Ibrahim bin Adhem *Rahmatullah alaihe*, "Could you spare some time for us,so that we might sit in your company and listen to your blessed discourse?" The sheikh replied, "At present, I have no time to spare, because I am deeply concerned about four things which keep my mind occupied viz:-

(i) When the Covenant was made on the first day of creation, Allah *Ta'ala* decreed that a section of mankind will go to Jannah and a section will go to Jahannam; I am constantly worried as to which of these two sections I belong to.

(ii) When a baby is formed in its mother's womb, the angel,who has been put in charge of the sperm, asks Allah *Ta'ala*, 'Shall I record it as a blessed soul or an accursed one?' The thought whether or not I have been recorded as a blessed soul keeps me constantly worried.

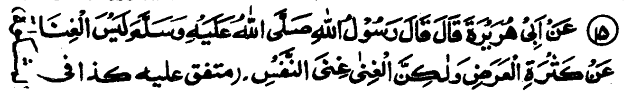
(iii) When the Angel of Death takes away the soul of a person, he (the angel) asks Allah *Ta'ala*, 'Shall I place it with the souls of the Mo'mineen (believers) or with those of kafirs (non-believers)'. I am deeply concerned about my own self, because I do not know what command will be given to the angel with regard to my soul.

(iv) A proclamation will be made on the Day of Resurrection:

وَامْتَازُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ

'Get yourself apart, O you who are guilty' (Yaa-Seen: 59)

I am very much concerned about my own fate, because I do not know whether I shall be found guilty or innocent". (This story has been extracted from 'Tanbeeh-ul-Ghaafileen). The Sheikh meant to say that, so long as his mind was preoccupied with these constant worries, he could not afford to sit in company with his friends and have care free conversation. He could not live in peace until he was free from these cares.


(۱۵) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَيْسَ الْغِنَاءُ عَنْ كَثْرَةِ الْعَرَضِ وَلٰكِنَّ الْغِنٰى غِنَى النَّفْسِ. (متفق عليه كذا في

HADITH: 15

Abu Hurairah *Radhiallaho anho* narrates that Rasulullah *Sallallaho alaihe wasallam* says that true riches (Ghinaa) do not consist in abundance of wealth, but result from a contented mind. *(Mishkaat)*

Note: The meaning of the Hadith is quite clear; however rich a person may be, if he does not possess a contented mind, he would be even less willing than the poor people to spend money. And the richer he grows, the more covetous he becomes and always remains more deeply worried than the poor. On the other hand, if a person possesses a contented mind, a bare sufficiency may keep him free from worries and he is least concerned about increase in the little wealth he possesses. Imaam Raghib *Rahmatullah alaihe* writes: "In Arabic, the word 'Ghina is used to convey various meanings. It may mean absolute independence in this sense, 'Ghina' is an Attribute of Allah *Ta'ala*, Who Alone is 'Ghani' or 'Absolutely free from want,' because He does not stand in need of anything whatsoever. In the following Ayat from the Holy Qur'an, the word has been used in this sense:

يَاأَيُّهَا النَّاسُ أَنتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ

"O mankind! You are the needy in (your) relation to Allah. And Allah! He is Absolute (Ghani), the Owner of Praise. (al-Faatir: 15)

The word may also denote 'the state of having few needs', and it has been used in this sense in the Surah Ad-Dhuha, wherein Allah *Ta'ala* says, addressing Rasulullah *Sallallaho alaihe wasallam*:

وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ

'He, Allah, found you destitute and bestowed 'Ghina' upon you'. (ad-Duha: 8)

In the aforesaid Hadith, the word carries the same meaning (viz. true riches consist in possessing a contented mind). 'Ghina' may also mean 'affluence and abundance of worldly goods', as examplified in the following Ayat from the Holy Qura'n:

يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُم بِسِيمَاهُمْ

(Sadaqah) is for the poor who are in straitened circumstances in the cause of Allah, who cannot travel in the land. The unthinking man regards them to be well off (possessing Ghina), because of their restraint (in not begging of men). (al-Baqarah: 273)

Abu Zarr Ghifari *Radhiallaho anho* narrates, "Once Rasulullah *Sallallaho alaihe wasallam* asked me, 'Abu Zarr, do you think riches ('Ghina') consist in abundance of wealth?' I replied, 'Certainly'. He then asked, 'Do you think poverty consists in having little money?' and I again replied, 'Certainly'. Then Rasulullah *Sallallaho alaihe wasallam* said, 'True riches (self-satisfaction regarding money) arises out of a contented heart and poverty consists in possessing a discontented heart'. *(Targheeb)*. Indeed, true riches consist in contentment. Blessed are those who have been granted this excellence by Allah *Ta'ala*; therein lies the essence of asceticism and renunciation. A person whose heart is not enamoured of wealth is really a 'rich' man; he is the perfect 'Zahid' (an ascetic) and it makes little difference whether he possesses money or not. And he who is enamoured of worldly wealth is in fact poor because he is always desiring more, and it makes little difference how much money he possesses.

Faqih Abdul-Laith *Rahmatullah alaihe* narrates that a sage once said to him;"We searched for four things, but we went astray in our quest for them. We sought 'Ghina' (Self-satisfaction) in wealth, but we discovered that it consisted in contentment; we expected to find ease and comfort in affluence, but we found that real ease and comfort lay in having few possessions; we sought to achieve prestige and honour through the people (trying to please them for winning their favour and recognition), but we discovered that one can command respect of the people only through piety; we sought the Bounties of Allah *Ta'ala*, thinking wrongly that they consisted in delicacies of food and drinks, but we discovered that the great Bounties of Allah *Ta'ala* are two: (i) His guiding a person to embrace Islam (ii) His veiling the sins of His servants from the eyes of the people. (Those who have been granted these two blessings are the most highly favoured men of Allah *Ta'ala*)". In the foregoing pages, we have quoted a Hadith to the following effect: "He who makes this world his ultimate aim in life, Allah *Ta'ala* afflicts him with three things:-

(a) an anxiety that has no end, (b) an occupation that leaves

him no spare time, (c) a poverty which keeps him discontented forever". *(Tambeeh-ul-Ghafileen)*

According to another Hadith, Rasulullah *Sallallaho alaihe wasallam* once said, "When you see the person whom Allah *Ta'ala* has granted a disregard for worldly things and reticence in speech, associate with him, for he has been granted wisdom". *(Mishkaat)*

(١٦) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا نَظَرَ أَحَدُكُمْ إِلَى مَنْ فُضِّلَ عَلَيْهِ فِي الْمَالِ وَالْخَلْقِ فَلْيَنْظُرْ إِلَى مَنْ هُوَ أَسْفَلَ مِنْهُ. (متفق عليه كذا في المشكوٰة)

HADITH: 16

Rasulullah *Sallallaho alaihe wasallam* **said, "When anyone of you looks at someone who is superior to him in wealth or in good looks, he should also look at someone who is inferior to him in these respects".**

The Hadith may be explained further by an example: Suppose you come across a millionaire and feel envious of his fortune, saying regretfully to yourself, "This man has been granted abundant wealth, while I have but little money". Then, at the same time, you should also think of a person who is even poorer than yourself and has often to go without food. If you do so, your regret for your poverty will be replaced by gratefulness to Allah *Ta'ala* for having saved you from starvation.

Another Hadith says: "Do not look at those who are superior to you in wealth, but look at those who are inferior to you; that will keep you from belittling those favours that Allah *Ta'ala* has bestowed upon you". *(Mishkaat)*

Abu Zarr Ghifari *Radhiallaho anho* narrates: "My dearest friend Rasulullah *Sallallaho alaihe wasallam* advised me to observe seven things: (1) he commanded me to love the poor and keep their company;(2)he commanded me not to look at those who are superior to me (in wealth) and advised me to look at those who are inferior to me in this respect; (3) he commanded me to join ties of relationship, even when the relatives turn away from me; (the version in

Targheeb-wa-Tarheeb has: even when the relatives do me wrong); (4) he commanded me not to ask anyone for anything; (5) he commanded me to speak the truth even if it is bitter; (6) he commanded me not to care for the reproach of anyone while I am engaged in seeking the pleasure of Allah *Ta'ala;* (7) he commanded me to recite this phrase frequently:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ

There is no might and no power except in Allah,

for, he said, these words have come down from a Treasure just under Allah's Throne (The 'Arsh')." *(Mishkaat)* There are several narrations regarding the importance of reciting this Ayat frequently.

It has been narrated in another Hadith that Rasulullah *Sallallaho alaihe wasallam* once said, "A person who possesses two characteristics will be counted by Allah *Ta'ala* among those who are patient and grateful to Him: he who looks up to his superiors in religious matters and tries to follow their example; and he who looks at those who are inferior to him in worldly matters and feels grateful to Allah *Ta'ala* for bestowing His Bounties. Such a person will be recorded as a patient and grateful person. But he who looks at his inferiors in matters of religion (and considers that so-and-so is not half as good as I am, in performance of virtues') and is jealous of those who are superior to him in worldly matters, grieving over what has not been granted to him, such a one will not be recorded by Allah *Ta'ala* as a grateful or patient person." *(Mishkaat)*

Aun bin Abdullah *Rahmatullah alaihe* says that he used to sit in company with rich people and was always grieving. The reason was that when he saw someone dressed in fine clothes, or riding an excellent horse, better than his own, he was filled with grief because he felt inferior to other people. Then he began to associate with poor people and this painful feeling of inferiority disappeared, because he saw that his own dress and riding beast, etc., were superior to theirs. *(Ihya)*

The Ulama advise that one should marry a woman who is poorer than oneself, and not a wealthy woman. For, he who marries a prosperous woman, will have to bear many hardships, for example: (i) He will have to settle a large amount as a dower. (ii) It will take

a long time before she joins her husband, because her parents will delay sending her to his house and offer many excuses. (iii) He will feel shy of asking her to serve him. (iv) She will demand large amounts of money for expenses. (v) If he wants to divorce her, he will not be able to do so, for fear of losing the fortune that she possesses. They say that a wife should preferably be inferior to her husband in four things, or else he will not command her respect: age, height, wealth, lineage. And she should be superior to her husband with regard to four things: beauty, manners, peity, good habits. *(Ihyaa)*

Once a person came to a Sufi Sheikh and complained to him about his own poverty, saying that he was in great distress and would prefer death to such a life. The Sheikh said to him, "Are you willing to have your eyes taken out in exchange for ten thousand Dirhams." He replied, "Certainly not". The Sheikh said "Would you like to have your tongue plucked out and get ten thousand Dirhams in return?" The man said, "Of course not." The Sheikh said, "Would you agree to having both your hands and feet cut off in return for twenty thousand Dirhams". The man said that he would not. The Sheikh asked, "Are you willing to be made a mad man and get ten thousand Dirhams in return?" The man said that he was not willing. At this, the Sheikh said to him, "Are you not ashamed of yourself? You admit that Allah *Ta'ala* has granted you so many precious gifts, the value whereof, in your own estimation, exceeds fifty thousand Dirhams (counting only a few gifts, by way of illustration) and yet you complain of poverty!"

It is said that once Ibne Sammak *Rahmatullah alaihe* paid a visit to a king. It so chanced that, when the Sheikh greeted him, the king was holding a tumbler of water in his hand. He said to the Sheikh, "Give me a word of advice". The Sheikh said, "Supposing this tumbler of water could be had only at the cost of your entire kingdom and you had to choose between dying of thirst and giving your kingdom away, which one would you prefer?" The king replied, "I would naturally prefer a tumbler of water and part with my entire kingdom". The Sheikh said, "Then, I do not understand why anyone should take joy in a kingdom which is worth only a tumbler of water". These two incidents show that each one of us has been granted, by Allah *Ta'ala*, such precious gifts, the value whereof cannot be determined in terms of millions and billions.

The bounties referred to above have been bestowed upon almost everybody but, if we consider carefully, we shall see that each one of us has been granted, by Allah *Ta'ala*, certain special favours as an exclusive privilege. Of these, there are three things in which everybody claims to excel others. First, there is the faculty of reason; even the dullest fool considers himself to be the wisest of all men and boasts of his own superior understanding. This claim to distinction, true or false, proves that the man believes himself to be specially favoured by Allah *Ta'ala*. Is it not incumbent upon him to be thankful to Allah *Ta'ala* more than anybody else?

Secondly, everybody considers himself to be superior to others in good habits. Each one of us can pin-point, in everybody else, some habit which he considers to be undesirable. In other words, everybody believes himself to be perfect in manners and thinks that everybody else is suffering from some flaw. For, no one is willing to give up his habits, nor does anybody think any of his own habits to be questionable. Some people do occasionally acknowledge their bad habits, but it is mere affectation, not from their heart. Is it not then incumbent upon the man,who praises his own habits to be grateful to Allah *Ta'ala* for granting him this favour, even though he finds someone else superior to himself in some other respect?

Thirdly,everybody knows better than others about his personal affairs and about his own inner state, and no one else can claim to excel his knowledge in this respect. Besides, there are certain facts about everyone's personal and inner life, which he wants to conceal from others, at all costs. So, it is a great favour of Allah *Ta'ala* that He has put a veil over all that is unseemly in us. Thus, Allah *Ta'ala* has, so to say, fulfilled the desire of everybody to keep his weak points concealed from others. And for this great favour also, everybody should be grateful to Allah *Ta'ala*. Likewise, there are thousands of gifts and privileges bestowed by Allah *Ta'ala* upon everybody, which he values above everything else and which he is not willing to exchange for other bounties of the same or of a different kind. Take, for example, the privilege of being a human being: nobody would like to be changed into a monkey. Similarly, few men would like to lose their masculinity and become a females; no Mo'min can think of losing his Imaan (faith) and become a non-believer; no Hafiz (one who knows the Qur'an by heart) would like to change his lot with that of a non-Hafiz; no scholar of divinity ('Alim) would prefer any other status for himself; nobody who is handsome

would like to be deprived of his good features; no parent would like to be made childless, and so on. In short, each one of us is enjoying certain special privileges in matters relating to manners, appearance, character, family connections, prestige, social status, etc., which he is most unwilling to exchange for any other thing. Is it, then, not correct to say that each one of us has been granted, by Allah *Ta'ala*, thousands of special favours which have been denied to others? And, is it not unbecoming of a person to be ungrateful to Allah *Ta'ala* and to look enviously at another one who is possessed of some other bounty? So if you find someone possessing abundant wealth, you should think of the numerous bounties (mentioned above). You will find that, on the whole, you are more highly favoured than the object of your envy (or jealousy) . *(Ihyaa)*

As regards the wealth in his possession, nobody knows what is going to become of it; whether it will be a source of ease and comfort for him or cause trouble for him. For, Rasulullah *Sallallaho alaihe wasallam* once said, 'Do not feel envious of a wicked person for his possessing a bounty; for you do not know what misery he is going to encounter after his death. Allah *Ta'ala* has decreed for a wicked man a damnation i.e. Jahannam that knows no ending'. *(Mishkaat)*. We shall discuss this subject, in detail, under the Hadith that follows immediately.

(١٧) عن عقبة بن عامر عن النبي صلى الله عليه وسلم قال إذا رأيت الله عز وجل يعطي العبد من الدنيا على معاصيه ما يحب فإنما هو استدراج ثم تلا رسول الله صلى الله عليه وسلم فلما نسوا ما ذكروا به فتحنا عليهم أبواب كل شيء حتى إذا فرحوا بما أوتوا أخذناهم بغتة فإذا هم مبلسون ○ (رواه احمد كذا في المشكوة)

HADITH: 17

Rasulullah *Sallallaho alaihe wasallam* **says: When you see Allah** *Ta'ala* **granting abundance to a disobedient person despite his sinful deeds, it may be just 'Istidraaj' (a way of bringing him to his damnation gradually). Rasulullah** *Sallallaho alaihe wasallam* **then recited the Ayat which means, 'Then when they forgot that whereof they had been admonished, We**

opened unto them the gates of (abundance in) all things till, even as they were enjoying that which they were given, We seized them unawares and lo! they were stunned'.

Note: The Ayat cited in the Hadith occurs in Surah *(al-An'am: 44)*. The preceding two Ayaat briefly described how Allah *Ta'ala* treated the past generations of mankind. A brief translation of these Ayaat is given below:

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ
بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ۝ ......

"And Rasuls of Allah visited the peoples in the generation before you, (but they denied them) and We inflicted upon them tribulations and diseases (and other afflictions) in order that they might grow humble (but they persisted in evil behaviour). It only, when any adversity fell on them, they had repented, wept and cried unto Us (We would have forgiven them their sins); but their hearts remained hard as ever and the Shaitan made all that they used to do, seem fair unto them! Then, when they forgot that whereof they had been warned, We opened unto them the gates (of affluence) in all things. So they felt proud of their excessive wealth rejoicing in their luxuries. Then, We seized them with an unexpected punishment and lo! they were stunned! So (with this sudden punishment) the last remnant of the people who did wrong was cut down. And praise be to Allah, the Lord and Sustainer of the worlds (for having finished the last remnant of the wrong-doers)". (al-Anam: 42, 43, 44, 45)

In this Hadith, Rasulullah *Sallallaho alaihe wasallam* has admonished us not to envy the evil-doers, if we find them in affluent circumstances in spite of their disobedience and indulgence in sins. For, in this manner, the transgressors are driven, gradually, to ultimate damnation. This state is a kind of latitude or 'Istidraj', as mentioned in these Ayaat. There are many other Ayaat in the Holy Qur'an on 'Istidraj' which forewarn men against such circumstances. Indeed it is a very dangerous situation, for the sinner is suddenly seized with the punishment, amidst his rejoicing, and he is too bewildered by being suddenly overtaken by his misery to find any means of escape. One should, therefore, be on one's guard against such dangerous situations.

Ubaadah *Radhiallaho anho* reports Rasulullah *Sallallaho alaihe wasallam* as saying, " When Allah *Ta'ala* wills that a community should prosper and grow, He grants its members the qualities of moderation and chastity; when He wills to destroy a community, a door to dishonesty is opened for them and, when they begin to rejoice in their dishonest deeds, He seizes them unawares, with punishement". He then recited the Ayat (44) quoted above. Hasan *Radhiallaho anho* says: "He who finds himself in affluence but does not deem it to be foreboding his doom, is not a wise man; and he who finds himself in straitened circumstances but does not consider it opportune for turning to Allah *Ta'ala* in repentance, is not a wise man, either". *(Durre Manthur)*

A Hadith reports Rasulullah *Sallallaho alaihe wasallam* supplicating Allah *Ta'ala*, thus: "O Allah! Grant less wealth and fewer children to him who believes in me and in the truth of the Commandments revealed to me, and grant him, a strong desire to meet You·As for him who does not believe in me and in the truth of the commandments revealed to me, grant him O Allah!, Abundant money and numerous children; and decree for him a longer life". In any case, if a person is being granted excessive bounties in spite of his persistence in disobedience to Allah *Ta'ala*, he is in a very dangerous situation. Such a one should repent, beg forgiveness of Allah *Ta'ala* and turn to Him. For the same reason, Rasulullah *Sallallaho alaihe wasallam* has warned his followers not to feel envious of a wicked person for his enjoying any bounty of Allah *Ta'ala*; they should know that miserable is his fate after his death. (The text of the Hadith has been given above, under Hadith XVI.

(١٨) عَنْ شَدَّادِ بْنِ اَوْسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْكَيِّسُ مَنْ دَانَ نَفْسَهٗ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ وَالْعَاجِزُ مَنْ اَتْبَعَ نَفْسَهٗ هَوَاهَا وَتَمَنّٰى عَلَى اللّٰهِ. (رواه الترمذى وابن ماجة كذا فى المشكوٰة وزاد السيوطى فى الجامع الصغير احمد والحاكم ورقم له بالصحة)

HADITH: 18

Rasulullah *Sallallaho alaihe wasallam* said: The wise man is he who has moulded himself to perform such deeds as are pleasing to Allah *Ta'ala* and performs deeds which are of value after death, and an incompetent and silly person is he who follows his baser desires and puts false hopes in Allah *Ta'ala* .

Note: The Hadith means that it is a folly to follow one's sensual desires without bothering about what is lawful (Halaal) or unlawful (Haraam) and yet entertaining high hopes that Allah *Ta'ala*, Who is the Lord of Infinite Mercy, will forgive one's sins, thus beguiling oneself with vain hopes. It occurs in another Hadith that, "A wise man is he who earns virtues for the life after death and a naked (helpless) person is he who has no faith. O Allah! The true life is only the life of Akhirah." *(Jami-us-Saghir)*. That is to say, the life of Akhirah is eternal and he who passes into the next world without any virtues to his credit, is like one who has wasted his lifetime. We should learn to distinguish between two different attitudes with regard to the Mercy and Forgiveness of Allah *Ta'ala*: (1) the attitude of a person holding true expectations of Allah's Mercy and Forgiveness, who craves for His Mercy and begs it of Him and (2) the attitude of an impudent sinner who persists in sins and beguiles himself with vain hopes of forgiveness.

Imaam Razi *Rahmatullah alaihe* says, "The following two Ayaat of the Holy Qur'an should suffice to deprecate Gharoor' (the beguilement: the attitude of those who are deceived by vain hopes of Allah's Mercy and Forgiveness, despite their persistence in sins).

فَلَا تَغُرَّنَّكُمُ الْحَيٰوةُ الدُّنْيَا وَلَا يَغُرَّنَّكُمْ بِاللّٰهِ الْغَرُوْرُ

1. *Let not the life of the world beguile you (lest you should indulge in worldly pursuits and neglect the other worldly gains), nor let the deceiver (Shaitan) beguile you with regard to Allah. (Luqman: 33);*

وَلٰكِنَّكُمْ فَتَنْتُمْ اَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْاَمَانِيُّ

2. *You tempted yourself into error, and hesitated, and doubted, and vain desires beguiled you". (al-Hadid: 14)*

Commenting on the first Ayat, Sa'eed bin Jubair *Rahmatullah alaihe* says, "Shaitan beguiles a person, with regard to Allah, through seducing him to persist in sins and giving him false hopes of forgivenesss".

The second Ayat occurs in Surah *al-Hadid: 14*. The preceding Ayat describes a spectacle of the Day of Resurrection when the Mo'mineen (believers) will come to the Bridge (Siraat) laid over Jahannam, with a kind of Nur (light) shining forth before them (to help them on the way across the Bridge). And, in the following Ayat, Allah *Ta'ala* says:

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَبِسْ مِن نُّورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ
فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُم بِسُورٍ لَّهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِن قِبَلِهِ الْعَذَابُ ۝
يُنَادُونَهُمْ أَلَمْ نَكُن مَّعَكُمْ قَالُوا بَلَىٰ وَلَٰكِنَّكُمْ فَتَنتُمْ أَنفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ
الْأَمَانِيُّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَّكُم بِاللَّهِ الْغَرُورُ ۝

On that Day when the hypocrites among men and women will say unto the believers: wait for us that we may borrow from your light. It will be said: Go back and seek for light (Noor)!. Then there will separate them a wall wherein is a gate, the inner side whereof contain mercy, while the outer side thereof is toward the doom. They (the hypocrites) will cry unto them (saying): Were we not with you? They (the believers) will say: Yes, verily; but you tempted yourselves (into error), awaited (evil turns of fortunes for the Muslims), and doubted (the truth of Islam), and vain desires beguiled you till the ordinance of Allah (about death) came to pass and the deceiver (Shaitan) deceived you concerning Allah. (al-Hadeed: 13-14)

Abu Sufyan *Radhiallaho anho* is reported to have said by way of commentary on this Ayat: فَتَنتُمْ أَنفُسَكُمْ وَتَرَبَّصْتُمْ

'You tempted yourselves (into error)' means,'You (the hypocrites) were led astray owing to your persistence in sins and you were beguiled by false hopes, for you used to say: 'Allah will forgive us our sins. *(Durr-e-Manthur)*

The author of 'Mazahir' writes that Sheikh Ibne Abbad Shazli *Rahmatullah alaihe* has said in his explanatory discourse on 'Hikam' (a famous book on mysticism), "The Divines say that 'Rajaa' (hopefulness about Allah's Mercy) does not consist in entertaining false hopes of Allah's Mercy which beguile a person into neglect of virtues, and lend him the audacity to commit sins: Such hopes are, in reality, vain desires, employed by Shaitan as a means of deceiving people". Ma'roof Karkhi *Rahmatullah alaihe* says: "It is sinful to crave for Jannah without performing good deeds; it is a kind of self-deception to entertain hopes of intercession by a pious being, without having any affinity, or spiritual link with him; and holding hopes of Allah's Mercy without obeying His Commandments is mere folly and sheer ignorance".

Hasan Basri *Rahamtullah alaihe* says: "Some people neglect

virtuous deeds and entertain vain hopes of Allah's Mercy and Forgiveness, so much so that they leave the world without having performed any acts of virtue. You will hear one of them saying, 'I have strong faith in the Mercy of Allah *Ta'ala* who is the Most Forgiving; I would say to him, 'You are lying! For, if you had faith in Allah's Mercy, you would have performed good deeds'. He also said on another occasion: "O servants of Allah! Beware of entertaining vain desires and false hopes of Allah's Mercy. For, those who hold such hopes (without performing good deeds) are living in a fool's paradise. By Allah, no person was ever granted good reward by Allah *Ta'ala*, neither in this world nor in the next, merely for having vain hopes of His Mercy". *(Mazahir-e-Haq)*

Imaam Ghazali *Rahmatullah alaihe* says: "The key to good fortune lies in mental alertness and thoughtful behaviour. All manners of misfortunes are rooted in conceit (Gharoor) and heedlessness. No bounty of Allah *Ta'ala* can excel the blessing of Faith (Imaan) and a true cognition of Allah *Ta'ala*. And, the only means to achieve them lies in having one's heart illumined by spiritual insight. Similarly, no punishment of Allah *Ta'ala* is more tormenting than Kufr (infidelity) and disobedience. And the only thing that causes a man to stray into Kufr is the darkness of ignorance, which blinds his inward eye. And the hearts of those who are wise and enlightened are like niches, wherein there are bright lamps spreading light. The similitude of their hearts is given in the Holy Qur'an:

كَمِشْكٰوةٍ فِيْهَا مِصْبَاحٌ

Like a niche wherein there is a lamp. (an-Noor: 35)

The hearts of those who have been beguiled into 'Gharoor' (vanity and vain hopes of Allah's Mercy) are lost in abysmal darkness, where there are layers upon layers of darkness and they can hardly see anything. Their similitude is also given in the Holy Qur'an:

أَوْ كَظُلُمٰتٍ فِيْ بَحْرٍ لُّجِّيٍّ يَّغْشٰىهُ

'As darkness on a vast, abysmal sea. There covers him a wave, above which is a wave, above which is a cloud. Layer upon layer of darkness'. (an-Noor: 40).

Now that we know 'Gharoor' to be the root-cause of damnation, it is worthwhile explaining it in detail, so that we may guard ourselves against this spiritual bane. There are many Ayaat of the Holy Qur'an and numerous Ahadith on deprecation of 'Gharoor'. Rasulullah *Sallallaho alaihe wasallam* said: "The wise man is he who observes self control and performs acts of virtue for the life after death; and the foolish person is he who follows his vain desires and entertains false hopes in Allah *Ta'ala*". In fact, what has been said in the Ahadith on deprecation of ignorance also applies to 'Gharoor' (vanity); and the threats of punishment for the ignorant are also aimed at those imbued with 'Gharoor'. For 'Gharoor' is born of ignorance, it is rather part of ignorance; and though every kind of ignorance cannot be termed as 'Gharoor', every kind of 'Gharoor' is ignorance. And the worst form of 'Gharoor' or ignorance is exemplified in the (attitude of the) Kaafirs (infidels), the profligates and the lewd ones, who say, "The pleasures of this world are like cash currency (i.e. available at the moment) and those promised in Akhirah are like entries of credit made in a person's account, to be realised later". And, they say, "No sensible person would prefer credit to cash currency". Now this is a foolish idea rooted in sheer ignorance.

The rule (of preferring cash over credit) applies only in such cases where the cash and credit are equal both in quality and quantity. But if someone were willing to buy a thing on credit for hundred rupees, for which another person offered only one rupee as ready money, even a fool would sell it on credit, not caring a whit for the principle of preferring cash to credit. What is more, the immediate pleasures of this world can in no way compare with the eternal bliss of Akhirah. For, a man might, at the most, live for a hundred or a hundred and fifty years, which bears no comparison with the everlasting life of Akhirah.

To give another example, suppose a physician forbids a patient to eat a certain variety of fruit because it might prove fatal for him. Now, the patient cannot say to him, "The pleasant taste of this fruit is its immediate benefit while the benefits from avoiding it accrue later and one should not forego cash rewards for the promised ones'. Some fools say that the pain and suffering of this world are certain, while the punishments and rewards of Akhirah are uncertain and so one should not bear real hardships in the hope of winning what is uncertain. This notion is also a fallacy, born of utter ignorance. For, we see that businessmen take pains, and bear real hardships hoping

to gain profit, which is uncertain. Similarly, a patient takes bitter medicines and undergoes surgical operations thus suffering instant pain, in the hope of regaining health which is uncertain. Another false notion is entertained by the people who say, "The life of Akhirah is unseen; no one has experienced its joys and sufferings and we know little about the reality of that life." This reasoning is also rooted in ignorance. For, a layman should put his trust in the views of the learned ones who have the experience of working in a field of specialization.

A patient trusts what the exprienced and learned doctors tell him about the treatment and cure of his disease and does not refuse to take a medicine simply because he does not know its effects. Nor does he ask the doctor to explain to him how the medicine works; if anyone did ask such a silly question, he would be looked upon as a fool. Likewise, we should have faith in what the Ambiya, saints, sages and divines have said about the Akhirah, because people the world over have, through the ages, testified to the truth and trustworthiness of these sacred beings. And, it makes little difference if a few ignorant fools deny having any knowledge of the next world or feel sceptical about it; such suspicions about the Akhirah usually arise in the minds of the Kaafirs (Infidels). The Muslims, by virtue of their verbal assertion of faith, do not voice their suspicions about Akhirah. But when they transgress the Commandments of Allah *Ta'ala*, commit sins, follow their lusts or indulge in worldly pleasures, their evil actions betray that, inwardly, they are also sceptical about the life after death. In fact, their actions belie what they claim to believe by word of mouth. Had they believed, from their hearts, in the reality of Akhirah, they would never have preferred this world to the eternal Akhirah. Such people are conceited (imbued with 'Gharoor') as they say, "Allah *Ta'ala* is the Lord of Infinite Bounty; He is All Forgiving and most Merciful. We have faith in His Mercy and Forgiveness and He will definitely forgive our sins. And it is a commendable virtue and a praiseworthy quality to entertain hopes of Mercy. His Mercy is infinitely vast! And our wrongs, however grievous they may be, seem insignificant against the measureless oceans of His Mercy and Forgiveness. Allah *Ta'ala* says, as reported in a Qudsi Hadith: 'I treat My servant according to his expectations of Me; so, he should have good expectations of Me'". Now this is an authentic Hadith and Allah *Ta'ala* does treat His men according to thier expectations of Him. But it should also be borne in mind that, sometimes, Shaitan leads

people astray through misinterpretation of an authentic text. Had it not been so, he would have found it hard to deceive people. Rasulullah *Sallallaho alaihe wasallam* has referred to this treachery of Shaitan in the Hadith quoted above, "The wise man is he who subdues his self (for obeying the commandments of Allah *Ta'ala*) and performs virtuous acts for the life after death; and the foolish person is he who follows his vain desires and still entertains hopes in Allah *Ta'ala*." These are the false hopes to which Shaitan gives a semblance of good expectations of Allah's Mercy.

In the following Ayat of the Holy Qur'an, Allah *Ta'ala* has Himself explained what is meant by 'having good expectations of Allah's mercy:

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ

'Lo! Those who believe, and those who emigrate (to escape the persecution) and strive in the way of Allah (which included all manner of efforts made for the cause of Deen). These have hopes of Allah's Mercy'. (Al-Baqarah: 218)

One of the recurring themes of the Holy Qur'an is that Jannah and its bounties will be awarded to those who perform good deeds. Let us consider a simple example, which will serve to explain the true significance of 'the expectations of Allah's Mercy'. Suppose a worker is employed to make utensils by a very generous employer who promises to pay him high wages and even more in excess. He is also popularly known as very liberal-minded, for he does not take notice of minor faults and also pays for the spoilt or sub-standard pieces made by his workers. But the worker, instead of making utensils, breaks the tools supplied to him and sits waiting for his wages and rewards and says that he has perfect faith in the magnanimity of his master. Is there a man who will regard such a fool to be a sensible person? One reason, why people hold such absurd views, is that they cannot see the difference between true expectations and vain hopes. Hasan Basri *Rahmatullah alaihe* was asked, "What do you think of the people who do not perform good deeds but say that they have expectations of Allah's Mercy?" The Sheikh replied, "They are deluded by vain hopes. For, he who expects to gain a thing must struggle to achieve it, and he who fears a thing (e.g. punishment by Allah *Ta'ala*) must struggle hard to escape it."

One day Sheikh Muslim Ibne Yasaar *Rahmatullah alaihe* laid prostrate so long in Sajdah that his teeth began to bleed and two of them fell out because of the pressure. Someone said to him, "I am not capable of such devotions but I do have expectations of Allah's forgiveness". The Sheikh said, "You are far from entertaining hopes of forgiveness, very far indeed! For, he who expects to gain something must struggle to achieve it and he who fears a thing also tries to escape it." For instance, if a person expects to get a child but does not get married or, having married, does not have intercourse with his wife, everybody will call him a fool. Similarly, if a person entertains hopes of Allah's forgiveness but does not have faith, or having Faith (Imaan), does not practice virtues, nor gives up evil deeds, he will also be regarded as a fool. On the other hand, a sensible person will get married, have intercourse with his wife and, still, will not feel certain of getting a child. Yet he will never cease to hope that Allah *Ta'ala*, in His infinite bounty, will grant him a child. He will adopt all measures for protecting the mother's womb from diseases, etc., and observe all necessary cautions till the baby is born. Likewise, a sensible person is he who believes in Allah *Ta'ala*, practises virtues, shuns evil deeds, hopes that Allah *Ta'ala* (in His infinite Mercy) will find his good deeds acceptable and remains in fear that his deeds might not be found acceptable till he meets his end. Only such people are really wise. All others, who have vain hopes of Allah's Mercy without performing good deeds, are fools. And Allah *Ta'ala* says in the Holy Qur'an, about such foolish people:

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ

Couldst thou but see when the guilty hang their heads before their Lord, (and say): Our Lord! We have now seen and heard, so send us back; we will do right, now we are sure. (as-Sajdah: 12)

That is, they will say, "Now we have realised that, as no one can get a child without getting married and having intercourse with his wife, nor can anyone get a harvest without ploughing the field and sowing seeds; so it is also not possible for anyone to win heavenly rewards without performing acts of virtue.' However, hopes of Allah's Mercy and Forgiveness are desirable for a person who is deeply sunk in sins but feels remorse and wants to repent, though Shaitan whispers into his ears, "How can you, who are so far gone and so deeply immersed in sins, repent of your misdeeds? And, even if you repent, how can your sins be forgiven?" Addressing such people, Allah *Ta'ala* says in the Holy Qur'an:

قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ۭ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا ۭ
اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ۝ وَاَنِيْبُوْٓا اِلٰى رَبِّكُمْ وَاَسْلِمُوْا لَهٗ مِنْ قَبْلِ اَنْ يَّاْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنْصَرُوْنَ ۝
وَاتَّبِعُوْٓا اَحْسَنَ مَآ اُنْزِلَ اِلَيْكُمْ مِّنْ رَّبِّكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَكُمُ الْعَذَابُ بَغْتَةً وَّاَنْتُمْ لَا تَشْعُرُوْنَ ۝
اَنْ تَقُوْلَ نَفْسٌ يّٰحَسْرَتٰى عَلٰي مَا فَرَّطْتُّ فِيْ جَنْۢبِ اللّٰهِ وَاِنْ كُنْتُ لَمِنَ السّٰخِرِيْنَ ۝ اَوْ تَقُوْلَ لَوْ اَنَّ اللّٰهَ
هَدٰىنِيْ لَكُنْتُ مِنَ الْمُتَّقِيْنَ ۝ اَوْ تَقُوْلَ حِيْنَ تَرَى الْعَذَابَ لَوْ اَنَّ لِيْ كَرَّةً فَاَكُوْنَ مِنَ الْمُحْسِنِيْنَ ۝

(O Muhammad) Say: O My slaves who have wronged yourselves (indulged in 'Kufr', Shirk' and other sins)! Despair not of the Mercy of Allah, Who forgiveth all sins. Lo! He is the Forgiving, the Merciful. Turn unto Him repentant, and surrender unto Him, before there come unto you the doom, when you cannot be helped. And follow the better (guidance) of that which is revealed unto you from your Lord, before the doom cometh on you suddenly when you know not. (And you are being commanded to turn in repentance to Him) Lest any soul should say, (on the Day of Resurrection): Alas! My grief that I was unmindful (of what was due from me to Allah) and I was indeed among those who used to make fun of His Commandments. Or should say: if Allah had but guided me, I should have been among the righteous ones! Or should say when it seeth the Doom. Oh, that I had but a second chance (to live in the world) that I might be among the righteous! (az-Zumur: 53-58)

In these Ayaat, Allah *Ta'ala* has promised to forgive all the sins of His servants if they turn to Him in repentance. And in another Ayat, Allah *Ta'ala* says:

وَاِنِّىْ لَغَفَّارٌ لِّمَنْ تَابَ وَاٰمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدٰى ۝

'And lo! Verily I am Forgiving toward him who repenteth and believeth and doeth good, and afterwards followeth the same path of righteousness.' (Taha: 82)

In this Ayat, forgiveness is promised only to those who repent, have faith, do good and follow the path of virtue. Hence, he who does so is sincere in his expectations of Allah's mercy . But he who persists in sins, but claims to have hopes of Allah's forgiveness, is a foolish person, beguiled by Shaitan into vain expectations.

In the early days of Islam, people exerted themselves in prayers, took pains to avoid sins, tried hard for a high standard of piety, abstained from doubtful things, worshipped Allah *Ta'ala* day and night and, still, wept bitterly for fear of Allah *Ta'ala*. Nowadays, everybody follows his lusts (indulges in sensual pleasures), hankers after worldly wealth, takes no thought of turning to Allah in repentance and, still, everybody feels happy and unafraid of Allah's punishments; everybody says that he has good hopes of Allah's mercy and a perfect faith in the forgiveness of Allah *Ta'ala*, Who will forgive all his sins. Do such people think that all the Ambiya *Alaihimusslam*, the Sahabah *Radhiallaho anhum* and the saints, who took great pains in their devotions, had no such hope of Allah's Mercy? Allah forbid that we entertain such absurd notions!

(١٩) عَنِ ابْنِ عُمَرَ قَالَ اَتَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَاشِرَ عَشَرَةٍ فَقَامَ رَجُلٌ مِّنَ الْاَنْصَارِ فَقَالَ يَا نَبِيَّ اللّٰهِ مَنْ اَكْيَسُ النَّاسِ وَاَحْزَمُ النَّاسِ قَالَ اَكْثَرُهُمْ ذِكْرًا لِلْمَوْتِ وَاَكْثَرُهُمْ اِسْتِعْدَادًا لِلْمَوْتِ اُولٰئِكَ الْاَكْيَاسُ ذَهَبُوْا بِشَرَفِ الدُّنْيَا وَكَرَامَةِ الْاٰخِرَةِ. (رواه ابن ابى الدنيا والطبرانى فى الصغير باسناد حسن ورواه ابن ماجة مختصرا باسناد جيد. كذا فى الترغيب وذكر له الزبيدى طرقا عديدة)

HADITH: 19

Ibne Umar *Radhiallaho anho* says: Once ten of us, including myself, visited Rasulullah *Sallallaho alaihe wasallam*, when a man from the Ansaar stood up and said, "O Rasulullah! Who is the wisest and the most prudent of men?" Rasulullah replied, "The wisest of men are those who remember death more than everybody else, and who are occupied in making preparations for the Akhirah more than everybody else. It is such people, indeed, who win distinction in this world and who will be raised to positions of honour in the Akhirah".

It occurs in many Ahadith that Rasulullah *Sallallaho alaihe wasallam* used to exhort people, in various ways, to remember death most often. Some of these Ahadith have already been quoted under Hadith 9, on restraining hopes. We have also quoted a Hadith in the

same context, in which Rasulullah *Sallallaho alaihe wasallam* is reported to have said, "Remember very often the cutter-off of pleasures i.e. Death." The insistance on the importance of remembering death makes it worthwhile treating the subject exclusively in the following pages. For, remembering death very often has many advantages: it helps a person to avoid high hopes; it motivates preparation for life after death; it causes a man to develop non-attachement to worldly pleasures (which is a necessary ideal), it dissuades one from hoarding money needlessly; it persuades one to perform acts of virtue for the Akhirah; it induces a person to repentance; it prevents from doing wrongs and denying people their due rights. In short, meditating on death has many spiritual benefits. So the Divines particularly advise most of their disciples to spare some time daily for meditation on death. A Hadith says that once a man, standing in the presence of Rasulullah *Sallallaho alaihe wasallam*, said, "O Rasulullah! Who is the wisest of all the believers." Rasulullah *Sallallaho alaihe wasallam* replied, "He who keeps death much in his remembrance and who makes good preparations for it". *(Ithaaf)* It has been narrated in another Hadith that once Rasulullah *Sallallaho alaihe wasallam* recited the following Ayat from the Holy Qur'an:

فَمَنْ يُّرِدِ اللهُ اَنْ يَّهْدِيَهٗ يَشْرَحْ صَدْرَهٗ

And whomsoever it is Allah's will to guide, He expands his heart for Islam, *(al - Anaam: 12)*

and said, "When the 'Noor' (light) of Islam enters his breast, it expands." Someone asked, "Is there any sign (by which one might know that the 'Noor' has entered one's breast: Rasulullah *Sallallaho alaihe wasallam* replied, "Yes, one develops dislike against this world full of false hopes (this world), and begins to long for the eternal (Akhirah), and starts making preparation for death before it comes". *(Mishkaat)*

Rasulullah *Sallallaho alaihe wasallam* once said, "I asked permission of Allah *Ta'ala* to visit the grave of my mother and I was allowed; so visit graves, for it helps in keeping death in mind." (According to an alternative reading, 'it is a source of admonition') Another Hadith has it to the effect that: "Visit graves; for it helps to develop indifference to worldly interests and makes one mindful of Akhirah". Abu Zarr *Radhiallaho anho* says that once Rasulullah

Sallallaho alaihe wasallam said to him, "Visit graves from time to time; for, it serves as a reminder of the Akhirah; wash the dead , for, it is a cure for a person who is devoid of virtues and helps him to take heed; attend funeral prayers, for, it might make you feel concerned for the Akhirah; and those who have this concern remain in the shadow of Allah's Mercy and seek a virtuous life". *(Targhib)*

Another Hadith reports Rasulullah *Sallallaho alaihe wasallam* as saying: "Visit the sick and follow funerals, for these make one mindful of Akhirah". Once a divine was following a bier when he came upon some people who were expressing their sorrow for the deceased. He said, "I suggest that you should grieve on your own account; for it will be more beneficial. This man passed away and has become immune from three afflictions; he need not fear to face the Angel of Death again; he will not have to suffer the throes of death again; he is no longer in danger of facing a bad end." Once Abu Dardaa *Radhiallaho anho* was following a bier, when a wayfarer asked him, "Whose bier is this'. The Sahabi said, "It is your bier; and if you resent,it is my." Saying so,'it is my bier", he meant to say that this was no occasion for idle talk; one should rather think of one's own death on such occasions.Hasan Basri *Rahmatullah alaihe* says, "I am greatly amazed at the people who have been commanded to make preparations for the journey to Akhirah, the call to embark on which has been announced, and yet they are engaged in worldly activities that are but a pastime. "It is said of him that when he saw a bier passing by, he looked so deeply grieved that one might think he had just returned from the graveyard after burying his own mother." *(Tanbeeh-ul-Ghafileen)*

Aishah *Radhiallaho anha* says, "A Jewess once visited me and, after I had obliged her with something, she said, 'May Allah protect you from punishment in the grave'. I asked Rasulullah *Sallallaho alaihe wasallam*, 'Is there punishment in the grave?' And he replied, 'Yes, the punishment in the grave is real'. After this, Rasulullah *Sallallaho alaihe wasallam* used to seek Allah's protection from the punishment in the grave? at the end of every Salaat, as a lesson for his followers". According to another Hadith, Rasulullah *Sallallaho alaihe wasallam* is reported to have said, "The dead are punished in the graves so severely that their cries are heard by the animals". Another Hadith has it to the following effect, "Were it not for my fear lest you should stop burying the dead, I would ask Allah *Ta'ala* to let you hear the punishment in the grave". It has been reported about

Uthman *Radhiallaho anho* that, when he would stand over a grave, he would weep so bitterly that his beard would get wet with tears. Someone asked him, "You do not weep so sorely when you remember Jannah and Jahannam as you do when you are reminded of the grave". He replied, "I have heard Rasulullah *Sallallaho alaihe wasallam* saying, "The grave is the initial stage of the Akhirah; if one escapes punishment in it, all the next stages are much easier) but if one does not escape punishment in the grave, all the next stages are severer than it". And I have also heard him saying "I have never seen a sight more horrifying than that of the grave." A Hadith reports Rasulullah *Sallallaho alaihe wasallam* as saying, "In the grave, the abode into which a man will move after the Day of Resurrection is shown to him every morning and evening; if he is destined for Jannah, he is shown his abode in Jannah, to his great relief and joy, while if he is destined for Jahannam, he is shown his abode in Jahannam (and the fear and anticipation of the impending doom adds to his pain and misery)".

Aishah *Radhiallaho anha* says: "Once a Jewess came to my door and asked me for some food. She then said, "May Allah grant you protection against the temptation of the Dajjal and save you from the punishment in the grave!" I asked her to wait. Meanwhile Rasulullah *Sallallaho alaihe wasallam* came and I told him what the Jewess had said about the Dajjal and the punishment in the grave. Rasulullah *Sallallaho alaihe wasallam* said, "There has been no Nabi or Rasul among the Ambiya of the past who did not warn his people against Dajjal and his temptations, but I tell you something about Dajjal which no Nabi or Rasul has told his Ummah: he is one-eyed; the word 'Kaafir' (infidel) is written on his forehead, which every Mo'min will be able to read. As regards the ordeal in the grave: when a pious man dies, the angels come to his grave and make him sit up. He sits up fearless and without grief. He is first asked about Islam and then his opinion about the man (i.e. Rasulullah) who was sent to them and he replies that he is Muhammad *Sallallaho alaihe wasallam*) who was sent by Allah *Ta'ala* as a Rasul to His men, with the clear guideline, and that he believed him to be a true Rasul and believed in the truth of his message. After this, a place in Jahannam is shown to him, where he sees that people are huddled together, attacking each other, and he is told to look at the horrors from which Allah *Ta'ala* has protected him. Then he is shown a place in Jannah; he looks at its beauty and adornments, and feasts his eyes on the scenes of eternal bliss. He is told that this will be his abode after the

Day of Resurrection, as he had belief in Akhirah,died in that belief and will be holding the same belief on the Day of Resurrection.

"But when an evil person dies, he is made to sit up in the grave and he sits up, disheartened and terrified. He is asked the same questions mentioned above. He replies that he does not know and says that he held the same opinions as were expressed by other people. Then a door is opened for him in the direction of Jannah and he looks at its beauty and adornments and the bounties therein. After this, he is told that this was the abode which had been prepared for him initially, but he has been deprived of it. Then Jahannam is shown to him and he looks at the inmates of Jahannam huddled together, as though they were fighting against one another. He is told that this is going to be his resting-place, for, he had doubts about the true religion, died in doubts and will be resurrected in the same condition on the Day of Resurrection." *(Targheeb)*

Abu Qatadah *Radhiallaho anho* says: "When a funeral passed by Rasulullah *Sallallaho alaihe wasallam*, he looked at it and said,"He is relieved or others are relieved of him." He then said,"A Mo'min feels relieved by escaping the toils and sufferings of the world, through his death, and enjoys the Mercy of Allah *Ta'ala*. He is relieved. But when a persistent sinner dies, men, habitations, trees and animals find relief in his death." *(Mishkaat)*

For, owing to the evil influences of a wicked man's misdeeds: calamites befall the earth, rains are stopped, commotion arises in the villages, trees wither up and the animals find it hard to feed themselves. Therefore, when such a person dies, his death brings relief to all those who have been under the evil influence of his sins. Ibne Umar *Radhiallaho anho* said, "Once Rasulullah *Sallallaho alaihe wasallam* gripped me by the shoulder and said, "Be in the world as if you were a stranger or a wayfarer.". Ibne Umar *Radhiallaho anho* also says, "When the day dawns, do not expect to see the evening and when it is evening, do not expect to see the morning; when you are in health, provide something for the time of illness i.e. if you perform good deeds when in health, the rewards will accrue to you even in your illness, and make provisions while living to serve you at the time of death". *(Mishkaat)*

Abu Hurairah *Radhiallaho anho* says, "We went to a funeral in company with Rasulullah *Sallallaho alaihe wasallam*, and on reaching the graveyard, he sat by the side of a grave and said, "Everyday the grave announces, in clear words, 'O son of Adam, you have forgotten me. I am an abode of loneliness, I am the house of estrangement (where you wo'nt find any one familiar), I am the house of horrors, I am full of worms, I am extremely narrow but I am expansive for a person for whom Allah *Ta'ala* wills me to be so.'" He then said, "The grave may be a garden of Jannah, or a pit of Jahannam". Sahl *Radhiallaho anho* says that one of the Sahabah died and they began to praise him and spoke highly of his devotions. Rasulullah *Sallallaho alaihe wasallam* kept silent and listened to what they spoke and, after they had finished, said, "Did he keep death in remembrance?" They replied that he seldom talked of it. He then asked, "Did he abstain from a thing he desired to have?" On receiving the reply that he did not, Rasulullah *Sallallaho alaihe wasallam* said, "He cannot, then, attain to the grades of excellence which you can attain".

Another Hadith says, "Mention was once made of a Sahabi in the presence of Rasulullah, and the Sahabah spoke highly of his devotions and his diligence in self-mortification. Rasulullah *Sallallaho alaihe wasallam* asked, 'How often did he remember death?' The Sahabah replied that they had not heard him talking of death. Rasulullah *Sallallaho alaihe wasallam* said, 'He cannot, then, attain to such a high spiritual rank (as you consider him to have attained)'. Baraa *Radhiallaho anho* narrates, "Once we went out with Rasulullah to attend the funeral and burial of a person. When we reached there, Rasulullah *Sallallaho alaihe wasallam* sat by the side of a grave, wept so profusely that the ground became wet with his tears, and then said, "Brothers, prepare yourself for (your entry in) the grave." (*Targheeb*)

Shaqique bin Ibrahim *Rahmatullah alaihe* says: People seem to agree with me when they say that they believe in four things, but their actions belie what they claim to believe:-

(i) they say that they are slaves (Bondsmen) of Allah *Ta'ala*, but their actions betray that they regard themselves to be freemen;

(ii) they say that Allah *Ta'ala* has taken upon Himself the responsibility to give us our sustenance, but they never rest

content until they hoard enough of worldly provisions;

(iii) they say that Akhirah is preferable to this world, but they are ever engaged in amassing wealth, and are least concerned about Akhirah.

(iv) they say that death is inevitable, but they are absorbed in worldly activities as though they were to live here forever!

Abu Haamid Lafaaf *Rahmatullah Alaihe* says, "He who keeps death much in his remembrance, Allah *Ta'ala* bestows three favours on him: 1. he readily turns to Allah *Ta'ala* in repentance; 2. he is granted contentment; 3. he shows greater interest in devotion in all his modes of worship. And, he who is heedless and unmindful of death is punished by Allah *Ta'ala* in three different ways: 1. he persists in sins and hesitates to offer 'Taubah'. 2. he is not contented with his income; 3. he becomes sluggish in the performance of his devotions. "*(Tanbih-ul-Ghafileen)*

Imaam Ghazali *Rahmatullah Alaihe* writes: All Praise be to Allah *Ta'ala* Who has twisted the necks of powerful tyrants in the tight strangle-hold of death and broken the back of mighty kings with the sudden blow of death; Who has dashed, through death, the hopes of those who possessed rich treasures of wealth! Ah! These people did not even like a mention of death. But when the appointed hour (of death) came for them, they were carried away and buried in the dark pit of the grave, leaving behind their profusely lighted high palaces, where they used to lie reclining on soft couches! No more could they enjoy the company of their beautiful slave-girls or have their slaves waiting upon them, but, were forced to live with the worms! They could no longer feast upon rich varieties of food and drink, but were made to roll in dust! Nor could they sit in company with their friends, but were made to suffer the horrors of lonesome death! Were they able to build any castle to protect themselves against death? Could they escape death by any other means? Glorified be Allah, the Supreme, Vanquisher and Subduer of all, Who has no partner in His Attributes! He Alone is Eternal, Who has no equal. We all know for certain that death is inevitable and that it must come to all; that everybody is destined to go into the dust and live with the worms in the grave; that everybody shall have to face Munkar and Nakeer (the two angels who examine the dead in their graves as to their faith); that everybody after spending a long time in

the grave must see the horrible spectacle of the Day of Resurrection and must go either to Jannah or to Jahannam, which will be his eternal abode thereafter. Therefore, it is only wise that each one of us should be constantly worried about his death, should keep it in constant remembrance, should talk of it often and occupy himself with preparations for it, even at the cost of worldly pursuits. We should also anticipate our death all the times, lest it should take us unaware. For, no one knows the time when his death may occur. Rasulullah *Sallallaho alaihe wasallam* said, "The wise man is he who subdues his ownself and remains occupied with what will be of use to him in the life after death (to the end of the Hadith)". And no one can make prepations for a thing unless he remains concerned about it all the time, keeps it in his remembrance and talks of it most of the time. Naturally, if a person is engrossed in worldly pursuits, is beguiled by the glamour of this world, and is enamoured of lusts and passions, he must be unmindful of death. And, even when people talk to him to death, he will feel disconcerted and show resentment. Allah *Ta'ala* says of this:

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ۝

Say (unto them, O Muhammad), Lo! the death from which you shrink will surely meet you, and afterward you will be returned unto the Knower of the invisible and the visible, and then He will tell you what you used to do (and give you befitting recompense). (al-Jum'ah: 8)

The Ulama say that men may be divided into four broad categories, with regard to their attitude towards death:

Firstly, there are people who are so deeply absorbed in worldly activities that they do not even like to listen to a mention of death, for, they know that the death will put an end to their sensual pleasures. Such people do not remember death; and, when they do talk of it, they condemn it because it will cause them to forsake this world and these feelings fill them with sorrow.

Secondly, there are people who want to turn to Allah *Ta'ala* in repentance, but are still in the initial stage. When they think of death they feel afraid of Allah *Ta'ala*, which fear, in turn, causes

them to repent more deeply. They are afraid of death, not because they do not want to leave this world, but because their repentance is not perfect. Such persons do not want to die because they want to reform themselves and are worried on that account. They cannot be blamed for this fear or dislike of death, and the following Hadith of Rasulullah *Sallallaho alaihe wasallam* does not apply to them: If anyone does not want to meet Allah *Ta'ala* then Allah *Ta'ala* does not want to meet him. For, in reality, they do not dislike their meeting Allah *Ta'ala*, but only feel shy, owing to their own sins and short-comings. Their case is like that of a person who wants to prepare beforehand for meeting his loved one, so that he may see his beloved in a condition which is most pleasing to him. However, it is necessary that they should be constantly concerned about preparations for death and should not occupy themselves with any other pursuit; otherwise they will also be counted as belonging to the first category of people, i.e. those absorbed in worldly pursuits.

Thirdly, there are the Divines who know their Lord intimately and are perfect in their repentance. Such people love death and pine for it, for, what hour can be more blissful for a lover than the hour of his meeting with the loved one? The hour of death, for such people, is the hour of meeting with Allah *Ta'ala*. A true lover is always mindful of the promised hour of meeting and he can never forget it. It is such people who crave for death to come soon; they always anticipate death and wait for it impatiently, for, they want to leave this worldly abode of sins. A Tradition says that, when the hour of death drew near for Huzaifah Radhillaho anho, he said, "The coveted hour (of death) has come at last; and at a time when I needed it most! He who does things which make him feel ashamed is not successful. Thou knowest, O Allah! that I have always loved poverty better than riches, and sickness better than health, and death better than life! O Allah! Grant me death immediately, for I love to meet You."

Fourthly, there are people who are perfect in their attitude towards death; they are reconciled to the will of Allah *Ta'ala* and desire nothing except what Allah *Ta'ala* has chosen for them. Thus they wish niether to live nor to die of their own accord. This symbolizes the height of love for Allah *Ta'ala*, which consists in complete surrender (*Tasleem)* and acquiescence *(Ridha)*

At any rate, remembrance of death enables a man to earn rewards and blessings of Allah *Ta'ala*, even if he is engrossed in the

world, because it disconcerts his moods of lustful pleasure and causes him to withdraw a little from the material world. It was in view of this effect of remembering death that Rasulullah *Sallallaho alaihe wasallam* said, "Remember death which shatters lustful pleasures." Another Hadith narrates, "If the animals had as much knowledge of death as you have, you would not find a fat animal for your food". Aishah *Radhiallaho anha* once asked Rasulullah *Sallallaho alaihe wasallam*, "Can anyone attain to the rank of the Shuhdaa (Martyrs) without sacrificing his life for the cause of Allah *Ta'ala*?" Rasulullah *Sallallaho alaihe wasallam* replied, "Yes, he who remembers death twenty times everyday." Another Hadith says that he who recites the following Duáa (supplication) twenty-five times everyday, can attain to the rank of the Shuhdaa (Martyrs):

اَللّٰهُمَّ بَارِكْ لِيْ فِي الْمَوْتِ وَفِيْ مَا بَعْدَ الْمَوْتِ

"O Allah! bestow on me blessings when I meet my death, and bless me in what follow death".

These blessings accrue because the remembrance of death causes a person to disregard worldly pursuits and incites him to prepare for the Akhirah. Forgetfulness of death, on the other hand, causes a person to indulge in passions and lustful pleasures of the world.

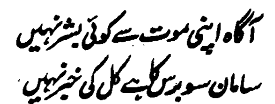
Ataa Khurasani *Rahmatullah alaihe* says: Once Rasulullah *Sallallaho alaihe wasallam* came upon some people who were sitting together and laughing loudly, and said to them, "In your meetings, do include talk of the shatterer of lustful pleasure." On being asked what he meant by it, Rasulullah replied, 'Death'. According to another Hadith, Rasulullah *Sallallaho alaihe wasallam* once said, "Keep death much in your remembrance, for it removes sins and causes a person to renounce the world". *(Ihyaa)*-It occurs in another Hadith that once Rasulullah *Sallallaho alaihe wasallam* said, "If you knew what circumstances you would have to face after death, you would not relish your food, nor enjoy the taste of water". Rasulullah *Sallallaho alaihe wasallam* once admonished one of the Sahabah thus: "Keep death very much in your remembrance; it will cause you to turn away from things of the world". Still another Hadith has it thus: "Keep death very much in your remembrance; for, it strengthens the heart of man and makes it easier for him to face death". Once a Sahabi said to Rasulullah, "O Rasulullah, I have no love for

death. What should I do to cure myself." Rasulullah *Sallallaho alaihe wasallam* asked him if he possessed any property and, on his replying that he did, told him, "Send it forth to the next world for, a man's heart is attached to his possessions. After he has sent forth his property (given it away as Sadaqah etc.), he himself desires to be with it. And if he has left his property behind, he himself desires to stay with it". *(Ithaaf)*.

A Hadith says: "When two third of the night had passed, Rasulullah *Sallallaho alaihe wasallam* would say, 'O people, remember Allah! remember Allah! The quake of Doomsday will occur soon! The time for the blowing of the Trumpet (Soor) is drawing near! And everybody's hour of death, along with its pangs and throes, has come!" *(Mishkaat)*. It was the custom of Umar Ibne Abdul Aziz *Rahmatullah alaihe* to invite a number of Ulama every night, who would discourse on death, the Day of Resurrection and the circumstances of Akhirah. And thereupon he wept so bitterly that one might think he was weeping over a dead body laid before him. Ibrahim Taimi *Rahmatullah alaihe* says, "Two things have caused me to turn away from sensual pleasures of the world; death and the fear of reckoning before Allah *Ta'ala*." Ka'b *Radhiallaho anho* says, "He who realises what death signifies will find that, by comparison, all the sufferings of this world are easier to tolerate." Ash'ath *Rahmatullah alaihe* says: "Whenever we visited Hasan Basri *Rahmatullah alaihe* and sat with him, we heard him talking to his companions of death and of the circumstances of the Akhirah! Once a woman came to Aishah *Radiallaho anha* and complained to her of her own hard-heartedness, whereupon Aishah advised her to keep death much in remembrance to soften her heart. The woman did so and came again after a few days, to express her thanks to Aishah *Radhiallaho anha. (Ihya)*.

Imaam Ghazaali *Rahmatullah alaihe* says, "Death is a tremendous thing to fear, but most people are heedless of it. Many people do not even talk of death, owing to their absorption in worldly affairs. A few talk of death but their minds are occupied with other things and, therefore, it does them little good. It is important that, from time to time, one should concentrate upon death, to the exclusion of all other things and imagine that death is staring one in the face. One should think of one's friends and relatives and recall to one's mind how they were placed on the bier, carried to the grave and buried under mounds of earth. One should imagine their faces

and think of their high ambitions and the changes that dust might have wrought in their handsome faces, and how their bodies might have decayed, how their children were orphaned, their wives were widowed, how their relatives were left to weep over their loss. One should think how their fortunes were distributed and how their clothes were left behind (never to be worn by them again)! One should, then, say to one-self, 'I shall have to suffer the same fate one of these days. How these people, who are lying in their graves, used to laugh and talk in meetings. How they indulged in lusts, but are now lying in the dust! They did not like to talk of death but have fallen a prey to it! They were intoxicated by their youthful vigour, but are lying today in the graves, forsaken and uncared for! How deeply absorbed they were in the affairs of the world but now their hands and feet are scattered apart and worms are crawling on their tongues! Their bodies have become food for worms! How heartily they laughed, but now their teeth have decayed and fallen out! They made ambitious plans and arrangements for many years to come, though death loomed over their heads; little did they know, on the last day of their life, that they were destined to spend that very night in the grave! The same is the case with me. Though I am busy making arrangements for years to come, I do not know what is going to happen tomorrow'.*(Ihyaa)*. An Urdu poet says:



No human knows about his hour of death; though man may plan to live for a hundred years, he never knows what may happen tomorrow!

The angels deputed by Allah *Ta'ala*, are issued instructions for the whole year on one particular night of the year; they are assigned duties for the year and informed that such and such things have been decreed for such and such person. The Ahadith vary as to whether these orders are issued on 'Lailat-ul-Qadr' (one of the last ten nights of Ramadhan) or on the middle night of Sha'ban (Shab-e-Bara'at) but are in agreement about the fact that, on one night, the lists of those destined to die during the year are handed over to the angels. Many a man is engrossed in sports and pastimes while, in the heavens above, orders have gone out for his arrest; it has been decreed that he will suffer death and no one can intercede with Allah

Ta'ala, or appeal to Him, to change His decree! Nor can the decreed hour of a man's death be delayed a minute! Ibne Abbas *Radhiallaho anho* commenting on Surah 'ad-Dukhan' says "On the night called 'Lailat-ul-Qadr', the decrees of Fate are transcribed from the 'Lauh-e-Mahfooz' (the Guarded Book of Fate) and a record is made of all that is decreed for the year. A decree is issued about the amount of the provisions to be sent down, the persons destined to die, the persons to be born and the amount of rains to be sent down during the year. So much so, that a list is prepared of the names of the persons who are going to perform Hajj in that years". A Hadith reports Ibne Abbas *Radhiallaho anho* as saying, "You will notice that a person is walking about, in the bazars, though his name has been recorded in the list of those who are destined to die in that year." Abu Nadhrah *Rahmatullah alaihe* says, "On this night, the angels are assigned their duties for the whole year. And, orders are issued about the means of welfare apportioned for the year, about the evils to be suffered, about the sustenance to be provided, about the persons destined to die, about the afflictions and about the cheapness or dearness of commodities." 'Ikramah *Radhiallaho anho* says, "On the middle night of Sha'ban (Shab-e-Barat), all the events decreed for the year are assigned to the angels; the lists of the persons destined to die, and of those who will perform Hajj during the year are handed over to the angels; and no changes can be made in the lists." According to another Hadith, Rasulullah *Sallallaho alaihe wasallam* once said, "(On this night), the angels are given the names of persons who are going to die during the year from one Sha'ban to the next, with the specific hours of death destined for each. And, many a man gets married in this world and a child is born to him while, in the heavens above, his name has been recorded in the list of the dead".

Aishah *Radhiallaho anha* says: "Rasulullah *Sallallaho alaihe wasallam* used to fast very frequently during Sha'ban, for, it is in this month that a list is prepared of those who are destined to die during the year. And many a man is engaged in getting married while, in the heavens above, his name has been recorded among the dead; or, again, a man is preparing for Hajj while his name has been enlisted among the dead." Another Hadith reports that once Aishah *Radhiallaho anha* asked Rasulullah *Sallallaho alaihe wasallam* why he fasted more frequently in the month of Sha'ban, to which he replied, "In this month, a record is made of those who are destined to die during the year and I wish that, when my name is

recorded in the list of the dead, I should be observing a fast." A Hadith says that, every year, on the middle night of Sha'ban, Allah *Ta'ala* informs Izraeel *Alaihissalam*, the Angel of Death, about all those who are destined to die during the year.

It occurs in a Hadith that Rasulullah *Sallallaho alaihe wasallam* once said, "Everyday, at sunrise, the sun proclaims; 'Do whatever good you can, today; for this day will never return in your life.' And every morning, two angels proclaim from the heavens above, one of them saying, 'O seeker of virtues, rejoice and go ahead The other saying 'O doer of evils, desist from evil-doing.' (Do not accumulate causes of your damnation) Two angels also proclaim, one of them saying, 'O Allah! Grant any person a return to what he spends for good'; the other saying, 'O Allah, cause ruin for the person who withholds money niggardly". Ataa Ibne Yasaar *Rahmatullah alaihe* says: "When the middle night of Sha'ban comes the angel of death is given a list of all the persons who are destined to die during the year, with orders that their souls should be taken out of their bodies at such and such time of the year. And, on many occasions, it so happens that a man is busy in decorating his house, or making arrangements for his marriage, or constructing a house, while his name has already been recorded among the dead." *(Durre Manthur)*

Imaam Ghazali *Rahmatullah alaihe* writes, "Even if the poor human beings were destined to endure no afflictions, no miseries, no pains and no horrors in this life, the anticipation of death alone, with its associations of harrowing pangs and throes and agonies, should suffice to disconcert their sensual enjoyments, to deprive them of their ease and comforts, and to cure them of their heedlessness. Death is such a painful experience that one should always be concerned about it and engage oneself in preparations for meeting death. And one should be more cautious about it, particularly because nobody knows the time when it may come to pass." A sage has said, "Man is like a puppet moving on strings and the strings are in the hands of someone else, Who may pull them at any time (and cause him to fall to the ground....and meet sudden death)" Luqman, the wise, advised his son thus, "Death is an occurrence of which the exact time is not known to anyone. Be prepared, then, to meet death at any time, lest it should take you unawares and unprepared."

Indeed, it is not possible for a person to enjoy himself in the company of merry-makers when he knows that he is wanted by the

police (say, in a criminal case) and that, after arrest, they will flog him. Actually such a person loses his peace of mind and can not participate in joyful pursuits;the mere knowledge that the police has a warrant of arrest upsets all his pleasures and can cause him sleeplessness.

It is sheer heedlessness not to be mindful of Izraeel, the angel of death, who may visit a person at any time and cause him throes of death, far more painful than thousands of stripes put together. In fact, no man can have an idea of the severity of death-pangs until he himself goes through them, or witnesses people who are experiencing them. It is common knowledge that we can cut off a limb that is 'dead' without causing pain to the body; similarly, the 'dead' skin can be cut off without causing pain. But if a person is hurt or pricked in those parts of his body that are not 'dead' he feels severe pain. Thus, the pain suffered by a person, when a part of his body is cut, wounded or burnt, is actually felt by his soul controlling all parts of the body; for the soul permeates through the entire body. When a part of the body is hurt, the extent of pain is proportionate to the size and situation of the affected area of the body. But when a man is in the throes of death, it is his soul,rather than the body,which is directly experiencing pain. One can form an idea of the severity of death-pangs by considering the fact that death drags forth the soul from all parts of body through which it (the soul) permeates. Thus each and every limb of the body feels severe pain, as though it were being cut apart. When a part of the body is cut apart, the soul is there abiding in other parts of the body and the man is strong enough to cry and writhe in agony. But when the entire soul is being dragged forth from the body of a person, he is too weak to moan or cry and, thus, get relief through cries. If the body of the dying man is strong, a sound of hard and painful breathing is heard in the very last hour, but if the body is weak, even the breathing is inaudible. Then the soul begins to depart and the limbs grow cold, one after the other. First of all the feet become cold, for the soul is dragged forth from the body, feet-foremost and then leaves through the mouth at the end and the eyes lose their lustre.

It was in view of these death-pangs that Rasulullah *Sallallaho alaihe wasallam* used to make a specific supplication to Allah *Ta'ala*, "O Allah! Make my death easy for me and lighten for me the pangs of death". As followers of Rasulullah *Sallallaho alaihe wasallam*, we also supplicate Allah *Ta'ala* to make death easy for us, but we take it

lightly, not realising how severe the pangs of death are! The Ambiya *Alaihimussalaam*, and all the saints were terribly afraid of death. Eisa *Alaihissallam* once said to his companions: "Supplicate Allah *Ta'ala* to protect me from the agony of death. For the fear of death has well-nigh brought me to the brink of death". It is said that a group of the pious and devout persons from the Bani Israel went to a graveyard. After consultation among themselves, they prayed to Allah *Ta'ala* to raise a person from among the dead, so that they might ask him about his experience of death. Their wish was granted, and a dead man arose from a grave. He seemed to be a pious man, because his forehead bore the mark of Sajdah (prostration). He said, "What do you want to know? I died fifty years ago, but I still feel the pain that I experienced at the time of death".

It occurs in a Hadith that Rasulullah *Sallallaho alaihe wasallam* said, "O, Allah, O, Thou, Who draggeth forth the soul from muscles, the bones and the fingers, lighten for me the pangs of death". 'Hasan *Radhiallaho anho* says that Rasulullah *Sallallaho alaihe wasallam* once on the severity of death said, "The agony of death is as severe as three hundred blows of the sword struck on various parts of the body." Ali *Radhiallaho anho* when exhorting people to go for Jihaad, would say, "If you are not killed (in Jihaad as martyrs), you will surely suffer death in your beds. And, by Him, Who holds my soul in His Hands, the death in bed is far more severe, in pain, than a thousand blows of the sword struck on various parts of the body, at one time". Auzaa'ee *Rahmatullah alaihe* says: "We have heard it from the Divines that the dead will continue to feel the after-effects of death-pangs until they rise from the graves on the Day of Resurrection".

Shaddad Ibne Aus *Rahmatullah alaihe* says, "The agony of death is more severe than all the agonies of this world and the Hereafter. It is more painful than being sawed in two, being cut into pieces with shears or being boiled in a cauldron. If the dead were to rise from the graves and tell people about the pangs of death, no man would take pleasure in this life; nor could anyone enjoy sound sleep". They say that when Musaa *Alaihissalam* passed away from this world and met Allah *Ta'ala*, he was asked about his experience of death. Musaa *Alaihissalam* replied, "I felt as though I was being burnt alive like a sparrow caught in a flame of fire, without being granted the mercy of death". A version has it, "I felt as though I was like a goat being skinned alive". Aishah *Radhiallaho anha* says: 'When the hour of

death drew near, there was a bowl of water lying beside Rasulullah *Sallallaho alaihe wasallam*; he would put his hands into the water and wipe his face with them, again and again, saying, 'O, Allah! Grant me relief in the throes of death". 'Umar *Radhiallaho anho* asked Ka'b *Radhiallaho anho* about the agony of death and he replied; "O Amir-ul-Mo'mineen! It is as though a branch of a tree, that is all overgrown with thorns, were thrust into a man's body so that it should entangle with every part and then the branch should be pulled out violently. Such is the anguish experienced by a dying man, in the throes of death!"

So much for the pangs and throes of death, which we have described briefly in the foregoing pages. Besides, a dying man must also go through the ordeal of facing the Angel of Death (Izraeel *Alaihissalam* and the other angels under his command. So horrible is the appearance of Izraeel *Alaihissalam*, when he comes to take the souls of the sinners and the non-believers, that the strongest of men cannot bear the sight. It is said that once Ibrahim *Alaihissalam* asked Izraeel to show him the aspect that he wears while taking the souls of the wicked. The angel told him that he would not be able to bear the sight, but Ibrahim *Alaihissalam* said that he could stand it. The Angel then asked him to turn aside and he did so. After a short while the Angel said, 'Now, look here" and Ibrahim *Alaihissalaam* turned round to him. What met his gaze was a most horrible giant-like figure dressed in black, dark-complexioned and long-haired, with each hair standing stiffly on end, giving off a most disgusting smell, with flames of fire leaping up from his mouth and nostrils! Ibrahim *Alaihissalam* could not bear to look at the sight and swooned. When he regained consciousness, Izraeel *Alaihissalaam* had resumed his normal form. Ibrahim *Alaihissalaam* then said, "Even if there were no other affliction for the wicked, the terrible ordeal of facing Izraeel, in such a horrible form, should suffice for their punishment." This is the form in which the Angel of Death appears when he visits the wicked people. But when he comes to take the souls of the pious and the devout servants of Allah *Ta'ala*, he appears in the most handsome form, wearing a very pleasant look. When Ibrahim *Alaihissalam asked Izraeel Alaihissalam* to appear before him in the form that he adopts while visiting the pious people, he saw, standing before him, a handsome young man elegantly dressed, with perfumes all round his body. *Ibrahim Alaihissalam* said, "Even if there were no other joy for the believer than the bliss of seeing the handsome face of Izraeel *Alaihissalam* at the hour of death, it should suffice for his pleasures."

A Hadith has it to the following effect: When Allah *Ta'ala* is pleased with a man, He says to the Angel of Death (Izraeel *Alaihissalaam* "Bring forth the 'Rooh' (spirit) of My servant, so and so; I want to give him ease and comfort. I have tried him and found him as I liked him to be". Then Izraeel *Alaihissalam* goes to him, accompanied by five hundred angels, and each one of them gives him the glad tidings of a bliss not mentioned by the others. They are carrying boughs of sweet basil and roots of saffron and they all stand in two rows on both sides. When the Devil (Shaitan) sees this sight, he holds his head and begins to wail and cry. When his servants and disciples come running to him and ask, "What has happened, our lord?" He replies, "You wretched ones! Can't you see what has come to pass? A soul has attained salvation. What have you been doing all the while?" They say, "Our lord, we tried our best to lead him astray, but he would not indulge in sins".

It is said that when the hour of death drew near for Jaabir Ibne Zaid *Rahmatullah alaihe* someone asked him, "Have you any desire?" He said, "I want to see Hasan Basri. When Hasan was called in and Jaabir *Rahmatullah alaihe* was told about it, he said, "My dear brother, I am leaving the world forever and I do not know whether I shall be sent to Jannah or to Jahannam". *(Ihyaa)*

Tamim Daari *Radhiallaho anho* says: Allah *Ta'ala* says to the Angel of Death, "Go to My friend, so and so, and bring forth his soul, I have tried him both in joy and in sorrow and found him as I liked him to be. Bring his soul to Me, so that he may be free from the pains of the world". The Angel of Death then visits the man, accompanied by five hundred Angels; each of them is carrying a shroud of Jannah and holding a vase of sweet basils in his hands. Every basil flower has twenty colours, each colour giving off a different variety of fragrance. They also bring with them the sweetest musk wrapped up in white silk. Izraeel *Alaihissalaam* sits at his head and all the other angels surround him on all sides, gently stroking his limbs, put the musk-scented handkerchief under his chin and open a door to Jannah before his eyes. Then various bounties of Jannah are made visible, to comfort his heart, just as the men of a family put numerous things before a crying baby to soothe its heart; now his houris appear before him and now the fruits and fine clothes of Jannah are shown to him. In short, various bounties of Jannah are presented before his eyes; and the houris (his future wives) begin to dance with joy. When the dying man looks at these

scenes, his soul begins to flutter in the body, anxious to free itself. Then the Angel of Death says to him,

في سدر مخضود ۝ وطلح منضود ۝ وظل ممدود

"Come out, blessed soul, to the thornless lote-trees, and banana-trees growing layer upon layer, and cool spreading shades, and water gushing forth." **(The reference is to the scenes of Jannah described in)** *these Ayaat(Waqi'ah. (28 - 37)*

The Angel of Death speaks kindly to him, like a mother speaking to her child. For, he knows that the soul is a favourite of Allah *Ta'ala* **and that, if he treats it kindly, Allah** *Ta'ala* **will be pleased with him (the angel). So, the soul is taken out of the body with perfect ease, like pulling a hair out of the dough; and when the soul departs from the body, all the Angels greet it and give glad tidings of entry into Jannah. The Holy Qur'an described the scene of a Mo'min's meeting with death in the following Ayaat:**

الذين تتوفاهم الملئكة طيبين ۝

Those whom the angels cause to die (in a state of purity), saying to them, 'Peace be unto you. Enter Jannah because of what you used to do. (an-Nahl; 32)

If the man is a favourite servant of Allah *Ta'ala***, he is treated as:**

فروح وريحان ۝ وجنت نعيم ۝

'If he is of those brought nigh (unto Allah), Then, rest and pure sustenance and a Garden of delight. (al-Waqi'ah: 88-89)

The departing soul says to the body, "May Allah *Ta'ala* **bless you with the best of rewards! For, you were always quick to obey Allah** *Ta'ala* **and to perform acts of devotion; always anxious to avoid disobedience. I congratulate you on this day, for, you have been saved from punishment and you have also saved me". The body also speaks the same words to the soul when it is about to depart. The places where he was accustomed to worship Allah** *Ta'ala***, weep over separation from him the gates of Heaven through which his good deeds used to ascend, and the gates through which his provision used to descend, also weep for him. After this, the five hundred**

angels gather around the deceased body and, when the people who are washing the body turn it from side to side, the angels turn it over even before them; when they begin to shroud him, the angels shroud him in the clothes of Jannah even before them; when they put perfume on his body, the angels put on it the perfume of Jannah, even before them. Then, the angels stand in two rows stretching from his house-door to the grave, and receive the bier, invoking Allah's blessings and forgiveness for the deceased. When Shaitan (the devil) sees this spectacle, he wails and cries so bitterly that his bones begin to ache and he says to his disciples, "Woe to you! How did this man escape you?" They reply that he was infallible. After this, the angel of death escorts the soul to the heavens above, where it is received by Jibrael *Alaihissalam*, in company with seventy thousand angels, each one of whom gives him glad tidings of a favour from Allah *Ta'ala*. Then the Angel of Death accompanies the soul to the 'Arsh' (The throne) of Allah *Ta'ala* and, on reaching there, it lies prostrate (in Sajdah) before Allah *Ta'ala*, Who says,

فِيْ سِدْرٍ مَّخْضُوْدٍ ۙ وَّطَلْحٍ مَّنْضُوْدٍ ۙ

"Take the soul of my servant to the thornless lote-trees and clusters of banana-trees". (al-Waaqi'ah: 28-29).

When the body (of the deceased) is laid to rest in the grave, the Salaat that he used to observe stands on his right side, the Fasts stand on his left, his Recitation from the Holy Qur'an and Zikr stand above his head, the steps that he used to take while going for congregational Salaat stand by his feet, and the patience that he observed (in afflictions or while resisting evil temptations) stands in a corner of the grave. So, when the Retribution enters the grave and stretches its neck to attack the deceased from the right side, the Salaat says to it, "Get away! By Allah! The poor fellow has been through much suffering in his life and he has just gone to sleep!" Then Retribution tries to approach him from the left side, but the Fasts push it away; and then it tries to go from the head, but the Recitation and 'Zikr' (Remembrance of Allah) prevent it from advancing, saying, "You cannot go this way". In short, from whichever side punishment may approach, it finds its way blocked by one of the good deeds surrounding the friend of Allah on all sides. So, the punishment, recedes defeated and dismayed. Now patience, which has been standing in a corner, says to these virtues, "I stood waiting; for I meant to assist you in repelling the punishment, if I found any

side weak or inadequately guarded. Allah be praised! You have escaped punishment, all by yourselves. Now, I shall help him on the Day when the balance is set up for weighing the deeds of men".

After this, two angels come to the deceased: their eyes shine like lightening; their voices are like rumbling thunder; their molar teeth, like the horns of a cow; flames of fire rise from their mouths as they breathe; they have long hair falling to their feet; the distance between their shoulders is such that it can only be traversed in many days; they are far from being lenient or kind to men. Though they do not treat the Mo'mineen harshly, their very appearance is repulsive and horrible. They are called 'Munkar' and 'Nakeer'. Each one of them is carrying a big hammer, so heavy that all the men and the Jinns of the world together cannot lift it. They command the man to sit up and he sits up instantly, while the shroud slips from his head and falls to his hips. Then they ask him, "Who is your Lord? What is your religion? What is the name of your Nabi?". He replies, "My Lord is Allah, of Great Majesty! He is One, with no partner in His Oneness, the sole Sovereign of all, Who has no rival. My religion is Islam and my Nabi is Muhammad *Sallallaho alaihe wasallam*, who is the last of all the Ambiya (the seal of Nabies)" The angels then say to him, "You have spoken the truth"! They push away the walls of the grave, which expands above him, on his right side and on his left, in the direction of his head and in the direction of his feet......... becoming spacious on all sides. Then the angels say to him, "Raise your head". He does so and sees before him a door through which Jannah is made visible to him. They say to him, "O friend of Allah, this is your resting place; for, you have been a devout servant of Allah *Ta'ala*." Rasulullah *(Sallallaho alaihe wasallam)* has said, "By Him, Who holds my soul in His hands, at this moment, the Mo'min experiences an ecstasy of joy that will never return". Then the angels ask him to look towards his feet. He does so and sees a door opening into Jahannam (and some of its horrors are made visible to him). They say to him, "O! Friend of Allah, you have been saved from entering (Jahannam) by this door". Again, he experiences such an ecstasy as will never return. Then seventy seven gates are opened in his grave for him into Jannah, so that its fragrance comes to him and its cool breezes are blown in upon him. And this will last till the Day of Resurrection.

Now we shall describe what happens to the non-believers and the profligate when they are on the point of death. Allah *Ta'ala* says

to the Angel of Death, "Go to My enemy (so and so) and bring forth his soul. I granted him plenty of everything and showered My bounties upon him from all sides, but he did not desist from disobeying Me. Let Me punish him this day. So, the Angel of Death comes to him in the most horrible form, with twelve eyes and carrying a sledge hammer made from the Fire of Jahannam, all covered with sharp-pointed thorns. He has five hundred Angels under his command. They bring with them a big copper-blade and each one of them is carrying big live coals and fiery whips made from the Fire of Jahannam--all blazing hot. As soon as the Angel of death reaches there, he strikes the man with the sledge-hammer, the thorns whereof pierce and penetrate to every vein and every joint of his body. And then he pulls out the hammer with full force. All the other Angels begin to strike him with the whips, on his face and on the hips. They go on whipping him till he swoons. After that they drag forth his soul from the toes and bring it to the heels, all the time whipping and beating him. They pause for a while and then pull it to the knees and from there, after another pause, bring it up to the stomach. (They draw it out little by little, in order to keep it in the agony of death for a longer time). And from the stomach, they drag it up to the breast. Then they put the copper-blade and the burning coals under his chin; the Angel of Death says to him, "Come out, cursed soul and proceed to Jahannam":

فِىْ سَمُوْمٍ وَّحَمِيْمٍ ﴿٤٢﴾

In scorching winds and scalding water and shadows of black smoke, neither cool nor refreshing (but extremely painful). (al-Waqi'ah: 42-44)

And when the soul departs, it says to the body, "May Allah punish you with the worst retribution! For, you always hastened to transgress the Commandments of Allah *Ta'ala* and were always slow to perform acts of devotion; you have ruined yourself and also caused my ruin". The body also speaks the same words to the soul. And those parts of the earth, where he used to commit sins against Allah *Ta'ala*, curse him. The legions of Shaitan's disciples come running to him and say, "Glad tidings to you, our lord, for we have sent a soul to Jahannam" And when his dead body is laid in the grave, the earth closes in upon him so that his ribs are crushed together and run into one another. Then black dragons start biting and stinging him, some of them beginning with his nose and going down to the waist, others

beginning with the big toe and coming up to the waist, till they all meet in the middle of the body.

The two angels, called 'Munkar' and 'Nakeer' come to him and ask,"Who is your Lord?' What is your religion? Who is your Nabi?" But to each question that they ask, he replies,"I do not know," And each time he says so, they beat him with the hammer so violently that the grave is filled with sparks flying off from the hammer, all scattered about. Then, the angels command him to look up; he does so and sees a door opening into Jannah, through which some of its beauty and luxuriance is made visible to him. They say to him, "O enemy of Allah, this could have been your abode, had you been obedient to your Lord". Rasulullah *Sallallaho alaihe wasallam*, has declared,"By Him Who holds my soul in His Hands, the dead man feels such deep remorse, at this time, as will never be experienced by him again". Then a door is opened for him into Jahannam and the angels say to him, 'O enemy of Allah! 'This is your abode, for you have been disobedient to Allah *Ta'ala*. After this, seventy-seven gates are opened for him into Jahannam, through which the black smoke and scorching winds of Jahannam will continue to blow in upon him, till the Day of Resurrection.'

The spectacle of death and that of punishment in the grave should always be kept in mind for, it is the most horrible spectacle. There are many other Ahadith which describe the scene of death and the circumstances of the grave, but we have quoted only the above Hadith.

The great scholars of Ahadith have criticised the 'Isnad' (line of transmission) of this Hadith, but its subject-matter is corroborated by so many other Ahadith. (Ithaaf) Particularly, the Ahadith transmitted in Mishkaat on the authority of Baraa Ibne 'Aazib *Radhiallaho anho* and on the authority of Abu Hurairah *Radhiallaho anho* in the Chapter 'On the confirmation of the punishment in the grave' and in the 'Book of Funerals', are very similar to this Hadith, in content. An Urdu translation of all these Ahadith can be seen in the book entitled *Mazahir-e-Haqq* for the sake of brevity. Aishah *Radhiallaho anha* says, "Woe upon the sinners among the inmates of the graves! For, black dragons are given power over them and they bite and sting them, one beginning with the head of the man and coming down to his waist, the other beginning with the feet and going up to the waist, till they meet in the middle of the body." It

is, indeed, the retribution in the grave that has been given the name of punishment of 'Barzakh' (intermediary world) in the following Ayaat of the Holy Qur'an:

وَمِنْ وَّرَآئِهِمْ بَرْزَخٌ اِلٰى يَوْمِ يُبْعَثُوْنَ ۝

And behind them is a 'Barzakh' (partition) till the Day when they are raised. (al-Mu'minun: 100)

Therefore whenever Uthman *Radhiallaho anho* made mention of the grave, he wept so bitterly that his beard became wet with tears. And Rasulullah *Sallallaho alaihe wasallam*, even though (himself) righteous and absolutely immaculate, constantly sought the protection of Allah from the punishment in the grave, so that people should follow his example and make a habit of frequently seeking protection of Allah from this retribution (in the grave). For the same reason, Rasulullah *Sallallaho alaihe wasallam* said, "Were it not that you would cease to bury your dead ones, on account of fear, I would ask Allah *Ta'ala* to let you hear the punishment in the grave." (This Hadith has been quoted above). As a matter of fact, the retribution is dictated by the demands of justice. For, man has been sent to this world for the sole purpose of obeying Allah *Ta'ala* and He has, after recounting His favours to man (in the form of physical powers or worldly fortunes), reminded him again and again, in the Holy Qur'an, that he has been sent to this world solely for obedience to Allah *Ta'ala*, viz.

وَمَا خَلَقْتُ الْجِنَّ وَالْاِنْسَ اِلَّا لِيَعْبُدُوْنِ

I created the jinn and the humankind only that they might worship Me . (Az Zariyaat: 56)

And, He has also warned man that the life has been granted to him only for a test and a trial to see how he behaves himself after receiving all these bounties, the hour of death being the time of announcement of the result of this trial. Says Allah *Ta'ala* in the Holy Qur'an:

تَبٰرَكَ الَّذِىْ بِيَدِهِ الْمُلْكُ وَهُوَ عَلٰى كُلِّ شَىْءٍ قَدِيْرُ ۝ الَّذِىْ خَلَقَ الْمَوْتَ وَالْحَيٰوةَ لِيَبْلُوَكُمْ اَيُّكُمْ اَحْسَنُ عَمَلًا

Blessed is He in Whose Hand is the Sovereignty and He is Able to do all things. Who has created life and death that He may try you,

which of you is best in conduct' (al-Mulk: 1 - 2).

Doubtless, the world is an abode of trial, the underlying reason for creating the jinn and the humankind is that Allah *Ta'ala* wants them to obey Him, and all the pleasurable things, amenities and necessities of life, have been granted to men so that they should use them to fulfill their dire needs and spend the rest for the cause of Allah *Ta'ala*, which goes to their own ultimate credit, being (as it were), deposited in the Treasury of Allah *Ta'ala*. Therefore, it is sheer heedlessness, culminating in utter loss and remorse, on our part to indulge in worldly activities to the extent of neglecting the Commandments of Allah *Ta'ala*, forgetting the purpose of our creation and taking no thought as to why these bounties have been granted. And one feels real sorrow and compunction when the time comes for him to part with all his wealth, hard-earned and saved up with stringency in spending on ones personal needs, leaving it for others and pass away, empty-handed, into the Next World. If we possess a little bit of sense, let us resort to a lonely place and contemplate, for a brief moment, what our fate would be if the Angel of Death came to us unaware at this very moment, and what would become of the wealth and property, earned and hoarded after long years of labour.

Wahb Bin Munabbah *Rahmatullah alaihe* has narrated the following story: "A king once decided to tour his dominions and survey his kingdom. He ordered out his stately robes and was presented a suit, but it did not please his fancy. He called for another, and still another and, after rejecting so many, found one that was to his liking. He wore this most elegant suit, and ordered his horse. A fine horse was brought, but he did not like it and sent it back. Then two more horses were presented to him, one after the other, but he did not like them either. At last, the whole stable of riding-horses was brought before him and he selected the best steed. The king then mounted the horse. The accursed Shaitan infused pride and vanity into his mind and he rode off proudly, followed by his courtiers, attendants and armed-men, in a mighty cavalcade. But the king was too full of disdain to take notice of them. As he rode on, he came upon a decrepit old man, dressed in rags, who greeted him, but the king paid no attention. At this, the ragged man took hold of the horse's bridle. The king flew into a rage and said to him threateningly, Off with you! How dare you catch hold of my horse's reins?" The man said, 'I have some business with you'. The king said, 'Be

patient and wait till I come back and dismount; for, then I shall have time to listen to what you have to say'. The man said, 'I must say it just now' and saying this, he gave a voilent tug to the bridle and snatched it away. The king said, "Well, what do you want to say?" The man said, 'It is a secret; I must whisper it in your ears'. The king bowed his head and the man whispered into his ears, 'I am Izraeel, (the Angel of Death), come to take your soul'. And then, of course, the king turned pale and his voice quavered, and he said in a faltering voice, 'Could you give me a brief respite, to go home, meet my people and arrange my affairs'. The angel said, 'No, you shall have no respite. Never again shall you meet your kinsmen or see your possessions'. Saying this, the angel pulled out the soul from his body and he fell down from the horse like a log of drywood.

"After this, the Angel of Death went to a pious Mo'min (Believer) who was also going on a journey. He greeted the man saying, '*Assalaam-o-Alaikum*' (peace be upon you!) and the man returned, '*Wa'Alaikum-us-Salaam*' (And upon you be peace!). The angel then said to him, 'I want to say something into your ear'. The Angel whispered into his ears, 'I am Izraeel, the Angel of Death'. The man said, 'Most welcome! Blessed is your visit! For, you have come after I have waited so long. Of all the persons who are far away from me, you are the one I was most anxious to see'. The angel said, "Go and hasten to do the task for which you have undertaken the journey". The man said, "I would dearly love to meet my Allah, more than anything else in the world". The angel said, "Choose for yourself any state in which you would like to meet death and I shall draw out your soul when you are in that state." The man said, "I leave it to your choice". The angel said, "I have been commanded to do as you please". The man said, "If so, let me take Wudhu (ablution) and stand in Salaat; when I lie prostrate (in Sajdah) before my Lord, you can pull out the spirit from my body". So, the pious man was engaged in Salaat, lying in Sajdah, when his soul was taken out of the body. *(Ihyaa)*.

It was one of the numerous favours of Allah *Ta'ala* to the humble author of this book (who considers himself to be the most insignificant person) that his eldest daughter (who was the privileged wife of his illustrious cousion, Maulana Muhammad Yousuf (May Allah increase his virtues), also passed away to the Mercy of Allah *Ta'ala* when she was in Sajdah. She had been ill for a

Maulana Muhammad Yousuf *(Rahmatullah alaihe)* also passed away to the Mercy of Allah *Ta'ala* on 29th Zul-qa'dah; 1384. A.H. in Lahore.

long time and was too weak even to sit up in bed for Salaat. She, therefore, used to make gestures instead of performing Ruku' or Sajdah etc. On Monday night, the 29th of Shawwaal, 1366 A.H, she was performing Maghrib Salaat, and was in the state of Sajdah when her soul parted to meet her Lord and Creater. This humble author is incapable of expressing gratitude to Allah *Ta'ala* for His innumerable favours to him.

Abu Bakr Ibne Abdullah Muzani *Rahmatullah alaihe* narrates, "When the hour of death drew near for a wealthy person from among the Bani Israel, who had hoarded a lot of wealth, he said to his sons, "Bring forth all my belongings before me". So, all his possessions were hurriedly brought before him; there were numerous horses, camels, slaves and plenty of wealth. When he looked at these things, he began to weep and cry in bitter sorrow, for he knew that he was going to part with all this. Meanwhile Izraeel *alaihissalam* appeared before him and said, 'It's no use weeping at this moment. By Him who granted you all these bounties, I must take your soul away'. The man said, 'Could you grant me a short respite so that I might distribute all these things'. The angel said, "I am afraid, no respite can be granted now! You should have distributed your things before this hour." Saying this, he pulled out the soul from the man's body".

Another such story is related of a person who amassed great wealth and provided for himself all manners of comforts and constructed a grand palace, with two entrances, on each of which he appointed a guard of his slaves. He arranged a sumptuous feast to celebrate his moving into the new palace, to which he invited all his friends and kinsmen. When the company sat to dinner, he himself was seated comfortably on a grand throne and was saying to himself, "I have a good stock of everything to last for years and I won't need to buy anything". As he sat there, musing on his own sufficiency, a ragged old man, with the beggar's gourd hanging in a sling round his neck, appeared at the gate outside and began to knock at the door. So loud was the knocking that the sound disturbed the rich man sitting on the throne. The slaves rushed to the door, wondering who this discourteous old man could be. They asked him what he wanted and the old man said, "Send your master to me". They said, "Do you think our master would come out of his palace to receive a beggar like you?" The man said, "He will come, go and tell him". They went to their master and told him about it. The rich man said, "Why did

n't you teach him a lesson, for his impudence?" As he said so, there was a still louder knock at the door and the door men rushed to the gate. The old man said, "Tell your master that I am Izraeel the angel of death". Hearing this, the servants were stupefied and, when the rich man was told about it, he was stunned and implored in utter humility, "Ask him to take the life of someone else as ransom for my own". But the angel, who had meanwhile entered the palace, said to him, "Do what you will, I cannot go back until I have taken the soul out of your body". The rich man gathered all his wealth and said, 'Curses upon you, you damned wealth! You kept me too busy to worship my Lord and left me no time to concentrate on the remembrance of Allah". Allah *Ta'ala* in His Infinite Power, granted his wealth the power to speak and it said to him, "Why do you curse me? It was on account of my being in your possession that you were granted entry into the courts of great emperors during the hours when the poor ones were driven away from their doors. It was on my account that you associated with delicate damsels and derived sensual pleasures, living in luxury like royalty. Ah! you spent me on unlawful things and I was helpless in your hands. Had you spent me on noble needs, I would have benefited you." And, in the midst of this dialogue, the Angel of Death suddenly pulled out the soul from his body.

Wahb bin Munabbih *Rahmatullah alaihe* says, "Once, Izraeel *Alaihissalam* took away the soul of a mighty tyrant, the like of whom the world had never seen. As he was carrying the soul, he passed by some angels who asked him, 'Have you ever felt pity for any person whose soul you were commanded to pull out?' The Angel of Death replied, 'Yes, once I was moved to great pity when commanded to take the soul of a woman who was all alone in a jungle and had just given birth to a baby son. When I was taking out her soul, I was filled with pity for her and her new-born child, for I did not know what would happen to the innocent baby left alone in that wilderness! The angels said, "Do you know who this tyrant is whose soul you are carrying now? It's the same child who was left alone." The remark greatly surprised the Angel of Death, who exclaimed, "Glorified be Thou, O Lord! Thou art beyond all imperfections! Most Kind and Most Merciful! And Thou doest as Thou willst."

Hasan Basri *Rahmatullah alaihe* says, "When a person dies and members of his household begin to weep and cry, the Angel of Death stands in the doorway and, addresses them, 'I did not deprive him of

his livelihood (he has already exhausted his decreed portion), I did not cut short his life time. I have been commanded to visit this house again and again, until none of its inmates is left alive". Hasan *Rahmatullah alaihe* says, "By Allah! If the mourners could see the Angel at that time and listen to his talk, they would forget about the deceased and start worrying about themselves".

Yazid Raqqaashi *Rahmatullah alaihe* has narrated the following story,"Once a cruel person of Banu Israel was sitting in privacy with his wife when he saw a stranger entering his house through the door and coming straight towards him. The man flew into a rage and rushed towards the stranger asking, 'Who are you and who gave you permission to enter my house?' The stranger replied, 'The Owner of the house commanded me to visit you and I am a person whom nothing can prevent from entering a house, nor do I need permission before entering the palaces of kings. I am not awed by tyrants, nor can anything prevent me from meeting those who are proud, vain or selfconceited'. On hearing this,the man was seized with sudden fear, a shudder ran through his body and he fell upon his face. At last he said in abject humility, 'That means you are the Angel of Death'. The stranger said, 'Yes, I am the Angel of Death'. The man said, 'Could you give me a brief respite, so that I might write out my will?' The Angel said, 'It is too late now; It is a pity that you have exhausted your lifetime and taken the exact number of breaths apportioned to you, under the Divine Decree. Your end has come and it cannot be delayed even for a moment'. The man asked, 'Where are you going to take me?' The Angel replied, 'You shall be in the company of your own deeds that you have sent forth to the Akhirah. And you will get an abode in the Akhirah, which you have built for yourself, with the help of your own deeds.' The man said, 'I never performed good deeds, to deserve a good abode in the Next World.' The angel said, 'Then, I shall take you to:

كَلَّا إِنَّهَا لَظَىٰ ۝ نَزَّاعَةً لِّلشَّوَىٰ

The fire of Jahannam; eager to roast the skin; it will call forth the one who turned and fled (from truth in this world)! (al-Ma'aarij: 15-17)

Saying this, the angel dragged forth the soul from his body and everybody in the house began to wail and cry aloud." Yazid Raqqashi *Rahmatullah alaihe* adds, "If people knew what happens to a person

when he is in the throes of death, they would weep more bitterly on his suffering than on their own loss" *(Ihyaa).*

Sufyan Thauri *Rahmatullah alaihe* says, "When the Angel of Death touches the heart-vein of the dying man, he ceases to recognize people, cannot speak and forgets about everything of the world. At this moment, were it not for the shock of death-pangs, he would take a sword and attack those sitting around him in the frenzy of severe pain." Some Ahadith have it that, when the soul of a dying man comes up to his throat, Shaitan tries his best to lead him astray and rob him of his faith. A Hadith says that Izraeel *alaihissalaam* visits people during the hours of Salaat, notices them and keeps track of them; and, when the hour of death comes for anyone of those who have been particular about the timely performance of Salaat, he himself prompts him to recite the Kalimah and drives the Shaitan away from him. Mujahid *Rahmatullah alaihe* says, "When a person is about to die, the faces of his friends and companions are made visible to him, if he used to associate with men of piety, he finds himself in company with the pious; and if he associated with the wicked and the profligate, he finds himself among such people". Yazid bin Shajarah *Radhiallaho anho* has also related a Hadith to the same effect. Rabi'bin Bazah *Rahmatullah alaihe*, who was a devout and pious man living in Basrah, has related that, "Once a person was about to die and people were reciting the Kalimah, Laa Ilaaha Illallaho (لَآ اِلٰهَ اِلَّا اللّٰهُ) prompting him to recite it with them. But all he could say was, 'Have one (a glass of wine) for yourself and let me have one! Have one for yourself, let me have one.........' Similarly, there was another person in Ahwaz who, when at the point of death, was prompted to recite the Kalimah,'Laa Ilaaha Illallaho' (لَآ اِلٰهَ اِلَّا اللّٰهُ), but he went on crying out, "Ten rupees a piece, eleven rupees a piece, twelve rupees a piece....."*(Ittehaaf)*

On the other hand, there have been many beings who kept death constantly in remembrance, prepared for it and performed great deeds of virtue for the life of Akhirah. They received death like a person receiving a gift, as a Hadith says: "Death is a gift to a Mo'min". When the hour of death drew near for Bilal *Radhiallaho anho*, his wife said, "Alas Alas! You are departing"! But Bilal *Radhiallaho anho* said, "What a bliss it is to die! For tomorrow we shall meet our loved ones, Muhammad *Sallallaho alaihe wasallam* and his companions!" When the time of death came near for Mu'aaz

Radhiallaho anho, he said, "O Allah! Thou knowest that I wished to live long, not because I loved this world or wanted to dig canals and plant gardens. In fact, I longed to fast and remain thirsty during the hot summer afternoons; I loved to face hardships and strive for the cause of Deen and to associate with those who remember Thee and make 'Zikr' in their company." Salman *Radhiallaho anho* began to weep and cry when he was at the point of death. Someone said to him,"What makes you cry ? When you die, you will meet Rasulullah *Sallallaho alaihe wasallam*, who expressed his appreciation for you when he breathed his last." Salman *Radhiallaho anho* replied, "I am not weeping for fear of death, nor because I am leaving the world. What makes me cry is that we made a covenant with Rasulullah *Sallallaho alaihe wasallam* that we would use things of this world in the manner of a traveller who keeps the bare minimum to last him during the journey, but I am afraid I have not been able to live up to the instructions". Yet when he died, he was found to possess what amounted to ten Dirhams.Just imagine; This was all he possessed in the world, which he considered to be an excess. He then called for some musk, asked his wife to mix it with water and sprinkle it on his bed for, he said, "I am expecting a party of visitors who are neither men nor jinns". *(Ittehaf)*

When the last hour came for Sheikh Abdullah Ibne Mubarak *Rahmatullah alaihe*, he was smiling and said,

لِمِثْلِ هٰذَا فَلْيَعْمَلِ الْعٰمِلُوْنَ

"For the like of this, then, let the workers work". (as-Saffat: 61)

(He might have glimpsed some of the bounties and joys of Jannah). It is also said that, when the Sheikh was at the point of death, he said to his servant named Nasar, "Lay my head on the ground". The servant began to cry. The Sheikh asked him, "What makes you cry?" and he replied, "It grieves me because you lived in comfort but you are dying like a beggar, with your head lying on the ground! "The Sheikh said, "Say no more! For, I supplicated Allah *Ta'ala* to grant me life as a rich man and cause me to die like the poor." Ataa bin Yasaar *Rahmatullah alaihe* says: "A person was about to die when Shaitan came and said to him, 'You have escaped my snares'. The man said, 'I still do not feel secure from your evil designs'. Jariry *Rahmatullah alaihe* says that he was present when Sheikh Junaid *Rahmatullah alaihe* was in the throes of death and he

saw that the Sheikh was reciting Ayaat from the Holy Qur'an. Some one asked him, "Is it the time to recite from the Holy Qur'an?" (He meant that the Sheikh was very weak and was experiencing difficulty in recitation). The Sheikh replied, "What time can be more opportune for recitation? At this hour, my Book of Deeds is being completed. (I would like its last entry to be the Ayaat of the Holy Qur'an)!"

Someone asked Junaid *Rahmatullah alaihe*, "How was it that Abu Sa'eed Khazzaaz *Rahmatullah alaihe* was in such joy at the point of death?" Junaid *Rahmatullah alaihe* replied, "He was so fond of meeting his Lord that one could expect his soul to fly to heavens even before the time of death to meet his Lord." When the last hour came for Zun-Nun Misri *Rahmatullah alaihe*, someone asked him if he had any wish. The Sheikh replied, "My only wish is that I should attain a true knowledge (*Ma'rifat*) of Allah *Ta'ala*". A man narrates: "I was sitting in company with Sheikh Mamshaad Dinavari *Rahmatullah alaihe* when a Dervish came to him and said, 'Is there any neat, clean spot nearby where a poor man could meet his end?' The Sheikh pointed to a place where there was a spring of fresh water. The man went there, took Wudhu (ablution) and observed his Salaat. When he finished, he laid himself down full length on the ground and breathed his last."

Fatimah *Rahmatullah alaiha* relates that when her brother, Abu Ali Rudbari *Rahmatullah alaihe* was about to die, his head was in her lap. She says that he opened his eyes and said, "The gates of heaven have been opened and Jannah has been decorated. I can hear someone saying, "Abu Ali, you did not aspire to attain high grades in Jannah, but We have granted you high grades." He then recited two couplets, meaning: By Thy right over me, never did I turn my eyes away from Thee, to look (lovingly) at anyone other than Thee; when I see Thy beauteous Countenance flushed with modesty, I become restless for Thee." When Sheikh Junaid *Rahmatullah alaihe* was at the point of death, someone recited to him the Kalimah, 'Laa Ilaaha Illallaho'(لَاۤ اِلٰهَ اِلَّا اللّٰهُ). He said, "I have never been forgetful of this Kalimah, so I don't need to be reminded of it at this hour".

Ja'far bin Nasir *Rahmatullah alaihe* asked Bakran Dinwari *Rahmatullah alaihe*, the privileged disciple in attendance of Shibli *Rahmatullah alaihe*, "Could you describe to me the spectacle of Sheikh Shibli's meeting with death?" Bikran replied, "In the throes of

death, I heard him saying, 'Once I wrongfully took a Dirham (silver-piece) from a person, to atone for which I have given away thousands of Dirhams as Sadaqah on his behalf but, still, my heart is weighed down by the feeling of remorse and consciousness of wrong doing;' He then said, "Please help me to take Wudhu (ablution)". I made him perform Wudhu but forgot to comb out his beard with the fingers (i.e. perform 'Khalal'). The Sheikh was too weak to do it himself and, being speechless with pain, he caught my hand and thrust it into his beard; as he did so, his soul deparated!"When Ja'far *Rahmatullah alaihe* heard about it, he began to weep and said, "The Sheikh was ever so particular about the details of the Shariah (Islamic Law) that he insisted on observing a Mustahab (commendable act) in the throes of death."

Sheikh Kattani *Rahmatullah alaihe* was asked, when he was lying on death-bed, "What devotions have you been practising as a routine"? The Sheikh replied, "If it wasn't my last hour, I would not tell you about it. The fact is that, for the last forty years, I have been constantly guarding my heart against all that is other than Allah *Ta'ala*; whenever something other than Allah is about to enter my heart, I close its gates". Sheikh Mu'tamar *Rahmatullah alaihe* says, "I was with Hakam (a nobleman) when he was at the point of death and I was supplicating Allah to make easy for him the throes of death, for he possessed such and such qualities. I was recounting his virtues and invoking Allah's Mercy for him while he was in a coma. When he came to himself, he said, "Who was speaking such and such words?" When I said that it was I, he said, 'Izraeel *alaihissalaam* (the Angel of Death) was telling me that he always treats, gently and kindly, those who are generous'. And with these words on his lips, the Divine gave up his soul.'

When the hour of death drew near for Sheikh Mumshaad Dinawari *Rahmatullah alaihe*, another saint was sitting with him and suppli-cating Allah, "O Allah! Grant him entry into Jannah!" The Sheikh smiled and said, "For the last thirty years, Jannah has been presenting itself to me, with all its beauty and adornments. But never have I cared to look at it (because I crave a vision of Allah *Ta'ala* Who is the Owner of Jannah)" *(Ihyaa)*.

When the hour of death drew near for Khalifah Umar bin Abdul Aziz *Rahmatullah alaihe*, the physician attending him said, "Amir-ul-Mo'mineen has been poisoned and I am not very hopeful about

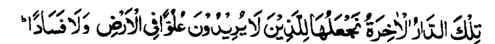
his survival".Umar bin Abdul Aziz said,"You should not be hopeful either about the life of a person who has not been poisoned". The physician asked, "Did you feel the effect of poison before I told you?". Umar bin Abdul Aziz *Rahmatullah alaihe* said, "I came to know of it when the poison went into my stomach". The physician said, 'Let someone treat and cure you or you will die". Umar *Rahmatullah alaihe* said, "But my soul will go to my Lord and Sustainer, Who is the Best of all whom people should meet. By Allah! Even if I knew that something was lying beside me, which could restore me to health,I would not extend my hand to take it". He then prayed, "O Allah! choose Umar for a meeting with you," and he died a few days after this incident. Maimun bin Mehran *Rahmatullah alaihe* adds: "During these days, Umar bin Abdul Aziz *Rahmatullah alaihe* used to supplicate Allah *Ta'ala*, frequently, to grant him death. Someone said to him, 'Don't wish for death; for Allah *Ta'ala* has revived so many Sunnan (ways of Rasulullah) through your efforts and abolished so many innovations (Bid'aat) that had come into vogue.' 'Umar *Rahmatullah alaihe* said, "Shall I not be like Yousuf *Alaihissalaam*, the virtuous slave of Allah *Ta'ala*, who supplicated Allah *Ta'ala*, thus:

رَبِّ تَوَفَّنِىْ مُسْلِمًا وَّاَلْحِقْنِىْ بِالصّٰلِحِيْنَ

'O Allah! Make me to die submissive (unto Thee), and join me to the righteous!'(Yousaf: 101).

Maslamah *Rahmatullah alaihe* said to Umar bin Abdul Aziz when he was at the point of death, "The money you gave us for your shroud was just enough to buy some cloth of very inferior quality; please allow us to spend a little bit more". Umar *Rahmatullah alaihe* desired that the shroud (of the same cloth) should be brought to him. He looked at it for some time and then said, "If my Lord and Sustainer is pleased with me, He will at once order a better shroud for me, if He is not pleased with me, I shall be stripped of the shroud I am wearing and made to wear a fiery shroud of Jahannam". He then asked to be propped up in bed and said while sitting, in an invocation, "O Allah! I could not fulfil Thy commandments and did not desist from doing things forbidden by You; still I declare that there is no god but Allah" (reciting the Kalimah). And with these words on his lips he passed away to the Mercy of Allah. He also said at this hour, 'I can see an assembly of creatures who are neither human beings nor jinns". Another version adds," 'At the last hour, he told people to leave him alone and, after everybody had left, they

saw through the chinks of the door that he was saying, 'Most welcome! Most blessed is the visit of those who are neither human beings nor jinns'. Then he was heard reciting this Verse from the Holy Qur'an:



As for that Abode of the Hereafter, We assign it unto those who seek not oppression on the earth, nor yet corruption.(al-Qasas: 83) (Ithaaf)

A Divine says, "I prayed to Allah to reveal to me what happens in the grave. One night, I dreamt that the Day of Resurrection had come and the dead were rising from their graves. I saw that some of them were reclining on couches of rich silk brocade, some were sitting on silken sofas, some were seated on raised thrones and some were lying on flowers; some of them were laughing and others were weeping. I said (in the dream), 'O Allah! I wish all of them were in the same state! At this, some one said, 'This discrimination is due to our own deeds (A'maal); those reclining on brocade are men of good behaviour; those on silk cushions are 'Shuhadaa' (martyrs); those lying on the flowers are the men who used to fast frequently; those who are laughing are the men who repented of their sins; those who are weeping are the sinners and those raised to positions of honour are the people who loved one another for the sake of Allah *Ta'ala*." *(Raudh)*

Sheikh Abu Ya'qub Sanusi *Rahmatullah alaihe* says: One of my disciples came to me and said, "I shall die tomorrow in the afternoon". The following day, the man came to the Holy Masjid at Makkah, observed his Zuhr Salaat, made 'Tawaaf' (circumambulation) of the Holy Ka'bah, then went a little farther away from the Ka'bah and gave up his soul. I washed his body and arranged his burial. When I laid him in the grave, he opened his eyes. I asked him in surprise, "Is there life after death?" He replied, "I am alive and he who is a true lover of Allah *Ta'ala* never dies ." *(Raudh)*. Sheikh Ibn-ul-Jalaa *Rahmatulah alaihe,* who is a well-known Sufi Sheikh, says that when his father died and his body was laid on a wooden board for washing, he (the Sheikh's father) began to laugh. The people who had come to wash his body were terrified (to see a dead man laughing) and ran away. After a while, one of his father's friends came and bathed him. *(Raudh)*

In his book entitled 'al-Isti'aab', Hafiz Ibnu Abdil Barr *Rahmatullah alaihe* has related some anecdotes about the pious beings who were heard talking after their death.He writes about Zaid bin Kharijah *Radhiallaho anho*: 'The Divines are agreed about the fact that he talked after his death. He also relates that some other Sahabah talked after their death.

When the Sahabah were going out on the expedition to Mu'tah, people began to pray for their safe return after the enterprise. On this occasion, Abdullah bin Rawaha *Radhiallaho anho* recited three couplets which meant:

> Safe return? Oh, no!
> I would rather my Lord granted me forgiveness;
> And with this a mighty blow of the sword,
> That cleaves my body asunder!
> Or a pike pierced through my body,
> That should cut through the liver and the entrails.
> Thus would I love to die a martyr in the path of Allah.

On reaching the battle-field, the Sahabah *Radhiallaho anhum* learned that the enemy was advancing with a formidable army of two hundred thousand soldiers, against their own small army numbering three thousand. So, the Sahabah held a 'Mashwarah' (consultation) and decided that Rasulullah *Sallallaho alaihe wasallam* should be informed of the situation and, if he still commanded them to fight, they would start the battle. When Abdullah bin Rawaha *Radhiallaho anho* learnt this, he came and said to his companions, "How strange! You are holding consultation to decide whether or not we should receive an honour that we were so anxious to attain. We came here merely to win the honour of Shahadat, we have never fought battles relying on our physical power, the force of weapons or the weight of numbers; we have always fought on the strength of our faith in Islam, our religion. Rise, my friends, and let us go forward to the field of battle; we are sure to win one of the two triumphs, victory or 'Shahadat and, for us, both are equally glorious". Exhorted by these words, all of them resolved to fight and the battle started. Before their departure from Madinah, Rasulullah *Sallallaho alaihe wasallam* had appointed Zaid bin Harithah *Radhiallaho anho* as their commander (Ameer) and said, "If Zaid is killed, Ja'far bin Abi Taalib will be your 'Ameer'. If Jafar is killed, Abdullah Bin Rawaha will be your Ameer and if he is

also killed, the Muslims should appoint one of themselves their 'Ameer', by mutual consultation". So, when Zaid *Radhiallaho anho* and Ja'far *Radhiallaho anho* had been killed, one after the other, people called out Abdullah's name, for, it was now his turn to command. At that time, he was on the outskirts of the army, with a piece of baked meat in his hands, for, he had not been able to taste any food for three days. Someone told him that Ja'far had been killed, at this Abdullah bin Rawaha *Radhiallaho anho* began to scold himself, saying, "You are still busy with the world (taking food)!" He then threw away the piece of meat, took the flag and fell upon the enemy lines. Someone struck him a blow with the sword that cut off one of his fingers. He chanted three couplets, meaning :

O, You are nothing but a little finger cut off!
Is there anything else the matter?
And what has happened? You have come in the path of Allah;
Which is, indeed, a great honour and a blessing!
"O Abdullah (addressing himself), if you do not die a martyr,
You must die any how, for, there is no escape from death.
Look! There looking you in the face is Shahadah,
Your long-coveted honour!
If you go forward and embrace martyrdom,
Even as Zaid and Ja'far did,
You will be among those who are truly guided;
And if you shrink back, you will be among the wretched."

He then addressed his own heart and said, "O heart, what makes you hesitate? Is it the love of your wife? If so, I divorce her this very moment. Is it your slaves; I set them all free. Is it your garden? I give it away as Sadaqah. Don't you love to enter Jannah? By Allah! You will have to go forward, willingly or unwillingly! You have long been in peace and comforts of life. And now you hasitate! Just think of your own reality! Wasn't there a time when you were just a drop of fluid?" After exhorting himself in this manner, Abdullah *Radhiallaho anho* made a brave attack on the enemy and laid down his life as a martyr. (We have given a detailed account of this expedition in the 'Stories of the Sahabah', together with many other stories on the same subject).

When the hour of death came for Abu Sufyan bin Al-Harith *Radhiallaho anho* who was the son of a paternal uncle of Rasulullah *Sallallaho alaihe wasallam*, men of his household began to weep and

cry. He said, "Do not weep for one (meaning himself) who, since he embraced Islam, has never committed a sin with his tongue, nor done any wrong with his body." (For such a person, death is an experience of extreme felicity). Sunabihi *Rahmatullah alaihe* relates, "I was with Ubadah *Radhiallaho anho* when the time drew near for him to die and I was moved to tears. He looked at me and said, 'What makes you weep? By Allah! If I am called to testify for you on the Day of Resurrection, I shall give the best evidence in your favour; If I get permission,I shall intercede for you and try to do as much as I can for your benefit.' He then added: 'I have transmitted to you all that I heard from Rasulullah *Sallallaho alaihe wasallam*, which I considered beneficial for you, except for one Hadith, which I am going to relate to you now that I am leaving this world. I have heard Rasulullah *Sallallaho alaihe wasallam* saying, 'If anyone testifies sincerely: "There is no God but Allah and that Muhammad is the Rasul of Allah", he will be declared immune from the Fire of Jahannam". When Abu Bakr *Radhiallaho anho* was at the point of death, his daughter began to weep and cry. He soothed her saying, "Do not cry, my dear child". She said, "Dear father, if I do not weep to see you dying, whose death can move me to tears?" Abu Bakr *Radhiallaho anho* said, "At this hour, I would dearly love to have my soul taken out, rather than that of any other living thing, even though it were as insignificant as a fly." He then said to Hamran, "Still I feel afraid, lest I should fail to keep hold of Islam, at the time of death".

When the time drew near for Sa'd bin Abi Waqqaas *Radhiallaho anho* to die, he said to the people around him, "Bring me my woollen cloak". When it was brought, he saw that it was old and worn out. Sa'd *Radhiallaho anho* said, "When I die, shroud me in this cloak,for, I was wearing it when I fought in the battle of Badr". When the hour of death came for Abdullah bin Aamir bin Kuraiz *Radhiallaho anho* and he was in the throes of death, Abdullah Ibne Zubair *Radhiallaho anho* and Abdullah bin 'Abbas *Radhiallaho anho* were staying with him as guests. He said to his men, "My two brothers are fasting. Take care, lest you delay their evening meals owing to my death, and delay their breaking the fast." When Abdullah bin Zubair *Radhiallaho anho* heard this, he said, "Even the severity of death-pangs could not prevent you from entertaining your guests and showing magnanimity !" When he breathed his last, dinner was being served to his guests.

'Amr bin Aus says, "I went to see Utbah bin Abi Sufyan *Radhiallaho anho* when he was in the throes of death and I heard him saying, "Now that I am leaving this world, let me relate to you a Hadith that was narrated to me by my sister, Umme Habibah *Radhiallaho anha*. She narrated that she had heard Rasulullah *Sallallaho alaihe wasallam* saying, 'If anyone observes twelve Rak'aats of Nafl Salaat in the forenoon (Dhuhaa) sincerely, for the pleasure of Allah *Ta'ala*, Allah will build for him a palace in Jannah."' "It was owing to his devotion to Ahadith, and his zeal for the propagation of Islam, that he related a Hadith even on his death-bed. When Muhammad bin Munkadir *Rahmatullah alaihe* was in the throes of death, he began to weep. Someone asked him what made him weep and he replied, "I am not weeping because of committing some sin, though I do not remember committing a sin during my entire life; I am weeping, because I fear that I might have done something that I counted as a trifle, but which was a grievous wrong, in the sight of Allah!" He then recited this Ayat:

وَبَدَا لَهُمْ مِّنَ اللّٰهِ مَا لَمْ يَكُوْنُوْا يَحْتَسِبُوْنَ ۝

And there will appear unto them, from Allah, that which they could never have counted upon. (az-Zumr: 47)

and then said, "My only fear is, lest I may have to face such circumstances as I never anticipated." When Aamir bin Abd-e-Qais *Rahmatullah alaihe* was in the throes of death, he began to weep. Someone said to him, "You have lived a rigorous life and still, you are crying?" The Sheikh replied, "I am not weeping for fear of death nor for the love of the worldly things. I am weeping because, this day, I am going to be deprived of the joy of fasting in hot summer days and the bliss of Tahajjud (standing in Nafl Salaat), in the late hours of cold winter nights". When Hasan *Radhiallaho anho* was lying on his death-bed, there were some people sitting by him. They asked him for some last words of advice. He said, "I advise you to observe three things. Listen carefully, and leave me alone when I have finished, for, I love to pass away to where I am destined to go, in solitude and perfect peace. He then gave them three pieces of advice:-

1. before advising others to do a thing, start practising it yourself;
2. before forbidding others to do a thing, avoid doing it yourself;
3. remember, every step that you take is either credited for you

or against you, for, every step brings you closer to Jannah or to Jahannam. So, before taking a step, think where it is going to carry you .

When Rabi' *Rahmatullah alaihe* was going to die, his daughter began to weep. He said, "My dear child, this is no occasion for weeping. You should rather say, 'What a joy! My father has been granted bountiful rewards on this day'". When Makhool Shami *Rahmatullah alaihe* was about to die, people saw that he was laughing. They asked, "Is this an occasion for laughing." He said, "Why shouldn't I laugh? For, I am going away forever, from those whom I wanted to shun and I am hastening to Him in Whom are centred all my expectations". When Hassaan bin Sinan *Rahmatullah alaihe* was in the throes of death, someone said to him, "You may be experiencing severe pain, at this moment?" The Sheikh replied, "Death has pangs, no doubt, but, at this moment, a Mo'min does not feel the severity of death-pangs, because of the joy that the anticipated meeting with Allah *Ta'ala* brings to him".

When the hour of death drew near for Ibne Idrees *Rahmatullah alaihe*, his daughter began to weep. He said, "Do not cry, my child; I have made four thousand complete readings of the Holy Qur'an in this house". Hasan Ibne Hayye *Rahmatullah alaihe* says, "I was with my brother, Ali *Rahmatullah alaihe*, on the night when his soul departed from this world. Once, during the night, he called for water while I was observing Salaat; when I had finished, I brought him a cup of water but he told me that he had already taken water. I asked, in surprise, 'Who brought you the water? There is no one in the house, except you and me'. He replied,'Jibrail *alaihissalam*, brought me some water, which I drank just before you came, and he was saying to me, 'You and your brother are with those unto whom Allah *Ta'ala* has shown favour.' (The reference is to the following Ayat from the Holy Qur'an:

وَمَنْ يُّطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ
وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ ۚ وَحَسُنَ اُولٰٓئِكَ رَفِيْقًا ۝

Whoso obeyeth Allah and His Rasul, they are with those unto whom Allah hath shown favour, amongst the Ambiya (Messengers of Allah), the Siddiqeen, and the Shohadaa (martyrs) and the righteous. (an-Nisaa: 69)

Abdullah bin Musaa *Rahmatullah alaihe* says, "When Ali bin Salih *Rahmatullah alaihe* died, I was away on a journey. When I came back, I visited his brother, Hasan bin Salih to condole with him. I could not contain myself with grief and began to cry. Hasan said,"Let me first tell you how he gave up his soul; for, that might soothe your grief. Just think, how blessed was his hour of death! When he was in the throes of death, he called for water. I brought him some water, but he said to me that he had already taken water. I asked him 'How?' and he replied, 'Rasulullah *Sallallaho alaihe wasallam* visited me, with a host of angels following him in long rows, and he gave me some water to drink.' Fearing, lest he might be talking in a delirium, I asked him, 'How were the rows of the angels?' He indicated by a gesture of his hands that they were one above the other". When Sheikh Abu Bakr bin Ayyaash *Rahmatullah alaihe* was about to die, and his sister began to weep, he said to her, "Do not cry, for, I have made twelve thousand complete readings of the Holy Qur'an in that (pointing to a) corner of the house'.

Amr bin Ubaid *Rahmatullah alaihe* says: "When Sheikh Abu Shu'aib Salih bin Ziyyad *Rahmatullah alaihe* was taken ill, I visited him and saw that he was in bed in the throes of death. He said to me, "Happy news! I just saw a stranger with odd looks," and when I asked him who he was, he replied that he was the Angel of Death. I asked him to treat me gently and he said that he had been commanded to treat me so". The son of Imaam Ahmad bin Hanbal *Rahmatullah alaihe* says: "I was sitting by my father's side when he was in the throes of death. I had a piece of old cloth in my hands to bind his jaws together after death to keep them in place. He would faint and regain consciousness at short intervals and, when he swooned, we thought that he had expired. Each time he came to himself, he would say, 'No, no, not yet'. When he repeated the same words for the third time, I asked him what he meant.He replied, "Dear son, don't you know? The accursed Shaitan is standing beside me, gnawing his finger with rage and sorrow, and telling me that I have escaped from his treachery. I say to him not yet! I still fear his deceit."

When the hour of death drew near for Adam bin Abi Iyaas *Rahmatullah alaihe*, he was lying in bed, wrapped up in a sheet of cloth, reciting Ayaat of the Holy Qur'an. After completing a full reading of the Holy Qur'an, he said,"I beseech Thee, O Allah, in the name of my love for Thee, that I may be treated gently in the hour of death. O Allah! I cherish good wishes from Thee for this day". He then

recited: "Laa Ilaha Illallaho," and his soul departed from the body. When Maslamah Ibne Abdul Malik *Rahmatullah alaihe* was about to die, people saw him weeping. When someone asked what made him weep, he said, "I am not weeping because I fear death; for, I have perfect faith in the Mercy of Allah. I am weeping because I participated in Jehaad thirty times, but I was not granted the privilege of Shahadah (Martyrdom) and now I am dying in bed, like women."

One day, Sheikh Iyaas bin Qatadah 'Abshami *Rahmatullah alaihe* looked into the mirror and saw a few grey hair on his head. He said, "When one's hair, turn grey, one should not occupy oneself with any pursuit except preparation for the Akhirah. The time has drawn near for me to leave this world." After this, he began to engage himself strenuously in prayers. One Friday afternoon, after he had observed Salaat and was coming out of the Masjid, he looked up into the sky and said, "Most welcome! I have been anxiously waiting for you for a long time!" He then said to his companions, "When I die, take my body to Malhoob (name of a place) and bury me there". After this, he gave up his soul and fell on the ground. When the hour of death came near for Ibrahim bin Hani *Rahmatullah alaihe*, who was a disciple of Imaam Ahmad bin Hambal *Rahmatullah alaihe*, he asked his son, Ishaque, "Has the sun gone down?" He replied, "No, father, the sun has not set yet. But you know that a person, when he is seriously ill, can even break the obligatory (Fardh) fast and you are observing only a Nafl fast. Why don't you break your fast?" Ibrahim *Rahmatullah alaihe* said, "Just wait". After a short while, he exclaimed (he might have seen something which was invisible to others), "For the like of this, then, let the doers do good deeds". (The reference is to the following Ayaat of the Holy Qur'an:

إِنَّ هَٰذَا لَهُوَ الْفَوْزُ الْعَظِيمُ ۝ لِمِثْلِ هَٰذَا فَلْيَعْمَلِ الْعَامِلُونَ ۝

Lo! This is the supreme triumph; For the like of this, then, let the workers work. (as-Safat: 60-61)

After this, his soul departed to the Heavens above. Once, Abu Hakim Heiri *Rahmatullah alaihe* was sitting and writing something. Suddenly, he put his pen aside and said, "If this is what they call death, by Allah! It is so pleasant to die". Saying this, he breathed his last. When Abul-Wafaa bin 'Aqil *Rahmatullah alaihe* was about to die, men of his household began to weep. He said, "I have been

avoiding it for the last fifty years; it (death) cannot be postponed any further. Now leave me alone; I welcome it on its arrival".

One Monday morning, Imaam Ghazali *Rahmatullah alaihe*, who is famous for his book, Ihyaa-ul-Uloom, performed Wudhu (Ablution) and observed his Fajr Salaat. Then he called for his shroud, kissed it and put it to his eyes. After this he said, "With pleausre I appear before the King-of-kings. Saying this, he lay full length on his back, facing the Qiblah, and passed away to the Infinite Mercy of Allah. Ibn-ul-Jauzi *Rahmatullah alaihe* says, "When the hour of death drew near for my spiritual mentor, Abu Bakr bin Habib his disciple asked him for a few words of advice. He said, 'I advise you to observe three things: (1) fear Allah; (2) meditate on the fear of Allah, in private; (3) fear what I am facing at this moment (death).' He then added, 'I have spent sixty one years of my life and, still, I feel as though I had seen nothing of this world'. After this, he asked a person who was sitting by his side, 'Look, do you see the sweat on my brow?' The man said,'Yes', and the Sheikh said, 'I am so grateful to Allah, for, this sweat on the brow is the sign of a person dying with his faith (Imaan) intact (as stated in a Hadith)". When Abul Waqt Abdul Awwal *Rahmatullah alaihe*, who was a pupil of Imaam Bukhari *Rahmatullah alaihe*, was about to die, the last words that he spoke were:

قَالَ يٰلَيْتَ قَوْمِيْ يَعْلَمُوْنَ ۙ بِمَا غَفَرَ لِيْ رَبِّيْ وَجَعَلَنِيْ مِنَ الْمُكْرَمِيْنَ ۝

"Would that my people knew with what munificence my Lord hath pardoned me and put me among the honoured ones". (Yaa Seen: 26-27)

Muhammad bin Haamid *Rahmatullah alaihe* says, "I was with Ahmad Ibne Khudrawiahe *Rahmatullah alaihe* when he was on his death bed. The ninety five year old Sheikh was in the throes of death, when somebody asked him a question. He replied, with tears in his eyes, 'For the last ninety-five years, I have been knocking at a door, which is now going to open; and I am anxious to know whether it will open on to good or bad fortune for me. I am too much preoccupied to answer any questions at this time'. When his creditors heard that the Sheikh was lying on his deathbed, they gathered round him because his debts amounted to seven hundred Dinars (gold pieces). The Sheikh said, in an invocation to Allah *Ta'ala*, "O Allah! Thou hast allowed the practice of pledges, as a security for the claims of the creditors. My life was, as it were, a pledge for my

creditors and, so long as I lived, they were sure that their claims would be satisfied. Now that Thou art calling back my soul, pay off my debts'. He had hardly finished when someone knocked at the door and said, "Where are the creditors of Sheikh Ahmad?" The visitor then settled all their claims and the Sheikh's soul departed from the body."

A Sufi Sheikh was at the point of death when he said to his disciple, who was waiting on him, "Bind my hands together and let me lie down with my face touching the ground!" The disciple did so. When the Sheikh said, "The time has come for me to embark on a journey to the unknown; I am not free of the taint of sins, nor do I have any excuse to offer as an apology, nor is there any power to help me". He then exclaimed, repeating his words over and over again, "Suffice it for me that Thou art mine! Thou alone art mine!" Saying this, he uttered a loud cry and his soul departed from the body. A voice proclaimed from no where, "This man showed humility towards his Lord and He accepted it from him".

A certain man has narrated the story of a saint who was sobbing in the throes of death. His mouth was all covered with flies. The man took pity on him and began to drive away flies from his face. The saint opened his eyes and, staring hard at the man, said, "Throughout the long years of my life, I have sought in vain to have one hour of exclusive intimacy with my Lord. Now that I have got it, you have come to veil me from Him. Leave me alone: may Allah bless you".

Abu Bakr *Rahmatullah alaihe* says that he was with Sheikh Abu Bakr Zaqaaq. In the morning when he was saying, "O Allah! How long art Thou going to detain me in this world?" And the Sheikh died the same day, before Zuhr Salaat. When Makhool Shami *Rahmatullah alaihe* was taken ill, a visitor said, "May Allah grant you health!" The Sheikh said, "Oh no! To be reunited with Allah, of Whom nothing can be expected but that which is good, is far better than living with the people whose evil may be feared, at all times".

Abu Ali Rudbari *Rahmatullah alaihe* says: A poor and ragged old man once came to me on Eid day and said, "Is there any neat clean place around where a poor man could meet his death?" I thought he was not talking sense and said, with unconcern, "Come in, and lie where you like, and give up your soul". The man came in,

performed 'Wudhu' (ablution) and observed a few Rakaat of Salaat. He then laid on the ground and his soul departed from the body. I washed his body, shrouded him and arranged his burial. When I was going to put him in the grave, I thought that I should uncover his face and lay him on his face, so that Allah *Ta'ala* might have mercy on him, because of his poverty and for his dying away from his home. As soon as I uncovered his face, he opened his eyes. I asked him in surpirse, "My lord, is there life after death"? He replied, "Yes, I am alive and so is everybody who truely loves his Lord. Insha-Allah, I shall intercede for you on the Day of Resurrection, by virtue of the distinction granted to me by Allah *Ta'ala*".

Ali Ibne Sahl Asbahani *Rahmatullah alaihe* used to say to his friends, "Do you think I shall die like common people? Do you think I shall fall ill and people will visit me in bed before I die? Oh no! I shall hear someone calling me by name and I shall depart from the world." And that was what actually happened. One day the Sheikh was going somewhere when he suddenly exclaimed, "At Thy service, my Lord (Labbaik)," and his soul departed from the body. Abul Hasan Muzani *Rahmatullah alaihe* says, "When the hour of death drew near for Sheikh Abu Ya'qub Nahrjuri *Rahmatullah alaihe*, and he was in the throes of death, I began to recite the Kalimah, 'Laa-Ilaha-Illallaho' to him to prompt him to recite it after me. The Sheikh looked at me, smiled and said, 'Do you think I need to be reminded of this Kalimah? By the Honour of Allah, Who is Enternal, I see Him manifest, but He is veiled from me only by reason of His sublime Majesty and Supreme Power'. And with these words on his lips, his soul departed to meet his Lord". After the Sheikh's death, Muzani *Rahmatullah alaihe* used to weep with remorse whenever he recalled this incident. He would say to himself, "Shame on you! A wretch like you reminding a Sheikh like Abu Ya'qoob *Rahmatullah alaihe* to recite the Kalimah at the hour of death!"

Abul Husain Maliki *Rahmatullah alaihe* says that he associated with Sheikh Khair Nurbaf *Rahmatullah alaihe* for severel years. The Sheikh said to him, eight days before his death, "I shall die on Thursday evening, at the time of Maghrib Salaat, and I shall be buried on Friday after Jum'ah Salaat". Although he advised me not to forget, but, I forgot about it and, on Friday morning, a man told me about the Sheikh's death. I immediately went to his place to attend his funeral prayers. On the way, I met people coming back from his house who told me that the burial would take place after

Jum'ah Salaat. Nevertheless,I went to his house and asked people the details of the Sheikh's experience of death. A person, who had remained with him till his last breath, narrated to me that the Sheikh swooned for a while just before Maghrib Salaat. Then he recovered somewhat and said to someone in the corner of the room, who was invisible to all others, "Stop for a while; you have been commanded to do a thing and I have been commanded to do a thing. That which you are commanded to do (viz. to take my life) will not escape you, but that which I am commanded to do (viz.to observe Maghrib Salaat) will escape me. Let me do as I am commanded." He then called for water, made a fresh Wudhu and performed Maghrib Salaat. After this, he laid himself on the bed, closed his eyes and gave up his life. They say that, on the same night, someone saw him in a dream and asked him, "How are you?" The Sheikh replied, "Do not ask me of. this, but I have gained release from your rotten world." Abu Sa'eed Khazzaaz *Rahmatullah alaihe* says that he was once staying in Makkah Mu'azzamah. One day, on coming out of the Bab-e-Bani Shaibah (a gate), he saw a very handsome man lying dead on the ground. He was looking at his face in surprise,when the dead man opened his eyes, smiled at him and said, "Abu Sa'eed, don't you know that the friends of Allah (those who love Him truly) do not die; they are just transferred from this world to the next."

When Zun-Noon Misri *Rahmatullah alaihe* was about to die, someone asked him to give him a word of advice. The Sheikh said, "Do not disturb me at this hour; I am looking in amazement at the wonders of His Infinite Bounty". Abu Uthman Heiri says: "When Abu Hafs *Rahmatullah alaihe* was in the throes of death, someone asked him to give him one last word of advice. The Sheikh said (or indicated by a gesture) that he was powerless to speak. After a while, he looked relieved and I asked him for a word of counsel, adding that I would convey it to the people. The Sheikh said, "Bow in sincere humility to Allah *Ta'ala*, for having failed to do what you should have done (This is my last word of advice to you)." Junaid Baghdadi *Rahmatullah alaihe* says: "I stood above Sheikh Sirri Saqati *Rahmatullah alaihe* when the last hour drew near for him and he was in the throes of death. With tears dripping from my eyes, I kissed his lips. When my tears dropped on his face, the Sheikh said, "Who are you?" I said in humility, "It is your servant, Junaid)!" He said, "Most welcome! It was so good of you to visit me". I asked, "Give me a last word of advice," and the Sheikh replied, "Avoid associating with the evil-doers, and take care, lest your association with others should cause you to be estranged from Allah *Ta'ala*."

It is said that Sheikh Habib-Ajami *Rahmatullah alaihe*, who is one of the renowned spiritual leaders, looked gravely concerned at the time of death. Someone said to him, "It is strange that a Divine like you should feel so disturbed at the hour of death; we have never seen you in such great worry". The Sheikh replied, "The journey (to the Unknown) is far too long for my scanty provisions (the store of virtues). I do not know the way, for, I have not traversed it before. I shall have to face my Lord and Sustainer, the Master of my soul, Whose Countenance I have not seen before. I shall have to see such horrible spectacles as I have never seen before. I shall be laid in the grave under the ground and be there,till the Day of Resurrection, all alone, without any friend or comforter. I shall then be required to appear before Allah *Ta'ala* for Reckoning and, if I am told to present one act of virtue like the act of reciting 'Subhaan-Allah,' once performed during the sixty years of my life, which should be untarnished by the evil influence of Shaitan, I fear that I may not be able to produce one".

The Sheikh was saying so in modesty though, in truth, he had remained least concerned with the world, throughout the sixty years of his life. We should consider how we shall face the reckoning, for, in addition to our preoccupation with the world, we are never free of sins, and most of our actions only please Shaitan. Abdul Jabbaar *Rahmatullah alaihe* says: "I remained under the tutelage of my Sheikh, Fath bin Shakhraf *Rahmatullah alaihe* for thirty years and, during this period, I never saw him looking up to the sky. One day, he turned his eyes towards the sky and said,'I have waited so long, to be reunited with Thee, and I have no patience left in me. O Allah! Call me back to Thyself!.' And within a week after this incident, the Sheikh passed away, to be reunited with Allah *Ta'ala*."

Abu Sa'eed Musali *Rahmatullah alaihe* says, "Fath bin Sa'eed *Rahmatullah alaihe* observed his Eid Salaat, on the occasion of Eid-ul-Adhaa, and came back from the place of congregation, rather late in the forenoon. When he was coming back, he saw the smoke rising from the houses where people were cooking the sacrificial meat. He began to weep and said, 'People have sacrificed animals to gain nearness to Thee. Dear Lord! I wish I knew what to sacrifice for this purpose'. Saying this, he fainted and fell on the ground. I sprinkled water on his face and, after a while, he recovered and resumed his walk. When he reached the streets of the city, he looked up to the sky and said, 'Dear Lord, Thou knowest how long I have suffered

from grief and sorrow, being estranged from Thee. And, Thou knowest how long I have been wandering in the streets. My Allah! How long will you detain me in this world, away from Thee?' Saying this, he fainted again. I sprinkled water on his face and his condition improved. A few days later, the Sheikh breathed his last."

Muhammad bin Qasim *Rahmatullah alaihe* says, "My spiritual guide, Sheikh Muhammad bin Aslam Tusi *Rahmatullah alaihe* said to me, four days before his death, 'Come, there is good news for you. Allah *Ta'ala* has done a great favour to your friend (meaning himself). The hour of my death has drawn near and, as a special favour of Allah *Ta'ala*, I do not own a single Dirham to be accounted for on the Day of Resurrection. Now shut the door of my room and do not let anyone come near me till I die. And remember that I have no possessions to bother you about the distribution of my inheritance. My sole property consists of this sheet of cloth, a piece of rug, a container of water for 'Wudhu' (ablution) and my books, all of which you can see here. And there are thirty Dirhams in this bag, which do not belong to me, but are the property of my son, given to him by a relative of his. What can be more lawful for me than this money? For, it belongs to my son and Rasulullah *Sallallaho alaihe wasallam* has said, 'You and your property belong to your father'. With these Dirhams, buy just as much cloth as should suffice to cover my body, not more than that. I mean, you can buy one undergarment for the shroud with this money, and you can set this piece of rug and this sheet as upper garments, thus making three garments of shroud according to the Sunnah. And give away this container, as Sadaqah, to some poor man who might use it for Wudhu'. Having thus made his will, the Sheikh died on the fourth day after this incident." Abdul Khaliq *Rahmatullah alaihe* says that he was with Yousuf bin Husain *Rahmatullah alaihe* when he was in the throes of death and he heard the Sheikh saying, "O Allah! I preached virtues to the people, in public, but myself was not without falsehood. As such, I was insincere to my ownself. O Allah, pardon my insincerity by virtue of what I preached to Thy creation". The Sheikh went on repeating the same words till he breathed his last. May Allah, in His Infinite Mercy, shower His blessings on all of them. *(Ithaaf)*

How fortunate were these pious beings who experienced death in such circumstances! May Allah, in His Infinite Bounty, grant something of the benedictions associated with their persons to the

present author, who believes himself to be the most insignificant of His men. Verily, Allah is the Most Bountiful; His Bounty transcends everything.

(٢٠) عن عائشة قالت جاء رجل فقعد بين يدي رسول الله صلى الله
عليه وسلم فقال يا رسول الله إن لي مملوكين يكذبونني ويخونونني
ويعصونني وأشتمهم وأضربهم فكيف أنا منهم فقال رسول الله صلى
الله عليه وسلم إذا كان يوم القيامة يحسب ما خانوك وعصوك وكذبوك
وعقابك إياهم فإن كان عقابك إياهم بقدر ذنوبهم كان ذلك
كفافا لا لك ولا عليك فإن كان عقابك إياهم دون ذنبهم كان
فضلا لك وإن كان عقابك إياهم فوق ذنوبهم اقتص لهم منك
الفضل فتنحى الرجل وجعل يهتف ويبكي فقال له رسول الله صلى
الله عليه وسلم أما تقرأ قول الله تعالى ونضع الموازين القسط ليوم
القيامة فلا تظلم نفس شيئا وإن كان مثقال حبة من خردل
أتينا بها وكفى بنا حاسبين ○ فقال الرجل يا رسول الله ما أجد لي
ولهؤلاء شيئا خيرا من مفارقتهم أشهدك أنهم كلهم أحرار
(رواه الترمذي كذا في المشكوة)

HADITH: 20

Aishah *Radhiallaho anha* **narrates that a person once came and sat down in front of Rasulullah** *Sallallaho alaihe wasallam.* **He then said, "O Rasulullah, I have many slaves who tell lies to me, cheat me and disobey me, and I scold them and beat them. How shall I be treated with regard to them on the Day of Resurrection?" Rasulullah** *Sallallaho alaihe wasallam* **replied, "On the Day of Resurrection, their offences, of disobedience, deceit and lying to you, shall be weighed in the Balance (for, on that Day, everything, whether it is something possessing a physical existence or otherwise, shall be weighed in the Balance) and the retribution determined according to their**

offences. If your punishment for them would equal their offence in weight, you will be on even terms; if your punishment weighed less than the offences, the difference will be added to your credit. But if your punishment of them be more than they deserved, you shall have to pay for the excess." The man went aside, wailing and weeping with sorrow. Rasulullah *Sallallaho alaihe wasallam* **then said, "Do you not recite this Ayat in the Holy Qur'an?"**

And We shall set a just Balance for the Day of Resurrection, so that no soul is wronged in aught. Though it be of the weight of a grain of mustard-seed, We shall bring it; And We suffice for reckoners. *(al-Ambiya: 47)*

The man said, "O Rasulullah, I can think of nothing better, both for myself and my slaves, than to separate from them; I call upon you to bear witness that they are all free".

Note:

'Facing the Reckoning on the Day of Judgment will be a great ordeal and there are frequent references to it, in the Holy Qur'an and Ahadith, giving details of how the Reckoning will be made and forewarning men against its severity. We quote below a few Ayaat and Ahadith, by way of illustration:-

(١) وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

1. *'And guard yourself against a Day in which you will be brought back to Allah. Then every soul will be paid in full that which it has earned, and they will not be wronged.' (al-Baqarah: 281)*

(٢) يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ

2. *'On the Day when every soul will find itself confronted with all that it has done of good, and all that it has done of evil; (every soul) will long that there might be a mighty chasm (distance) bewteen it (the soul) and that (evil). Allah biddeth you to beware of Him. And Allah is full of pity for (His) bondsmen' (Aal-e-Imraan: 30)*

(Out of consideration for you, He forewarns you againts His punishment, lest you should have to suffer it).

(٣) وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيٰمَةِ ثُمَّ تُوَفّٰى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُوْنَ

3. *'Whoso deceiveth will bring his deceit with him on the Day of Judgement. Then every soul will be paid in full what it has earned; and they will not be wronged'. (al-e-Imraan: 161)*

(۴) كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ وَاِنَّمَا تُوَفَّوْنَ اُجُوْرَكُمْ يَوْمَ الْقِيٰمَةِ

4. *'Every soul will taste of death. And you will be paid, on the Day of Resurrection, only that which you have fairly earned (good or bad)'. (Aal-e-Imraan: 185)*

(۵) اِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ

5. *'Lo! Allah is swift to take account.'*

This Ayat is frequently repeated in the Holy Qur'an. It means that everybody will soon be taken to account and recompensed in full for his deeds .

(۶) وَالْوَزْنُ يَوْمَئِذِ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِيْنُهٗ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ وَمَنْ خَفَّتْ مَوَازِيْنُهٗ فَاُولٰٓئِكَ الَّذِيْنَ خَسِرُوْٓا اَنْفُسَهُمْ بِمَا كَانُوْا بِاٰيٰتِنَا يَظْلِمُوْنَ

6. *'The weighing, on that Day, (of deeds) is a reality. As for those whose scale is heavy (with good deeds), they will be successful. And as for those whose scale is light, those are they who will lose their souls because they did not pay the attention that was due to our revelations' (al-A'raf: 8-9)*

(۷) اِنَّ رُسُلَنَا يَكْتُبُوْنَ مَا تَمْكُرُوْنَ

7. *'Lo! Our messengers (angels) write down all the evils) that you plot'. (Yunus: 21)*

(And then retribution will be enforced on you for all your misdeeds on the Day of Resurrection, when your book of deeds is placed before you).

(٨) وَالَّذِيْنَ كَسَبُوا السَّيِّاٰتِ جَزَآءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ مَا لَهُمْ مِّنَ اللّٰهِ مِنْ عَاصِمٍ

8. *'And those who earn ill deeds, (for them) there is requital of each ill deed by the like thereof; and disgrace will overtake them--*

They have no protector from Allah, (their faces will be so dark) as if they had been covered with a cloak of darkest night'. (Yunus: 27)

(٩) هُنَالِكَ تَبْلُوا كُلُّ نَفْسٍ مَّا أَسْلَفَتْ

9. *'There shall every soul experience (or, discern) that which it has done aforetime (in the world i.e. will know whether his deeds were good or bad), and will be taken to account'. (Yunus: 30)*

(١٠) لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمُ الْحُسْنَىٰ ۚ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُم مَّا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ ۚ أُولَٰئِكَ لَهُمْ سُوءُ الْحِسَابِ

10. *'For those who answered Allah's call (obeyed Him) is bliss (a good recompense); and for those who did not answer His call, even if they had all that is in the earth, and therewith the like thereof, they would proffer it as ransom. Such will have a woeful Reckoning'(ar-Ra'd:18)*

(١١) فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ ۝

11. *'Thine (responsibility) is, (O Muhammad) but conveyance (of the message); Ours the Reckoning' (ar-Ra'd: 40)*

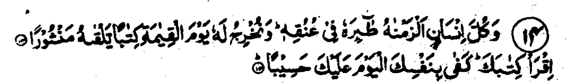
(١٢) رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ۝

12. *'Our Lord! Forgive me and my parents and believers (Mo'mineen) on the Day when the Reckoning is establsihed.'. (Ibrahim: 41)*

This was the invocation to Allah *Ta'ala* by Ibrahim (*Alaihissallam*)

(١٣) وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقَرَّنِينَ فِي الْأَصْفَادِ ۝ سَرَابِيلُهُم مِّن قَطِرَانٍ وَتَغْشَىٰ وُجُوهَهُمُ النَّارُ ۝ لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ ۚ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۝

13. *'You will see the guilty on that Day, linked together in chains, their raiments will be made from pitch (highly inflammable resin of pines) and Fire will be coverig their faces, so that Allah may repay each soul what it has earned. Lo! Allah is swift at reckoning'. (Ibrahim: 49-51)*



14. *'And every man's augury (good or bad deeds) have We fastened to his own neck, and We shall spread forth for him, on the Day of Resurrection, the book of his deeds wide open. (And it will be said unto him): Read your book, your soul suffices as reckoner against you this day'. (Make your reckoning for yourself; you need not be reckoned by anybody else). (Bani Israel: 13-14)*

(۱۵) كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا

15. *'Nay (it is not as the Kaafirs think), but We record that which anyone says (and We shall produce before him his book of deeds, on the Day of Resurrection).' (Mariam: 79)*

(۱۶) اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُعْرِضُونَ

16. *'Their Reckoning draweth near for mankind, while they are heedless and turn away (from preparation for it).' (al-Ambiya: 1)*

(۱۷) فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ۝ فَمَن ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ۝ تَلْفَحُ وُجُوهَهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ ۝

17. *'And when the Trumpet (Soor) is blown (on the Day of Resurrection, people will be in great terror) so that there will be no kinship among them (they will become strangers to one another in the stupor of terror, as an Ayat says in another context: 'On the Day when a man flees from his brother'....) nor will they ask of one another. (And the balance will be raised for them). Then those whose scales (of good deeds) are heavy, they are the successful. And those whose scales are light, those are who will lose their souls, in hell abiding. The Fire will burn their faces, which will become distorted.' (al-Mo'minun: 101-104)*

(۱۸) وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِندَهُ فَوَفَّاهُ حِسَابَهُ ۗ وَاللَّهُ سَرِيعُ الْحِسَابِ

18. *'Those who disbelieve (are away from the light of true Guidance or Noor of Hidayat), their deeds are as a mirage in a desert: the thirsty one supposes it to be water (from distance), till he comes unto it and finds it to be nothing and finds in place thereof,*

Allah, Who pays him his account. And Allah is swift to take account.' (an-Nur: 39)

(١٩) إِنَّ الَّذِينَ يَضِلُّونَ عَن سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ ۝

19. *'Lo! Those who wander (astray) from the path of Allah will have an awful doom, for as much as they forgot the Day of Reckoning.' (Saad: 26)*

(٢٠) الْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۝

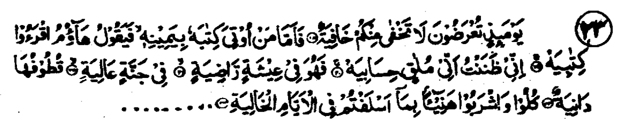
20. *'This Day (the Day of Resurrection) shall each soul be requited that which it has earned; no wrong (will be done on) this Day. Lo! Allah is swift at reckoning.' (al-Mo'min: 17)*

(٢١) وَتَرَىٰ كُلَّ أُمَّةٍ جَاثِيَةً كُلُّ أُمَّةٍ تُدْعَىٰ إِلَىٰ كِتَابِهَا الْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ۝ هَٰذَا كِتَابُنَا
يَنطِقُ عَلَيْكُم بِالْحَقِّ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنتُمْ تَعْمَلُونَ ۝

21. *'And (on the Day of Resurrection) you will see each nation crouching (on their knees, in terror), each nation summoned to its Record (of deeds). (And it will be said unto them): This Day you will be requited what you used to do. Our Book (in which your deeds are recorded) pronounces against you with truth. Lo! We have caused (all) that you did to be recorded (by the angels and this is now before you)' (al-Jaathiah: 28-29)*

(٢٢) إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ۝ مَا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ۝

22. *'When the two Recorders (the angels, who make a ready record of everything said or done, record his doings), seated on the right hand and on the left. He utters no word but there is with him an observer ready (who makes a record of what he says; this is the Record of deeds).' (Qaaf: 17-18)*


(٢٣) يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنكُمْ خَافِيَةٌ ۝ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَاؤُمُ اقْرَءُوا
كِتَابِيَهْ ۝ إِنِّي ظَنَنتُ أَنِّي مُلَاقٍ حِسَابِيَهْ ۝ فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ۝ فِي جَنَّةٍ عَالِيَةٍ ۝ قُطُوفُهَا
دَانِيَةٌ ۝ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ۝ ....

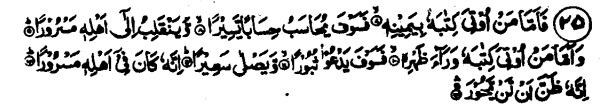
23. *'The Day that you are brought (before Allah for Reckoning), not a secret of yours will be hidden. (Your Record will be given in*

your hands.) Then, he who is given his Record in his right hand, will say (rejoicing): (See and) read my book! Surely I believed that I should have to face my Reckoning. (And I was preparing for this Day, in the world). Then, he will be in a blissful. In a high garden (Jannah). Whereof the clusters (of fruits) hang low, are easy to reach. (And it will be said to those therein): ''Eat and drink at ease (enjoy yourselves) in return for what you sent on before you in past days. But as for him who is given his Record in his left hand, he will say (in utter remorse and sorrow): Oh, would that I had not been given my book, and knew not how my account stood! Ah! would that (Death) had made an end of me! Ah, my wealth has not been of any use to me! (Ah), my power (prestige) has perished. (It will be said) Take him, fetter him and then expose him to the fire of Jahannam, and then bind him in a chain whereof the length is seventy cubits! (al-Haaqqah: 18-32)

We have already quoted a part of this Ayat in the Chapter 'On Miserliness', at no.13.

 وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ۝ كِرَامًا كَاتِبِينَ ۝ يَعْلَمُونَ مَا تَفْعَلُونَ ۝

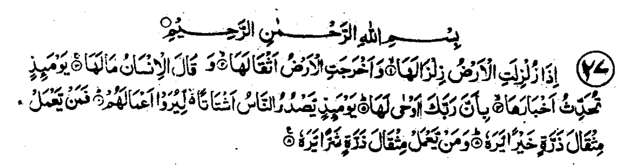
24. *Verily there are above you, guardians (the angels that remember what you say or do); kind and honourable (writting down all your deeds). They know (and understand all) that you do. (And the same Record will be brought before you on the Day of Resurrection).' (al-Infitaar: 10-12)*



25. *'Then he who is given his Record in his right hand, he truly will get an easy Reckoning, and will return unto his people, in joy. But whoso is given his Record behind his back, he surely will invoke destruction (as men do when they are desperate, in sheer suffering) and he will be thrown into the fire of Jahannam. Truly, he lived among his people rejoicing (in the world). Truly did he think that he would not have to return (to Us). (al-Inshiqaaq: 7-14)*



26. *'Lo! unto Us is their return; and (when it will be) for Us to call them to account?' (al-Ghashiya: 25-26)*



27. *When the earth is shaken to her (utmost) convulsion (how tremendous will the convultion be when the entire earth is shaken in a sudden earthquake); and the earth throws up her burdens (hidden treasures and dead bodies); and man cries out (in bewilderment), 'what is the matter with it?' On that day shall it relate its chronicles (the accounts of good or bad deeds committed on the earth's surface). For (on that Day), thy Lord will have given it inspiration. On that Day, will men proceed in scattered companies to be shown their deeds (there will be companies of those 'near to Allah', companies of the pious ones and the companies of those condemned to go to Jahannam; each company will be sub-divided into various sections; there will be groups of the riders, groups of the pedestrians and the groups of those being dragged to Jahannam, on their faces, etc). Then anyone who has done an atom's weight of good(in the world) shall see it; and anyone who has done an atom's weight of evil, shall see it.' (al-Zilzal, 1 - 8)*

The above mentioned twenty seven Verses, about Reckoning and the compensation of deeds, have been given here as a sample. There are hundreds of other Verses which treat this and similar subjects in different ways. Similarly, there are thousands of Ahadith, too numerous for the scope of this book, about the severity of the Day of Reckoning. It is, therefore, imperative that we should spend part of our time (being wasted in earning worldly benefits) in deeds that will be useful for us in our eternal life. It is not too late, and we can do something before the time comes when we can only feel remorse.

Some Ahadith:

At this point, we shall recount a few Ahadith on these subjects:

Once, Aishah *Radhiallaho anha* thought of Jahannam and began to weep. When Rasulullah *Sallallaho alaihe wasallam* asked her about it, she replied, "My thought of Jahannam has moved me to tears. Will you ever think of your family members on that Day?" Rasulullah *Sallallaho alaihe wasallam* replied, "There are three occasions at which no one will think of others: (1) when the Balance is setup, till one knows whether the weight of one's good deeds is light or heavy; (ii) when the Book of deeds is handed to everybody, until he knows whether his Book of deeds comes into his right hand, or the left behind his back; (iii) and when Bridge of Siraat (the Pathway) is laid across Jahannam (and he is commanded to go across it), till he goes across successfully." *(Mishkaat)*

Ibne Abbas *Radhialllaho anho* says, "Men will face a reckoning of deeds on the Day of Resurrection: he whose virtues exceed his evil deeds (even by a single act of goodness) will go to Jannah; and he whose evil deeds exceed his virtues (by a single misdeed) will go to Jahannam". He then recited the Verse, *'As for those whose Scale is heavy'* (given at No: VI above) and added, 'The Scale will become heavy even with the addition of an atom's weight of virtue. He whose virtues are equal to his evil deeds, will go to the 'A'raaf' (the interspace between Jannah and Jahannam).'

Ali *Radhiallaho anho* says: "The scale (of virtues) of a person whose outer behaviour is better than his inner nature, will be lighter than the scale of a person whose innerself is better than his outer behaviour". Anas *Radhiallaho anho* narrates that Rasulullah *Sallallaho alaihe wasallam* said, "An angel will be deputed at the scale who, when he finds a person's scale (of virtues) to be heavy, will announce in a voice loud enough to be heard by all the creatures, 'So-and-so, son of so-and-so, has been blessed with eternal success, after which there is no misfortune'. And if the angel finds someone's Scale (of virtues) to be light, he will likewise proclaim him to be a wretched person, condemned to eternal misery." There are many Ahadith which relate to weighing of deeds. One relates that, "So huge will be the Balance that each of it's scales will be vast enough to contain the heavens and the earth and all that is there between them."

Jaabir *Radhiallaho anho* narrates that Rasulullah *Sallallaho alaihe wasallam* said, "The first thing to be put in the scale (of virtues) will be the expenditure of a man on his family." Rasulullah *Sallallaho alaihe wasallam* once said to Abu Zarr, "Let me tell you about two virtues which are easy to perform, but very heavy in the scale (of good deeds). They are: (i) good habits, and (ii) observing silence (i.e. not indulging in loose talk)." A Hadith says: "There are two expressions, which are very dear to Allah *Ta'ala*, very light on the tongue but very heavy on the scale. They are:

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ سُبْحَانَ اللّٰهِ الْعَظِيْمِ

"Glory be to Allah! All praise be to Him. Glory be to Allah, Who is Incomparably Great!)"

According to another Hadith, Rasulullah *Sallallaho alaihe wasallam* said, "If anyone fulfils the need of one of his Muslim brothers, I shall stand by his side at the Scale (on the Day of Resurrection). If his virtues exceed his sins, well and good; if not, I shall intercede with Allah *Ta'ala* for him." Another Hadith says: "The ink of the Ulama and the blood of the martyrs will also be weighed on the Day of Resurrection and the ink will out-weigh the blood." Eesaa (Jesus) *Alaihissalaam* has said, "The virtues of the Ummah of Muhammad *Sallallaho alaihe wasallam* will be far heavier in the Scale than those of other people, because their tongues will be well accustomed to the recitation of the Kalimah, "Laa-ilaha-illallah." Abu Dardaa *Radhiallaho anho* says, "The scale (of virtues)of a person, who all the time thinks of his stomach (food and drinks)and sex, will be light." *(Durre Manthur)*

Another Hadith reports Rasulullah *Sallallaho alaihe wasallam* as saying: "The angel who records the virtues of a person on his right hand side,and is the 'Ameer' (commander) of the angel who records his evil deeds, and is on his left hand side. When the man performs an act of virtue, the angel on the right instantly records it with tenfold reward thereof, but when the man commits a sin, the angel on the left, being a subordinate, seeks permission of his 'Ameer', before recording it (in the Book). The angel on the right says to him: "Wait for six or seven hours". So, if the man repents of his sin during this time, the 'Ameer' does not allow the other angel to record it. But if the man does not repent, the angel on the left side makes a record of it." *(Durre Manthur)*

A number of Ahadith relate that Rasulullah *Sallallaho alaihe wasallam* said, "Mankind will face reckoning three times, on the Day of Resurrection. At the first two reckonings, they will be asked to render an account of certain things, they will answer questions and offer excuses etc., but at the third, the Book of their deeds will be given into their hands, some receiving them in their right hands and others, in their left." *(Durre Manthur)*. It has been narrated in another Hadith that Rasulullah *Sallallaho alaihe wasallam* said, "Whoever possesses three qualities, Allah *Ta'ala* will subject him to an easy reckoning, and bless him with entry into Jannah through His mercy: (i) that you should show favour to him who is unkind to you; (ii) that you should join kinship with him who severs relations with you; and (iii) that you should forgive him who wrongs you." *(Durre Manthur)*

Rasulullah *Sallallaho alaihe wasallam* has said, "If you knew what I know of the circumstances of the Hereafter, you would laugh little (out of fear)and cry a lot, and not take delight in women in bed, but would take to the jungle crying (unto Allah)". When Abu Zarr *Radhiallaho anho* heard this, he said, "I wish I were a tree to be cut down! (i.e. I wish that I were not a human being and, thus, would escape such trials) . Another Hadith reports Rasulullah *Sallallaho alaihe wasallam* as saying, "On the Day of Resurrection, a (dead) man will rise from his grave in the same condition in which he died." (In whatever action, good or bad, a man is engaged at the time of his death, he will be in the same state when he rises from his grave on the Day of Resurrection). *(Mishkaat)*. Once Rasulullah *Sallallaho alaihe wasallam* delivered a sermon, in the course of which he said, "Listen carefully; this world is just a temporary benefit, of which everybody, the righteous and the wicked, take their share (taking greater benefits does not indicate a man's righteousness). The Akhirah is a definite event whose occurrence at a definite time is certain and in which a King Who is All-Powerful will pass Judgment, Infinite are His Powers. All that is good is there in Jannah, in its entirety; man should do whatever good he can, for it leads to Jannah. And evil in its entirety is in Jahannam; one should, therefore, avoid the least bit of evil, and should not take it lightly, as it may lead one to Jahannam. Be very particular about performing good deeds, for you stand in great danger of displeasing your Lord (you should ever be mindful of incurring the displeasure of Allah *Ta'ala* and should have due fear of Him). Bear in mind that you will be confronted with your deeds (and you will have to account for

them). He who does an atom's weight of good will see it,and he who does an atom's weight of evil will also see it." *(Mishkaat).*

Ali *Radhiallaho anho* says: "Everyday the world is turning away, i.e. getting farther, and Akhirah is coming nearer and both of them (the world and the Akhirah) have their devotees (adherents). So, do not be a seeker of the world, rather be a seeker of the Hereafter, for, the present is the time for deeds and not for rendering an account, but tomorrow is the time for rendering an account and not for deed." *(Mishkaat)*

Rasulullah *Sallallaho alaihe wasallam* has said, "There will be three courts on the Day of Judgement: In one there is no pardon at all. This court will be held for cases of associating partners to Allah *Ta'ala* (i.e. in this court, a verdict will be given regarding Imaan (faith) or Kufr (dis-belief) of a person; and for 'Kufr' there is no pardon). In the other court, the persons who had wronged others will have to compensate them as a matter of due right. (Either a compensation will be taken from the wrong-doer or Allah *Ta'ala* will grant the wronged one a recompense from His Own Treasury). There will be a third court, which will decide the cases of Allah's rights over His creatures (i.e. what is obligatory for men to their Lord, like Faraaidh, etc.). In this court, Allah *Ta'ala* may be a bit lenient to the wrong doers; for this is a matter between them and their Lord; it is His discretion. If He wishes, He may demand His rights, or He may grant them a pardon." *(Mishkaat)*

Another Hadith reports Rasulullah *Sallallaho alaihe wasallam* as saying: "He who has violated the honour, or harmed the property (of a brother Muslim) should better seek forgiveness from the aggrieved today; for a time is soon coming when he will have neither Dinaar nor Dirham(and, on that Day, all reckoning will be made in terms of virtues and sins). If a wrong-doer is found to possess some virtues, a proportionate amount of these will be taken away from him and given to the wronged person as a compensation; but if he is found to possess no virtues, a proportionate amount of the wronged person's evil deeds will be added to the account of the wrong-doer." Thus, the wrong-doer may have to remain in Jahannam for a longer time, for he will also have to do penance for the sins of the wronged person. *(Mishkaat)*

Another Hadith says: "On the Day of Resurrection, the due rights will have to be paid to those to whom they are owed. So much so that the hornless goat will be avenged from a horned goat." *(Mishkaat).* Rasulullah *Sallallaho alaihe wasallam* once said, "Do you know the truly destitute." The Sahabah *Radhiallaho anhum* replied, "To us, he is the one who has neither Dirham nor property". Rasulullah *Sallallaho alaihe wasallam* said, "The destitute among my Ummah is he who will come, on the Day of Resurrection, with abudant virtues like Salaat, Fasting and Zakaat, but he will have abused some one, put a false blame on another, forcibly taken the money of another person or killed or beaten another. Then, some of his good deeds will be given to the aggrieved persons. Now, if his stock of virtues is exhausted before he has settled all the claims, a proprotionate amount of his evil deeds will be taken from him and added to his account and the man will thus be cast into Jahannam, notwithstanding his abundant virtues, to do penance for the wrongs done to others." *(Mishkaat).*

Faqih Abul Laith *Rahmatullah alaihe* says: "On the Day of Resurrection, when people rise from their graves, they will keep standing, waiting for seventy years, but no one will pay heed to them. They will weep bitterly, till their eyes become dry and drops of blood begin to drip from their eyes. Then they will be summoned to the Doomsday audience (Hashr) and the angels will begin to descend from the heavens: angels from each heaven will stand round the plain in a separate circle, one (circle) after the other". The Holy Qur'an describes this scene of the Assembly in the following Verses:

وَيَوْمَ تَشَقَّقُ السَّمَآءُ بِالْغَمَامِ وَنُزِّلَ الْمَلٰٓئِكَةُ تَنْزِيْلًا ۝ اَلْمُلْكُ يَوْمَئِذِنِ الْحَقُّ لِلرَّحْمٰنِ وَكَانَ يَوْمًا
عَلَى الْكٰفِرِيْنَ عَسِيْرًا ۝ وَيَوْمَ يَعَضُّ الظَّالِمُ عَلٰى يَدَيْهِ يَقُوْلُ يٰلَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُوْلِ سَبِيْلًا ۝
يٰوَيْلَتٰى لَيْتَنِيْ لَمْ اَتَّخِذْ فُلَانًا خَلِيْلًا ۝ لَقَدْ اَضَلَّنِيْ عَنِ الذِّكْرِ بَعْدَ اِذْ جَآءَنِيْ وَكَانَ الشَّيْطٰنُ لِلْاِنْسَانِ
خَذُوْلًا ۝

A Day when the heavens with the clouds will be rent asunder and the angels will be sent down, a grand descent. The Sovereignty on that Day will be the true Sovereignty belonging to the Beneficent One (ar-Rahman) (i.e. nobody will have any say in the matters regarding the Reckoning, rewards or punishment of deeds). And it will be a hard Day for the Kaafirs. On the Day when the wrong-doer will gnaw his hands, he will say: "Ah, would that I had chosen a way shown by the Rasul of Allah. Alas for me! Ah, that I had never taken such a one for friend! He verily led me astray from the Reminder

(from following the good counsel) after it had reached me. Truly, Shaitan was ever man's deserter in the very hour of need." (al-Furqaan: 25-29)

(A detailed account of how Shaitaan deserts a person at the hour of need occurs in Surrah Ibrahim.) According to another Hadith, Rasulullah *Sallallaho alaihe wasallam* once said, "At that time when people assemble on the Day of Resurrection, Allah *Ta'ala* will address the gathering of Jinn and men, telling them of His commandments and admonitions for life in the world and the entry of their actions in the Book of deeds, and further inform them that if they find virtues recorded in their Book they should be thankful to Allah *Ta'ala*; and those who do not find virtues recorded in their Book should blame none but themselves (for not heeding His command-ments)". Allah *Ta'ala* will then command Jahannam so that its punishment will be made visible to the people, on seeing which everybody will fall on his knees. Allah *Ta'ala* says regarding this:

وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ

And thou will see every nation crouching, each nation. summoned to its record (of deeds) (al-Jathiya: 28)

Then Allah *Ta'ala* will start adjudicating between men,and even the case of the animals will be taken up. A horned goat will be required to compensate the hornless goat, whereafter the animals will be commanded to turn into dust. At that time,the non-believers will crave for death, saying:

يَا لَيْتَنِي كُنْتُ تُرَابًا

'Would that I were (also changed to) dust.' (an-Naba: 40)

Another Hadith reports Rasulullah *Sallallaho alaihe wasallam* as saying: "Mankind will be assembled on the Day of Resurrection, naked as they were at brith. Aisha *Radhiallaho anha* asked, "When people will be naked and looking at one another, would they not feel ashamed of themselves. Rasulullah *Sallallaho alaihe wasallam* replied, "Their suffering on that Day will be far too severe for them to think of looking at one another; their eyes will be fixed on the heavens above and everybody will perspire according to his evil deeds, the sweat reaching the feet of some, the belly of others, while

still others will have their sweat covering even their mouths. The angels will stand encircling the 'Arsh' (Throne) of Allah *Ta'ala*. Then a person's name will be called out, whereupon he will come out of the multitude and will be made to stand in front of Allah *Ta'ala* and a proclamation shall be made: 'Let those who have any claims upon this man come forward.' Then those who have claims against him, or have been wronged by him, will be called forth, one after the other, and his virtues will be given to them in compensation for what he owed them. If his good deeds are exhausted before he repays what he owes them, some of their sins will be put in his record. After he has been laden with their sins, together with his own, he will be commanded to go into 'Haviyah' i.e. the hungry raging fire of Jahannam (as mentioned in Surah *al-Qaari'ah)*. Seeing this strictness in reckoning and the severity of punishment, every Nabi and every angel, however intimate he may be with Allah, will feel afraid on his own account, except those whom Allah *Ta'ala* has protected from all such fears, as a special favour. At this hour, everybody will be questioned about four things: how did he spend his life? how did he use his body ? What he did regarding the knowledge that he possessed? How he acquired his property and on what he spent it?' (A detailed acccount of this questioning has been given under Hadith No:VI, in the same Chapter.).

Ikramah *Radhiallaho anho* says, "On that Day, a father will say to his son, 'I am your father; and the son will acknowledge his favours to him, but when the father will ask him to give him one virtue, be it an atom's weight, so that his scale (of virtues) might possibly tilt the balance, the son will reply, "I am myself in a dangerous situation. I do not know what might happen to me, so I cannot afford to part with a single act of virtue'. The man will then go to his wife, remind her of his relationship with her and of the favours he has been doing her, but she will also refuse to oblige him. In short, he will go to everyone, asking for a virtue." The Holy Qur'an describes this scene in the following verse:

وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى ۚ وَاِنْ تَدْعُ مُثْقَلَةٌ اِلٰى حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَيْءٌ وَّلَوْ كَانَ ذَا قُرْبٰى

And no burdened soul can bear another's burden (of sins) and, if one heavily laden cries (for help) with his load (of sins), nothing of it will be lifted even though he (unto whom he cries) be of kin (i.e. he will not help his relatives). (Tanbeh-ul-Ghafileen)

The version of '*Durre Manthur*' describes the same spectacle more explicitly: A father will say to his son, "How did I treat you in the world?" And the son will praise his kind behaviour towards him. The father will then ask him for one act of virtue and say, "I hope that it might be of help to me." The son will say to him, "Dear father, you have asked for a trifle, but I am helpless, for I am in an equally dangerous situation" The man will then go to his wife and ask her for help,but she will similarly refuse to oblige him, as mentioned in the Verses

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ وَاخْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَازٍ عَنْ وَالِدِهِ شَيْئًا إِنَّ
وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُمْ بِاللَّهِ الْغَرُورُ ۝

O mankind! Keep your duty to your Lord and fear a Day when the parent will not be able to avail the child in aught, nor the child to avail the parent. Lo! Allah's promise is the very truth. (The Day is bound to come). Let not the life of the world beguile you (lest you should be too engrossed in the life of tne world to keep the Hereafter in mind), nor let the deceiver (Shaitan) beguile you, with regard to Allah (let not the Shaitan lead you astray and make you forgetful of that Day). (Luqman: 33)

فَإِذَا جَاءَتِ الصَّاخَّةُ ۝ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ۝ وَأُمِّهِ وَأَبِيهِ ۝ وَصَاحِبَتِهِ وَبَنِيهِ ۝
لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ۝

But when the (deafening) Shout comes (i.e. the Day of Resurrection), On the Day when a man flees from his brother and his mother and his father and his wife and his children. (No one shall be able to help anybody else). Every man that Day shall have concern enough to make him heedless (of others). ('Abasa: 33-37)

Qataadah *Rahmatullah alaihe* commenting on these Verses says, "On the Day of Resurrection, nobody would like to come across any one of his kin or any person acquainted with him, for fear, lest he should demand something from him". *(Durre Manthur).* This subject forms the content of many Verses of the Holy Qur'an. It occurs so, in Surah al-Baqarah:

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنْصَرُونَ ۝

"And guard yourselves against the Day when no soul will in aught avail another (for example, the Salaat performed by one man

will not be accepted on behalf of another person), nor will intercession be accepted from it, nor will compensation (in terms of money) be received from it, nor will they be helped. (It will not be possible for anyone to avert their punishment by use of force)."(al-Baqarah: 48)

In this Verse, Allah *Ta'ala*, after recounting the various ways in which people help one another, has warned us that, in no way will anybody be able to help anyone else. There are four ways of helping a person:

1. A powerful person may intervene and thus, avert the punishment by use of force; this may be termed as 'Nusrat'. Allah *Ta'ala* has ruled out any such possibility.
2. A man may avert the punishment of another person, even without the use of force, in two ways:

(a) Without paying any compensation i.e. through intercession;
(b) By paying compensation, which, again, can be of two kinds viz. (i) physical compensation, or (ii) material compensation.

The Verse rejects all these possible ways of helping one another. Similarly, the same subject has been treated in many other Verses of the Holy Qur'an with slight variations.

In this connection, it should be borne in mind that the sinners, among the Muslims, would not be treated at par with the non-believers. The Ulama are agreed that the non-believers cannot escape their punishment even though a Nabi, saint or angel (however close he may be to Allah *Ta'ala*) should intercede for them. As for the case of sinners among the Muslims, the above mentioned Verses and Ahadith indicate that, after a specific time on the Day of Reckoning, the pious men, Ambiya and others, will be allowed to intercede for them. Many Verses of the Holy Qur'an testify to the truth of this statement. For example, it occurs so in Surah Taa Haa. 109):

يَوْمَئِذٍ لَّا تَنفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ

"On that Day no intercession shall avail, save (that of) him unto whom (i.e. a Nabi or a saint) the Beneficent has given leave (in favour of a person) for whom He is pleased to accept (intercession)".

But it is worthy of note that nobody knows, for certain, whether or not Allah *Ta'ala* will allow His pious men to intercede for him on the Day of Resurrection. One should, of course, entertain good expectations of the Bounty of Allah *Ta'ala*, but no one can be sure of being forgiven through the intercession of the pious beings. We should, therefore, be fearful of the Day of Resurrection, which is the severest Day; and try to protect ourselves against its severities, which can only be done now, in the present time. Giving Sadaqah, plentifully, is very beneficial for protection against the severity of that Day. We have quoted a large number of Verses and Ahadith, on this subject, in Chapter One of this book. There is a well-known Hadith which reports Rasulullah *Sallallaho alaihe wasallam* as saying, "Guard yourselves against the Fire of Jahannam, even though it be with half a date (given as Sadaqah)" and again, "Sadaqah finishes sins, as water extinguishes fire;" so also, "On the Day of Resurrection a person shall be in the shade of his Sadaqah." *(Ithaaf)*

The Hadith means that, on that Day, when the intensity of heat will cause a person to sweat profusely, the perspiration reaching even up to their mouths, people will be in the shade of their Sadaqah, the coolness of the shade being in accordance with the extent of his Sadaqah; the greater the amount of Sadaqah, the cooler and the more pleasant will be the shade. Rasulullah *Sallallaho alaihe wasallam* has also said, "Sadaqah appeases the wrath of Allah *Ta'ala* and also averts a bad end". *(Mishkaat)*. Luqman advised his son, "Whenever you happen to commit a sin, give something away as Sadaqah". We have already narrated the story of an unchaste woman who was granted forgiveness for giving some water to a thirsty dog *(Chapter 1 - Hadith: 10)*

Ubaid bin Umair *Rahmatullah alaihe* says: "On the Day of Resurrection, mankind will be assembled in utter hunger, parched with thirst and stark naked. Then Allah *Ta'ala* will feed one who has fed someone for the pleasure of Allah *Ta'ala*; and give a drink to him who has given a drink to someone for pleasure of Allah *Ta'ala*; and clothe one who has clothed someone, for the pleasure of Allah *Ta'ala*." *(Ihyaa)*. We have already quoted a Tradition in Chapter one, under Hadith Eleven, to the following effect, "On the Day of Resurrection, the dwellers of Jahannam will be drawn up in a row line and when one of the pious and perfect Muslims passes by them, one of the Jahannamis will ask the pious man to intercede for him

with Allah *Ta'ala*. The man will ask him who he is, and he will reply, 'Do you not recognise me? I am one who gave you a drink on such and such day." Another Hadith mentions that "On the Day of Resurrection when the Jannatis (dwellers of Jannah) and the Jahannamis (the dwellers of Jahannam) will be drawn up in two separate rows (lines), a man among the Jahannamis will happen to see a person standing in the rows of the Jannatis and remind him of a favour he had done him in the world. The Jannati will catch him by the hand and take him to the presence of Allah *Ta'ala*, and say, 'O Allah, this man did me such and such favour in the world,' and Allah *Ta'ala* will grant him forgiveness, in His Infinite Mercy."

Another Hadith indicates thus: "On the Day of Resurrection, an announcement will be made: 'Where are the poor among the Ummah of Muhammad? Rise, go about in the Assembly *(Maidan-e-Hashr)* and look for those who have given you a morsel of food or some drink or a piece of new or worn-out cloth for my pleasure. Hold all such people by the hand and bring them into Jannah'. At this, the poor ones among this Ummah will rise, go about the plain, search out all such people and bring them into Jannah". Another Hadith has it to the following effect: On the Day of Resurrection, someone will make an announcement, "Where are those who honoured the poor and the humble ones? Let them go to Jannah this Day, without fear or grieving any more." We have mentioned another Tradition under Hadith Thirteen in the same Chapter which is as follows: "If anyone removes a brother Muslim's hardship, Allah *Ta'ala* will remove, from him, one of his hardship on the Day of Resurrection; and if anybody covers up a brother Muslim's shortcoming, Allah *Ta'ala* will cover up his shortcomings, on the Day of Resurrection." And, under Hadith Fourteen, we have quoted the following Tradition: "He who helps one who is in distress will be firm and steadfast on a Day when, even, the mountains will be shaken to their very foundation". We also quoted the following Verse at No. Thirty four in Chapter One:

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ۝ عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ۝
يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ۝ وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ۝
إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنكُمْ جَزَاءً وَلَا شُكُورًا ۝ إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ۝ فَوَقَاهُمُ
اللَّهُ شَرَّ ذَٰلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا ۝

"And (they) feed the needy one, the orphan and the prisoner (among the Kaafirs), for the love of Him (Allah Ta'ala), (saying), "We feed you for the sake of (Allah only. We wish for no reward, nor thanks from you. Lo! We fear from our Lord a Day of frowning and of wrath. Therefore, Allah has warded off from them the evil of that Day and has made them find brightness (of face) and joy." (ad-Dahr, 8, 9, 10,11)

To conclude, we have discussed the subject in detail in Chapter One (Volume one) of this book, viz. that Sadaqah, when it is given in large quantities and frequently, proves to be very beneficial for protection against the severities of the Day of Resurrection. In this Verse, Allah *Ta'ala* has promised protection to those who give away Sadaqah for the love of Him. What can be more reassuring than a promise from Allah *Ta'ala*?



CHAPTER 7

ANECDOTES OF ASCENTICS AND THOSE WHO SPENT FOR THE CAUSE OF ALLAH

I propose to narrate in this Chapter some anecdotes from the lives of the ascetics. They realised the true character of this world and that of the Akhirah and showed great indifference to the false attractions of the world and made ample provision for the Akhirah.

'Zuhd' (Abstenance) and generosity are two qualities readily distinguishable from each other, although both are closely associated with each other in regard to results. The reason is that an ascetic (Zahid) who is not interested in things of this world will, of necessity, be generous in spending money. If a person finds something that he does not want to keep with him, he will naturally give it away generously. Similarly, only such people can be generous who have no love for wealth; the more attached a person is to worldly wealth, the more miserly will he be in spending money. In view of this fact, we have narrated, in this Chapter, the stories of generosity as well as those about ascenticism and renunciation. For the same reason, we have included in this book, which deals primarily with the Virtues' of charity, some Verses and Ahadith about 'Zuhd' (asceticism).

So long as a person loves wealth, which is, in reality, the dross and filth of the world, he does not feel inclined to spend it for the cause of Allah. Even though his heart might sometimes exhort him to show generosity, his inclination will not be to part with money. Rasulullah *Sallallaho alaihe wasallam* has illustrated the same point by a very cogent example, in the following Hadith:

"A niggardly person and the one who gives Sadaqah are like two men who are wearing coats of chain mail, in such a manner that their hands are also pressed close to their chests instead of protruding out of the coats. So, whenever the one accustomed to give Sadaqah intends to do so, the coat of chain mail expands for him and his hands come out of it, instantly; but when the niggardly man intends to give Sadaqah, the coat of armour contracts, pressing him more closely, and he cannot move his hands." *(Mishkaat)*. The

Hadith means that, whenever a generous man thinks of spending money, his heart opens up for it and he can give Sadaqah, without much ado. But a miser, even though he might sometimes be persuaded to spend money, yet finds it hard to do so, inhibited by something within him. And he feels like a person wearing a coat of armour with his hands pressed closely to his chest, unable to move his hands; he vainly tries to coax himself to spend something, but he cannot bring himself to part with the money. It is, indeed, a very apt simile and very true of the miserly people. We notice, in everyday life, that a niggardly person cannot spend money even though he sometimes wishes to do so. If an occasion demands an expenditure of ten rupees, a miser will find it hard to part with ten paisas.

ONE

The entire life-history of **Abu Bakr Siddiq** *Radhiallaho anho* is full of anecdotes on this subject of generosity, too numerous for the scope of this volume. It is common knowledge that, on the occasion of the Tabuk expedition, when Rasulullah *Sallallaho alaihe wasallam* exhorted the Sahabah to make contributions, Abu Bakr Siddiq *Radhiallaho anho* brought all that he possessed and, when Rasulullah *Sallallaho alaihe wasallam* asked him what he had kept for his family, he replied, "I have kept for them the good will of Allah and His Rasul." A detailed account of this incident has been given in my Book, 'The stories of Sahabah', together with many other stories on the same subject. Those stories will reveal to the reader self-sacrifice, sympathy towards others and generosity in spending for the cause of Allah with their peculiarities. If we were to possess of these virtues, to some extent, everybody would be impressed by us. With the Sahabah *Radhiallaho anhum*, such incidents were a matter of daily occurrence.

As for Abu Bakr Siddique *Radhiallaho anho*, it should suffice to say that Allah *Ta'ala* Himself has praised his magnanimity in the following Verses of the Holy Qur'an:

وَسَيُجَنَّبُهَا الْأَتْقَى ۝ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ۝ وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى ۝
إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى ۝ وَلَسَوْفَ يَرْضَى ۝

"Far removed from it (the flaming Fire) will be the righteous, Who gives his wealth (for the cause of Allah) that he may grow (in goodness). With no other motive for reward but seeking the purpose of his Lord, the Most High. (He does not owe anybody a favour, for which a reward is expected of him, in return. But spends solely for the pleasure of Allah). (al-Lail: 17-20)

These Verses affirm the very high standard of selfless devotion to Allah *Ta'ala* attained by Abu Bakr *Radhiallaho anho.* It is quite commendable to do good in return for a favour, but it cannot compare with an act of generosity performed on one's own initiative. *(Bayan-ul-Qur'an).* Ibn-ul-Jauzi *Rahmatullah alaihe* says, "The Ulama are agreed that these Verses were revealed concerning Abu Bakr Siddiq *Radhiallaho anho.*" Abu Hurairah *Radhiallaho anho* reports Rasulullah *Sallallaho alaihe wasallam* as saying: "No one's property has benefited me more than that of Abu Bakr." Hearing this, Abu Bakr *Radhiallaho anho* wept and said, "O Rasulullah *(Sallallaho alaihe wasallam)* do I and my property belong to anyone else except you?" The Hadith has been transmitted on the authority of many Sahabah *Radhiallaho anhum,* through various chains of narration. In one version, Sa'eed-bin-Almusayyab adds, "Rasulullah *Sallallaho alaihe wasallam* made use of Abu Bakr's property as if it were his own". 'Urwah *Radhiallaho anho* says that, on the day when Abu Bakr *Radhiallaho anho* embraced Islam, he had forty thousand Dirhams (silver-pieces) in his possession and he spent all of these on Rasulullah *Sallallaho alaihe wasallam* (i.e. in seeking his pleasure). Another Hadith says, "On the day when Abu Bakr *Radhiallaho anho* embraced Islam, he had in his possession forty thousand Dirhams; and when he made Hijrah (migration) to Medinah, he had no more than five thousand; The entire sum he had spent on different religious requirements and upon freeing of slaves who were being persecuted for their acceptance of Islam." *(Tareekh-ul-Khulafaa).* Abdullah bin Zubair *Radhiallaho anho* says: "Abu Bakr used to buy the physically weak slaves and set them free." Once his father, Abu Quhafah said to him, 'If at all you must set free slaves, I suggest that you should select those who are strong in body, so that they might help you at the hour of your need,"Abu Bakr *Radhiallaho anho* replied, 'I do not set them free for my own sake; I do so solely to please Allah *Ta'ala.*" *(Durre Manthur).* The reward, granted by Allah *Ta'ala,* for helping the weak is far greater than that for helping strong people. Another Hadith reports Rasulullah *Sallallaho alaihe wasallam* saying, "There is no one who has obliged me with a favour without my com-pensating him, except Abu Bakr. Verily, he has done me favours for which Allah *Ta'ala* Himself will reward him on the Day of Resur-rection. And the property of no one has ever benefited me as has the property of Abu Bakr." (Tareekh-ul-Khulafaa).

TWO

A person once came to **Imaam Hasan** *Radhiallaho anho* and asked him to help him in his need. The Imaam said to him, "You have put me under an obligation by asking me a favour and it has become incumbent upon me to give you enough money to meet this requirement and worthy of being presented to a man of your status. But, at this moment, my financial position does not allow me to give you as much as I should. Whatever amount a man might spend for the cause of Allah, it would seem insignificant (when set against the infinite bounties of Allah to him), but I am helpless, for I do not possess as much as I should give you as a sign of my gratitude to you for letting me know about your need. Now, if you are willing to accept as much as I can afford to give you and do not want me to procure more from other sources, I shall be glad to present to you the little amount I possess, though it will fail to fulfil my obligation to you." The man said, "O son of Rasulullah, I shall be glad to accept whatever amount you bestow upon me, and feel grateful to you, and believe you to be incapable of giving more".

The Imaam then told his treasurer to fetch whatever remained of the three hundred thousand Dirhams he had put in his custody. The treasurer brought fifty thousand Dirhams (the rest had already been spent on similar occasions), whereupon Imaam Hasan *Radhiallaho anho* said, "I also remember giving you five hundred Dinaars (gold-pieces)", and the treasurer said that he had them in his possession. The Imaam told him to fetch the Dinaars as well, and then asked the man to fetch some porters to carry this fortune to his house. When he brought two porters, Hasan *Radhiallaho anho* gave him the entire fortune and, as he was leaving, the Imaam took off his upper garment and gave it to him, saying, "It is also my duty to pay the wages of the labourers for carrying the money to your house; sell this garment and give the money to them as wages." At this, the slaves of the Imaam *Radhiallaho anho* said to him, "We have been left with nothing to buy us our food; you have given away your entire fortune." The Imaam said, "I have perfect faith in the Bounty of Allah *Ta'ala* and I earnestly hope that He will grant me bounteous reward for this act of kindness." *(Ihyaa)*. Just imagine! The Imaam *Radhiallaho anho* gave away such a large fortune, keeping back nothing with him and yet he felt sorry at the thought that he had not given the man his due.

THREE

Once a group of the Qaris (well-versed in reciting the Qur'an) from Basrah came to **Abdullah Bin Abbas** *Radhiallaho anho* and said to him, "There is a pious man living in our neighbourhood, who frequently observes fasts and spends long hours nightly standing in Tahajjud Salaat. So devout is he that each one of us envies him and longs to be like him in devotion. He has given his daughter in marriage to his nephew, but he cannot afford to provide a dowry to his daughter." 'Abdullah Bin Abbas *Radhiallaho anho* took them to his house and, taking six bags of Dinaars from a box, handed them the money, asking them to take it to the pious man. They were just leaving, when Ibne Abbas *Radhiallaho anho* said, "I don't think it is a fair way of helping him. If we give him the money, he will have a lot of botheration in arranging things for the dowry, and much of his precious time will be wasted in buying things and his programme of worship will be disturbed. Wordly wealth is too worthless to engage the attention of a devout Mo'min. I am sure it is not below our dignity to serve a brother Muslim. Let us, then, make arrangements for the marriage, buy the items for the dowry and then give all these to our neighbour." The Qaris agreed to the proposal and they bought all the necessities with the money and handed them over to the pious man. *(Ihyaa)*

FOUR

Abul Hasan Madaini relates that, once, **Imaam Hasan, Imaam Husain and Abdullah Bin Ja'far** *Radhiallaho anhum* were going for Hajj. The camels carrying their provisions were lost on the way and they continued their journey without food or drink. They came upon a bedouin tent, in which there sat an old woman, and on asking her, if she had anything (water, milk, butter-milk, etc.) to drink, she said that she had. So, they dismounted from their camels. The old woman had only one she-goat, which was very thin and lean. She asked them to milk it and share the milk among themselves. They did so and drank it's milk, dividing it among themselves Then they asked the good woman if she had anything to eat and she said, "I have got this she-goat only; but if you slaughter it, I shall cook its meat for you". They slaughtered the goat, which the woman cooked and served to them. They ate their fill and, in the evening when they were going to start their journey, they said to her, "We are Hashamites and we are going for Hajj; when after Hajj we get

back to Madinah safe and sound, do visit us there, and we shall repay you for your hospitality, Insha-Allah". After they had departed, the old woman's husband came back home (from the forest) and she told him all about the guests from the Banu Hashim. He was angry and scolded her saying, "You slaughtered your goat for strangers; you do not know who they were and where they came from. How do we know that they were Hashimites?" He was silent after rebuking her.

In course of time, the old man and his wife became very poor and went to Medinah Munawwarah to look for some odd jobs to earn their living. During the day, they used to gather dried camel-dung (which was used as fuel), which they sold in the evening, thus earning for themselves a bare living. One day, the old woman was gathering camel-dung as usual when she passed in front of the house of Imaam Hasan *Radhiallaho anho* who saw her and, recognizing her, sent his servant to invite her to come into his house. When she came, the Imaam said to her, "Do you know me?" When she said that she didn't, he replied, "I am your guest who drank the milk of your she-goat and then slaughtered it to eat its meat". The old woman still did not recognize him and said, in amazement, "My Lord! Are you the same person?" The Imaam again told her that he was the same guest and ordered his men to buy a thousand goats for her, which were immediately purchased and gifted to the old lady, together with a thousand Dinaars in cash. The Imaam *Radhiallaho anho* then sent her, in company with his servant, to his younger brother, Imaam Husain *Radhiallaho anho*, who asked her how much the elder brother had given her in return for her hospitality and, when he was told about it, he also gave her a thousand goats and a thousand Dinaars (gold pieces) in cash. Imaam Hasan sent her, in turn, to Abdullah bin Ja'far *Radhiallaho anho* who, when he learnt what the two brothers had gifted to her, gave her two thousand goats and two thousands Dinaars in cash, saying, "If you had come to me before going to Imaam Hasan,I would have given you even more money in reward". The old lady went to her husband with four thousand goats and four thousand Dinaars and said to him, "Here is something in return for our thin and weak goat". *(Ihyaa)*

FIVE

Once,Abdullah bin Aamir Bin Kuraiz *Radhiallaho anho*, who was a cousin of Uthman *Radhiallaho anho*, came out of the Masjid

(at night) and was going home. He came across a young man. The youth also began to walk in the same direction and Abdullah said to him, "Young man, have you got any business with me?" The man replied, "No sir, I wish you a good life and eternal success. I saw that you were walking alone at this hour of the night and I thought I had better accompany you to your place, lest anything untoward should happen (May Allah forbid that)! I just want to accompany you for the sake of your security". Abdullah *Radhiallaho anho* was greatly pleased; he caught the young man by the hand and took him to his house. On reaching there, Abdullah *Radhiallaho anho* gave him a thousand Dinaars (gold pieces) and said, "Here is something for your personal needs; your elders have taught you excellent manners." *(Ihyaa)*

SIX

Abdullah bin Abbas *Radhiallaho anho* relates: In the times of Rasulullah *Sallallaho alaihe wasallam*, a certain man had a date-palm tree growing in the courtyard of his house. A branch of the tree was hanging above the house of one of his neighbours who was a poor man. When the rich man climbed the tree to pick fruit and shook its branches, some of its dates fell into the poor man's compound and his children picked them from the ground. At this, the rich man would climb down, go into his neighbour's house and snatch the dates from the children. And, if he saw a child chewing a date, the man would thrust his fingers into his mouth and take out the date. The poor man went to Rasulullah *Sallallaho alaihe wasallam* and complained against his neighbour. Rasulullah *Sallallaho alaihe wasallam* heard his complaint and sent him away, but then called the owner of the date-palm into his presence and said to him, "Are you willing to give me the date-palm hanging above your neighbour's house, in return for which I promise you a date-palm tree in Jannah?" The man said, "O Rasulullah, many people have desired to buy this tree and I also possess many other date-palms; but I like its dates very much and, therefore, I have not sold it to anyone, and thus excused himself from giving the tree away." (As he was the lawful owner, Rasulullah *Sallallaho alaihe wasallam* did not insist on buying the tree from him, against his will). When the man went away, a Sahabi, who had been listening to this conversation, came forward and said, "O Rasulullah, do you also promise me a tree in Jannah, if I buy that date-palm from him and present it to you?" Rasulullah *Sallallaho alaihe wasallam* replied, "Certainly, I promise

you the same." At this, the Sahabi got up, went over to the owner of the tree and said to him, "I also own a plantation of date-palms. Can you sell that tree of yours at any price?" The man said, "Rasulullah *Sallallaho alaihe wasallam* promised me a tree in Jannah in return for this date-palm, but I declined the offer. The fact is that I like this tree very much. I might sell it, but nobody would pay the price I demand for it." The Sahabi said, "How much do you demand?" 'and the man said, "I could give it in exchange for forty date-palms." The Sahabi said, "This seems too much for a crooked tree, but are you sure that you would give this tree in exchange for forty date-palms?" "The man said, "Certainly, and if you confirm the bargain, adjure on oath." The Sahabi swore that he was willing to buy that tree for forty date-palms, but the man backed out of the agreement and refused to sell the tree. The Sahabi said to him, "You cannot back out now, for I am on an oath to buy it." The man said, "All right , but all the forty trees should be growing in one and the same place." "The Sahabi thought for a while and said, "Yes, all the trees are growing in one and the same place." When the bargain was finally settled, the Sahabi came to Rasulullah *Sallallaho alaihe wasallam* and said, "I have bought the date-palm tree and I present it to you." Rasulullah *Sallallaho alaihe wasallam* went to the poor man's house and bestowed the tree upon him as a gift. It was after this episode that Surah al -Leyl was revealed. *(Durre Manthur)*

SEVEN

A man once visited **Abdullah Bin Ja'far** *Radhiallaho anho* and recited two couplets, which meant:

When you do a favour or behave generously, see that you are doing so to those who deserve your bounty;

For, only then a favour is worth its name;

Do not favour a man who deserves it not;
And, when you do favour to someone, seek thereby the pleasure of Allah alone;

(For, then, you can do favours to the non-Muslims and the animals alike, without giving thought to whether they deserve it or not;)

Or, let your favours be showered upon your kinsmen (for, their kinship with you makes them worthy of your bounties);

Without their being deserving or not;

Except for these two considerations, do not let your bounty be wasted upon the non-deserving.

The remarks were directed to Abdullah bin Jaf'ar *Radhiallaho anho* himself, who was famous for his generosity,which was at once general and all-embracing. Hearing this, Abdullah bin Ja'far *Radhiallaho anho* said, "Such poetry makes one stingy and mean in money matters; I would rather shower my favours, like rain, upon all and sundry. If my bounty benefits the noble and the deserving, well and good, for, they are worthy of it; if it reaches those who do not deserve it, I shall blame myself for possessing money which is fit only to pass into non-deserving and ungrateful hand. *(Ihyaa)*. The words were spoken by Abdullah *Radhiallaho anho* in sheer humility; he modestly thought that his property was worthless, which was fit only for the non-deserving people.

EIGHT

Once **Muhammad bin Munkadir** *Rahmatullah alaihe* visited Aishah *Radhiallho anha* at her place and told her that he was hard pressed for money and needed her help badly. Aishah *Radhiallaho anha* said to him, "I am sorry; I don't have anything with me at present"; and added, "even if I possessed ten thousand (Dirhams or Dinaars), I would give you the entire amount". Hearing this, Muhammad *Rahmatullah alaihe* went away but, not before long, a man brought her a gift of ten thousand (Dirhams or Dinaars) from Khalid bin Asad *Radhiallaho anho*. She said, "I have been put to trial for what I just said to Ibn-ul-Munkadir", and immediately sent for him and gave him the entire amount as a gift. Muhammad bin Munkadir *Rahmatullah alaihe* spent one thousand Dirhams on marrying a slave-girl, from whom he had three sons, Muhammad, Abu Bakr and Umar by name. All three were well-known for their piety in Madinah Munawwarah. Aishah *Radhiallaho anha* will have, of course, a due share in the benefits from the devotions of these three beings, because her generous gift to Ibne Munkadir *Rahmatullah alaihe* brought about the marriage of their parents. *(Tahzeeb-ut-Tahzeeb)*.

There are numerous stories about the magnanimity of Aishah *Radhiallaho anha* like her illustrious father, Abu Bakr Siddique *Radhiallaho anho*. We have narrated an episode in the book. 'The stories of Sahabah, in which it is related how she distributed, among the poor and the needy, two bags, amounting to one hundred thousand Dirhams, not keeping back a single Dirham for herself to buy some meat for the 'Iftaar'. There is another story that, on one occasion, she distributed a hundred and eighty thousand Dirhams among the poor. Tameem bin 'Urwah *Rahmatullah alaihe* narrates, "Once I saw Aishah *Radhaillaho anha* distributing seventy thousand Dirhams among the poor, while she herself was wearing a patched shirt." Aishah *Radhiallaho anha* was an aunt of Tameem's father. *(Ithaaf)*

NINE

Aban bin Uthman *Rahmatullah alaihe* relates: "Once, a certain man made a plan to harass **Abdullah bin Abbas** *Radhiallaho anho* and to bring him disrepute. He went to all the chieftains of the Quraish, telling them that Ibne Abbas *Radhiallaho anho* had invited them to a feast, on the following morning. The man went about, inviting people, on behalf of Ibne Abbas. Next day, a great many people gathered in the house of Ibne Abbas *Radhiallaho anho*, who, on learning the truth of the matter, asked the people to be seated and arranged fruit from the market and invited them to partake of it. While Ibne Abbas sat with them and started to talk, a large number of cooks began to prepare food for the guests. They were still enjoying the fruit when the meals were ready and served before them. When everybody had taken his fill, Ibne Abbas *Radhiallaho anho* asked his treasurer, "Can we afford to arrange such feasts everyday?" When the treasurer said that he could, Ibne Abbas said, "All of you are cordially invited to have meals with me every morning." *(Ithaaf)*

The incident occured in the times when the Sahabah *Radhiallaho anh*um had conquests in rapid succession and the wealth of the world was in their possession. But the Sahabah *Radhiallaho anhum* spent so generously that they kept nothing with them. In the matter of money they were like sieves, as it were, that cannot hold water. A Sahabi *Radhiallaho anho* would come to possess a large fortune, in consequence of a conquest, but then he would spend everything in his possession, and would not keep with himself a

single Dirham for a meal. They were neither accustomed to hoard money, nor to put by anything for their future needs. Hundreds of thousand of Dirhams, their share of booty, were spent within minutes.

TEN

Waqidi *Rahmatullah alaihe* has related the following story: I had two frineds, a Hashamite and a non-Hashamite, and we were very intimate with one another, like three inseparable companions. I was in straitened circumstances and when the day of Eid drew near, my wife said to me, "We can be patient in all circumstances, but I cannot bear to see my children weeping and crying. I feel as though my heart would break, when I see them in rags, while other children in our neighbourhood are buying new clothes and other fine things for Eid. Watching them, our children feel miserable, and my heart is filled with pity for them. If you could get me some money from somewhere, I would sew new clothes for them." Hearing this, I wrote a note to my Hashamite friend, telling him about my sad plight. He sent me a sealed bag containing one thousand Dirhams, with the word that I could use the amount as I liked. I had hardly tasted the pleasure of receiving such a valuable gift, when I received a note from the other (non-Hashamite) friend, telling me about his poverty and dire need (like the one I had written to my friend). I sent the sealed bag of Dirhams to my non-Hashamite friend. Feeling shy of going home empty-handed, I stayed in the Masjid for two days, and on the third day, went home and told my wife the whole truth about the sealed bag. Surprisingly enough, she did not complain at all, but rather appreciated my generosity, and said that I had behaved excellently towards my friend. As we sat talking to each other, my Hashamite friend came with the same bag that he had sent me three days before and said, "Tell me the truth about this bag. How has it reached me again?" I explained to him how I had sent it to our non-Hashmite friend, immediately after receiving it, and he said, "When I received your note, I had nothing in my possession except this bag, which I sent to you. But, then, I wrote to my non-Hashamite friend asking him for help and I was surprised when he sent me my own sealed bag which I had sent to you. Wondering how it had reached him, I have come to you to solve the mystery." After this we gave one hundred Dirhams to the lady, and distributed the remaining nine hundred Dirhams equally among ourselves. Somehow, Khalifah Mamoon Rashid came to know of this incident and called me to his

court. I related the whole story and he gave us seven thousand Dirhams as a reward, two thousand Dirhams to each one of us and one thousand Dirhams to the lady. *(Ithaaf).*

ELEVEN

Once **Abdullah Bin Ja'far** *Radhiallaho anho* passed by an orchard, in Madinah Munawwarah, of which the caretaker was an Abyssinian slave. Abdullah bin Ja'far *Radhiallaho anho* saw the slave taking food while a dog sat in front him. Every time the slave put a morsel of food into his mouth, he threw another morsel, as big as his own, on to the dog. Ibne Ja'far *Radhiallaho anho* stood watching for a while. When the meal was finished, he went over to the slave and asked him, "Who is your master?" .The slave replied that he belonged to the descendants of Uthman *Radhiallaho anho.* Ibne Ja'far *Radhiallaho anho* said, "I saw you doing something very strange". The slave asked him what it was and he said, "After each morsel of food that you took, you gave another to your dog." The slave said, "This dog has been my companion for many years and I must give it a fair share of my food. Ibne Ja'far *Radhiallaho anho* said, " A dog can be fed on something of inferior quality." The slave said, "I feel ashamed to face Allah *Ta'ala* that I should eat while one of His creatures is watching me with a hungry look."

After this, Abdullah Bin Ja'far *Radhiallaho anho* came back, went to the descendants of Uthman *Radhiallaho anho* and said that he had come to ask for a favour. When they said, "Please let us know," he replied that he wanted to buy such and such garden and they said that they would be pleased to present it to him as a gift. They insisted on his accepting it free of charge, but he said that he must buy it on payment. At last, the price was fixed and Ibne Ja'far purchased the garden. He then said that he also wanted to have the slave who worked in the garden. They requested that they should be excused, for, the slave had been with them since his childhood and they would be grieved to part from him. But when Ibne Ja'far *Radhiallaho anho* insisted, they agreed to let him have the slave as well. After purchasing the garden and the slave, Ibne Ja'far went to the garden and said to the slave," I have bought this garden and yourself". The slave congratulated him on the bargain and said, "May Allah bless you in the deal; only I am grieved at parting from my masters who have brought me up since my childhood". Abdullah bin Ja'far said, "I set you free, and let this garden be my parting gift to

you." Hearing this, the slave said, "If so, I call you to witness that I make this garden a private Wakf (endowment) for the descendants of Uthman *Radhiallaho anho*." Abdullah bin Jaf'ar *Radhiallaho anho* says, "I was greatly surprised to hear this from him and I went home, invoking Allah's blessings upon him". *(Musaamiraat).* Such were the excellent qualities and proud achievements of the slaves of our Muslim ancestors!

TWELVE

Nafay' *Radhiallaho anho* relates: Once, **Abdullah bin Umar** *Radhiallaho anho* was going on a journey outside Madinah Munawwarah, in the company of his pupils and disciples. When it was time for dinner, they stopped at a place, the cloth was spread and all of them sat for dinner. Meanwhile, a shepherd passed by, with his herd of goats, and greeted them by saying, 'Assalaam-o-Alaikum'. Ibne Umar *Radhiallaho anho* invited him to dine with them, but he said that he was fasting. At this, Ibne Umar *Radhiallaho anho* said, "You are fasting in a shadeless desert, on such a hot day when a hot wind is blowing!" "The shepherd said, "I want to receive my reward for the 'Past days' *(Ayyaam-ul-Khaliyah).* He was obviously referring to the following Verse from the Holy Qur'an:

كُلُوْا وَاشْرَبُوْا هَنِيْٓـًٔا بِمَآ اَسْلَفْتُمْ فِى الْاَيَّامِ الْخَالِيَةِ

(And, it will be said unto those in Jannah). "Eat and drink at ease for that which you sent on before you 'in past days". *(al-Haaqqah: 24)*

Ibne Umar *Radhiallaho anho* then said to him, by way of trial, "We want to buy a goat; name a price and we shall pay it. We shall then slaughter the goat and give you some of its meat to serve you for 'Iftaar' (breaking the fast in the evening)." The shepherd said, "These goats are not mine; I am but a slave and the goats belong to my master." Ibne Umar *Radhiallaho anho* said, "How can your master know? You can tell him that a wolf devoured a goat." At this, the shepherd pointed to the heavens above and said, "What about Allah? (Who is watching us at all times. How could he deceive Him and say that a wolf had devoured a goat). Ibne Umar was delighted with these words from a simple shepherd and he began to say to himself, again and again, in an ecstasy of joy, "A simple shepherd says, 'What about Allah Who is watching us at all times'?" When Ibne Umar *Radhiallaho anho* came back to Madinah Munawwarah after the journey, he bought the slave from his master, together with the herd

of goats, emancipated him and bestowed the herd upon him as a gift. *(Durre Manthur)*. Such were the deeds of the shepherds of those times!

THIRTEEN

Sa'eed bin'Aamir *Radhiallaho anho* was the governor of Hims, during the times of Khalifah Umar *Radhiallaho anho*. The citizens of Hims lodged many complaints against him and demanded his removal from the office. Now Umar *Radhiallaho anho* was gifted, by Allah *Ta'ala*, with exceptional wisdom, which gave a keen eye for character-traits and an exceptional understanding of human natur - al quality that he had tried out thousands of times and found to be unerring So, he was surprised to hear these complaints, as he had made the apointment considering Sa'eed *Radhiallaho anho* to be the most eligible person for governorship. Accordingly, he said in an invocation to Allah, "O Allah! Do not take away my power of discernment and my intuitive knowledge of human nature! For, if I am deprived of this quality, I fear that I might consign all the affairs of my Caliphate to inefficient persons!" The Khalifah then sent for Sa'eed *Radhiallaho anho* and the complainants. When they appeared in the court, he asked them to recount their grievances. They had complained that their governor came out of his house late in the morning, that he did not grant them audience during the hours of night and that he observed a holiday every month. So, Umar *Radhiallaho anho* asked the complainants to stand face to face with their governor and state their grievances one by one. He told the governor to answer the accusations, one after the other.

They said that he came out of his house late in the morning and Sa'eed *Radhiallaho anho* explained: "I and my wife are living together alone. There is no one else to help her in her household jobs. So I do the job of preparing bread for the family. When the meal is ready, we eat it together. Then, I perform Wudhu and come out of the house."

Umar *Radhiallaho anho* told the complainants to state the next grievance and they said that their governor did not grant them audience during the hours of night. He demanded the explanation from Sa'eed *Radhiallaho anho*, who said , "I did not want to reveal the actual position. I have reserved the day-time for the service of Allah's creatures, and devoted the entire night for devotion; I keep awake and worship my Lord the whole night through."

Umar *Radhiallaho anho* then asked them about their third complaint and they said that their governor observed a holiday every month. When asked to explain, Sa'eed *Radhiallaho anho* said: "I have no servant, and so I have to stop work once during a month to wash my clothes. I wash my clothes in the morning and, when they become dry, in the evening,I put them on again and come out of the house."

Hearing this, Umar *Radhiallaho anho* bowed in gratitude to Allah *Ta'ala* for protecting him from going wrong in the exercise of his power of selection and advised the people to have due regard for their governor and to be thankful to Allah *Ta'ala* for entrusting their affairs to such a pious person. When all of them were gone, Umar *Radhiallaho anho* sent a gift of one thousand Dinaars (gold pieces) to Sa'eed for his personal use. When he received the amount, his wife said, "Our thanks are due to Allah, who has arranged for so many of our requirements. We can hire an attendant with this money and also fulfil many other needs." Sa'eed *Radhiallaho anho* said, "There are a good many poor and needy people living in the city, who stand in greater need of this money. I suggest that we should distribute it among them!" His wife happily agreed to the suggestion and they distributed a large portion of the amount among the poor and the orphans, sending a small bag of Dinaars to this one and a small bag to that one. Then Sa'eed *Radhiallaho anho* said to his wife, "Keep with you what remains and spend it little by little on your needs." She proposed that he should hire a servant to help him in household affairs, but Sa'eed *Radhiallaho anho* said, "No, you will soon have many people coming to you who need this money more than we do." *(Ash-hur)*

FOURTEEN

Once there was a famine in Egypt, during the times when **Abdul Hamid bin Sa'd** *Rahmatullah alaihe* was the governor there. Abdul Hamid said to himself, "I shall show to Shaitan that I am his enemy (i. e. I shall defy Shaitan who prompts a person to spend very scrupulously, in such circumstances). He made a proclamation that all the poor and needy ones of the country should come to the governor's house for their (daily) meals everyday, till the prices came down. So, the needy persons continued to come and have meals with him at his house till the famine passed away and things were available at normal rates.

It so chanced that, when prices were normalized, he was removed from his office. It was estimated, at the time of his departure from Egypt, that he owed a million (1,000,000) Dirhams to the businessmen who had loaned money to him for feeding the poor during the time of famine. He collected the ornaments of the ladies of his family and pledged these with the businessmen for the money he owed. The cost of the valuables given as a pledge amounted to five hundred million (500,000,000) Dirhams. Abdul Hamid *Rahmatullah alaihe* latter tried to redeem the pledged valuables, but he could not raise the money and, therefore, wrote to the businessmen, after some time, "I authorise you to sell all the valuables lying in pledge with you, to pay off all my debts out of the money thus received, and to distribute the balance among such needy ones as I could not help during my stay in Egypt." *(It-haaf)*. No less generous were the ladies of those times, who gave away their ornaments to be sold and distributed among the poor and the needy ones!

FIFTEEN

Abu Marthad *Rahmatullah alaihe* was famous for his generosity. Once a person came and recited a few Verses in praise of his generosity. (When you praise a generous man, it is understood that you are seeking a favour). Abu Marthad *Rahmatullah alaihe* said to the man, "I have nothing to give you at the moment. But I can help you by a subtle device; if you file a suit against me with the Qadhi (Judge) saying that I owe you ten thousand (Dirhams or Dinaars), I shall admit that I owe you the money (since I have promised, the amount has become due from me to you; as a Hadith says: *'A promise is a debt'.* اَلْعِدَةُ دَيْنٌ

The Qadhi will send me to prison and my people will raise the money to get me released." The man did as he was directed. Abu Marthad was sent to prison and his relatives raised the necessary amount of money (to get his release), which they gave to the Qadhi in the evening. Thus, the man got ten thousand (Dirhams or Dinaars) and Abu Marthad *Rahmatullah alaihe* was released. *(It-haaf)*

SIXTEEN

Abdullah Bin Aamir Bin Kuraiz *Rahmatullah alaihe* purchased a neighbouring house from Khalid bin 'Uqabah Umawi *Radhi-*

allaho anho for ninety thousand Dirhams, as he needed it for his personal use. When Khalid's family came to know of it, they were grieved. That night Abdullah bin Aamir heard a wailing sound coming from the house and when he asked the ladies of his family what is meant, they told him that someone of Khalid's family was crying with grief over the sale of their house. At this, Ibe Aamir *Rahmatullah alaihe* immediately sent his servant to Khalid with the word that Ibne Aamir had given the house as a gift to Khalid's family and that he would not take back the price of the house from him. *(It-Haaf)*.

SEVENTEEN

Once **Laith Bin Sa'd** *Rahmatullah alaihe* came to know that Khalifah Haroon Rashid *Rahmatullah alaihe* had sent a gift of five hundred Dinaars (gold-pieces) to Imaam Maalik *Rahmatullah alaihe*. At this, Laith *Rahmatullah alaihe* sent one thousand Dinaar as a gift to Imaam Maalik. When the Khalifah came to know of it, he showed resentment and said to Laith, "You are one of my subjects and, yet, you want to excel me in generosity (it is as though you meant to insult me)." Laith said, "O Amir-ul-Mo'mineen, I cannot think of slighting the Khalifah. The fact is that my daily income amounts to one thousand Dinaars and I felt ashamed to present less than a day's income to an illustrious Imaam like Maalik." Laith *Rahmatullah alaihe* used to send a hundred Dinaars every year as a gift to Imaam Maalik *Rahmatullah alaihe*. The Imaam also received gifts from other sources, but (he spent so liberally that) he often remained in debt. Laith bin Sa'd *Rahmatullah alaihe* was a renowned Muhaddith (a scholar of Hadith) and a profound scholar of Deen, whose daily income amounted to a thousand Dinaars, in those days. Still, Zakaat never became due from him throughout his life, for he never kept money in his possession for a whole year. The annual income of Laith *Rahmatullah alaihe* varied from time to time, as it is usual for the income to vary, but Zakaat never became due from him during any period of his life. For, Zakaat becomes due when a specified amount (200 Dirhams) remains in one's possession for a whole year. Muhammad bin Rumah says, "The annual income of Laith amounted to eighty thousand Dinaars and still, not a Dirham of Zakaat ever became due from him."

Sho'aib *Rahmatullah alaihe*, the son of Laith *Rahmatullah alaihe* says that his father's annual income was estimated at twenty

to twenty five thousand Dinaars, yet he often remained in debt. *(It-haff)*. Initially, his income might have been twenty to twenty-five thousand Dinaars a year but, being accustomed to spending generously, he might have been incurring debts. Because, as spending liberally, to please Allah, causes a person's income to grow, his income might eventually have risen to one thousand Dinaars daily.

They say that once a lady came to Laith *Rahmatullah alaihe* with a small cup in her hand, and asked if he could spare her some honey. The Sheikh gave her a whole goat-skin full of honey. When Someone said that the lady had asked for only a little amount. He replied, "She asked for as much as sufficed for her need, but my gift to her should match Allah's Bounty to me". Once, some fruit marchants bought the produce of an orchard owned by Laith *Rahmatullah alaihe* and, afterwards, he came to know that they had suffered a loss in the bargain. He annulled the bargain forthwith and returned the cost price to the merchants. He also gave them fifty Dinaars in excess of the amount he had received. Someone asked him why he had given them more than what he had received. He replied, "They expected to make a profit out of the produce of my garden; I could not see them disappointed." *(It-haaf)*

EIGHTEEN

A'mash Sulaiman Bin Mehran *Rahmatullah alaihe*, a renowned Muhaddith, says: "Once I kept a she-goat which fell ill. Khaithamah bin Abdul Rahman *Rahmatullah alaihe* used to visit me every morning and evening to enquire after it. Every time he came, he would ask me, "How is your goat? Your children might not be getting milk to drink. Do they insist on having milk? Did your goat eat anything? and so on". And before taking leave, he would put some money under the rug on which I used to be sitting, and say, "Here is something for your children". In this way, I received more than three hundred Dinaars, during the illness of my she-goat, through the generosity of Khaithamah *Rahmatullah alaihe* and I had wished my goat had never recovered. *(It-haaf)*

NINETEEN

Once **Abdul Malik bin Marwan** *Rahmatullah alaihe* said to Asmaa Bin Kharijah *Rahmatullah alaihe*, "I have come to know that

you have certain excellent habits. Please tell me some good deeds that you practice as a routine?" Asmaa *Rahmatullah alaihe* said modestly, "I can not claim good habits; other people possess many excellent habits and you better ask them". But when Abdul Malik *Rahmatullah alaihe* insisted and swore that he must know, Asmaa *Rahmatullah alaihe* said, "I have been very particular about three things: I never stretch my legs towards persons sitting near me; whenever I invited some people to a meal that I have prepared for them, I always felt that my gratitude to them for accepting my invitation was more than their obligation to me; and whenever a needy person came to seek my help, I always believed I gave him less than his due". *(It-haaf)*

TWENTY

Sa'eed Bin Khalid Umawi *Rahmatullah alaihe* was a very rich man, widely known for his wealth and prosperity. It was his habit that, whenever a needy person came to him for help, he would most generously give him out of what he possessed. And, if sometimes a person asked him for help when he did not possess anything, he would make a committment in writing for the man to approach him when he was in better circumstances or ask his heirs after his death. *(It-haaf)*

TWENTY ONE

Once **Qais Bin Sa'ad Khazraji** *Rahmatullah alaihe* fell ill, but few of his friends came to enquire about his health. He was amazed, especially when he missed those who frequented his house when he had been in health. He asked about it from his people and they said, "Almost everybody owes you something and they feel embarrassed to visit you without paying what they owe". At this, Qais *Rahmatullah alaihe* said, "Cursed be this wealth! It deprives a man of the pleasure of meeting his friends". He then asked someone to proclaim all around the city that Qais had absolved all his debtors from paying their debts. After the proclamation, the visitors came in such large numbers that there was always a crowd in the house. *(It-haff)*

TWENTY TWO

Abu Ishaq Ibrahim bin Abi Hilal, who was Mir Munshi *(Private Secretary)* to the Vizier, Abu Muhammad Muhallabi, a minister

of the Abbasid Caliph, has narrated the following story: "Once I was sitting in company with the Vizier, when his guard came and said that Syed Sharif Murtadha *Rahmatulla alaihe* wanted permission to come in. The Vizier gave his permission and, after a while, Sharif Murtadha entered the room. The Vizier got up from his seat, greeted him with great respect and offered him his own seat. The two conversed with each other for a while and, when Syed Murtadha asked permission to leave, the Vizier stood up from his seat and, most respectfully, showed him out of the room. He had hardly gone when the guard came again and said that Syed Sharif Radhi, the younger brother of Syed Murtadha wanted an interview. The Vizier, who was now busy writing something, put the paper away, got up from his seat and went to the door with surprise. He shook hands with Syed Radhi *Rahmatullah alaihe* with great respect, showed him into the room and asked him to sit in his own chair, while he himself sat in front of him, in humility, devoutly listening to what he said and conversed with him with great civility. When Syed Radhi got up to leave, the Vizier walked with him to the door. I was surprised to see him showing more respect to the younger brother than to the elder one,but I dare not ask him the reason as there were many people in the room. When most of the people had left, I said, "May I ask a question?" 'The Vizier said, "Certainly," and added, "Perhaps you are amazed at my showing more respect tó the younger brother than to the elder, though the latter should have commanded greater respect by virtue of his age or superiority in knowledge." I said that he had guessed right and the Vizier explained, "We ordered digging of a canal in a certain area and Syed Murtadha owned a piece of land adjoining that area. Therefore, when the canal was constructed, a very small fraction of its expenses, about sixteen Dirhams, fell to the share of Syed Murtadha. It was a paltry amount, but the Syed wrote to me an application several times, asking me to make reduction in the dues.

As for Syed Radhi, the younger brother, I have to tell a different story about him: Once I came to know that a child was born to him and I sent him a gift of a hundred Dinaars, placed on a tray, thinking that he would be in need of money. But Syed Radhi declined to accept the present and sent me word (after expressing his thanks) that he was not accustomed to receiving gifts from other people and that he was grateful to Allah Ta'ala for having granted him sufficient provisions. I sent the tray again with the message that the money was meant for the nurses and other working women of the house-

hold, but Sharif sent it back saying that the maids working in his house were also not accustomed to receiving gifts from any other person. I sent the tray a third time, with the request that the money should be distributed among the students, who were looked after by Syed Radhi *Rahmatullah alaihe* and for whom he had constructed a large building called Darul Uloom, and their board and lodging were his sole responsibility. On my request, Syed Radhi *Rahmatullah alaihe* accepted the money, placed the tray before the students and announced that whoever wanted money for his needs might pick up from the tray as much as he pleased. No one rose from his seat, except for one student who went over to the tray, took out a Dinaar, broke a very small chip and put back what remained on the pile. When Syed Radhi *Rahmatullah alaihe* asked the student what use that small chip would be to him, he explained, "One night, I ran out of oil for the lamp and I could not find the treasurer. So, I had to buy oil from such and such shop-keeper on credit. I need this chip to pay off my debt to him". At this, Sharif Radhi ordered that a number of keys should be manufactured for opening the lock of the treasury and gave one key to each of the students, so that each of them could get (from the treasury) any amount of money he needed at any time, without asking the treasurer. The tray of money was then sent back to me, with all the Dinaars piled on it, except for one piece which had been chipped slightly." After relating this incident, the Vizier said to me, "You can see why I hold this man in high esteem." *(Ithaaf)*

TWENTY THREE

When the hour of death drew near for **Imaam Shafi'ee** *Rahmatullah alaihe,* he made a will that Muhammad Bin Abdullah Bin Abdul Hakam *Rahmatullah alaihe* should wash his body after his death. When the Imaam *Rahmatullah alaihe* breathed his last, Muhammad *Rahmatullah alaihe* was told about his will. He came and said, "Show me first the register of his personal accounts". The register was brought and it showed a total debt against the Imaam amounting to seventy thousand Dirhams. Muhammad *Rahmatullah alaihe* took upon himself the responsibility to pay off all his debts and wrote a promisory note to that effect. He then said, "That is what the Imaam meant by my 'Washing him, after his death". Afterwards, Muhammad *Rahmatullah alaihe* paid up all his debts. *(Ithaaf)*

TWENTY FOUR

Imaam Shafi'ee *Rahmatullah alaihe* says that he had great love for **Sheikh Hammaad Bin Abi Sulaiman** *Rahmatullah alaihe,* who was the renowned teacher of Imaam Abu Hanifah *Rahmatullah alaihe,* ever since he came to know of an incident about him: Once Hammaad *Rahmatullah alaihe* was riding an ass when he applied a kick to the animal, which started running faster, and a button of his cloak was torn away with the sudden jolt. On the way, he saw a tailor's shop and asked him to sew the button on. He was about to dismount when the tailor said that he did not need to get down, and while standing sewed the button on the cloak. Hammaad *Rahmatullah alaihe* gave him a bag containing ten Dinaars in return for this little service and said that he was sorry to give him less than his due. *(It-haaf).*

TWENTY FIVE

Rabi' bin Sulaiman *Rahmatullah alaihe* says that once, when **Imaam Shafi'ee** *Rahmatullah alaihe* was going to mount his horse, someone hurriedly held the stirrup to help him up. The Imaam *Rahmatullah alaihe* said to Rabi, "Give this man four gold pieces on my behalf and ask him to excuse me for giving him such a paltry amount".

Abdullah bin Zubair Humaidi *Rahmatullah alaihe* says, "Once Imaam Shafi'ee *Rahmatullah alaihe* went to Makkah Mukarramah for Hajj with ten thousand Dinaars in his possession. He began to live in a tent outside Makkah Mukarramah. Early in the morning after Fajr Salaat, he heaped up all his Dinaars on a piece of cloth spread in the tent and, whenever a man from Makkah Mukarramah came to visit him, he gave him a handful of Dinaars as a gift. In this way, he had exhausted the entire amount before it was time for Zuhr Salaat. *(It-Haaf)*

TWENTY SIX

Talha Bin Ubaidullah Al-Fayyaz *Radhiallaho anho,* a Sahabi, was renowned for his outstanding generosity. Once he owed fifty thousand Dirhams to Uthman *Radhiallaho anho* and, seeing Uthman *Radhiallaho anho* going to the Masjid, said to him, "I have received some money at this moment and I want to pay back my

debt to you". Uthman *Radhiallaho anho* said, "I do not want to take back my money. Let it be my gift to you. You spend generously upon people and you keep running into debt on that account."

Jabir bin Qabisah *Rahmatullah alaihe* says that he remained with Talha *Radhiallaho anho* for many days, and he knew no one who freely gifted money more frequently to people without their asking. Hasan *Radhiallaho anho* says: "Once Talha sold an estate for seven hundred thousand Dirhams. He received the amount in the evening, and so had to keep it with himself for the night. All night long, he remained wakeful and restless, fearing, lest Death should come to him while he had so much wealth in his possession. When he got up next morning, he distributed the entire amount before doing anything else." Sa'ada binte 'Auf, the wife of Talha *Radhiallaho anho*, says, "Once I saw that my husband looking very worried, and when I asked him what was distressing him, he said, 'Some money has accumulated with me and I am worried on that account. I said, 'You need not worry. Send your servant round the town and invite all your kinsmen to your house. When they come, you can distribute the money among them, for joining ties of relationship ('Silahe Rihim).' So, he sent for his kinsmen and distributed the money among them." The narrator of the story says that he asked the servant how large the amount was and was, told that it amounted to four hundred thousand Dirhams. Sa'daa has also related another similar incident, which is as follows: Once my husband Talha came home, with his face cast down and dark with anxiety. I asked him what was distressing him and begged him to excuse me if I had offended him by any chance. He said, "No, I am not offended with you. You are a good wife for a Muslim, for, you assist me in performing good deeds." I asked him, "Then, what is worrying you, after all?" He replied, "Some money has accumulated in our house and I am greatly worried on that account". I said, "Never mind, we can dispose of it by giving it away as Sadaqah. It is as simple as that".

Such situations arouse, sometimes, when no one came to ask a favour of him and he was obliged to keep the money with him for the night. (However, he spent so sparingly on his own needs that, as narrated by his wife, once he distributed one hundred thousand Dirhams among the poor while he himself had only one garment to wear, which needed mending and, therefore, he could not reach the Masjid for Salaat at his usual time. Once a villager came to Talha

Radhiallaho anho and asked a favour of him, in the name of kinship (because Islam enjoins upon its votaries to join ties of relationship with their kinsmen). Talha said, "No one has ever asked a favour of me, in the name of kinship. I own an estate, which Uthman *Radhiallaho anho* wants to purchase from me for three hundred thousand Dirhams. You can have the estate, if you like, or else I can sell it to Uthman *Radhiallaho anho* and give you the amount of money." The villager said that he preferred the money. So, Talha *Radhiallaho anho* sold his estate to Uthman *Radhiallaho anho* and gave three hundred thousand Dirhams to the man. *(It-haaf)*. The Sahabah owned plenty of estates, because they frequently went out in the path of Allah for Jehad, and when the countries were conquered, many estates were distributed among the Mujahideen, together with their share of other booty.

TWENTY SEVEN

Muhammad bin Abbaad Muhallabi *Rahmatullah alaihe* says: "Once my father paid a visit to Khalifah Mamun-ur-Rashid, who presented him with a hundred thousand Dirhams. When he came home, he distributed the entire amount among the poor people. On another occasion, he again called on the Khalifah, who disapproved of his giving away the entire amount as Sadaqah. My father said to him, 'O Ameer-ul-Mo'mineen, if you miserly spend what you possess now, it means you have no trust in the Infinite Bounty of your Lord, Whom you worship' *(It-haaf)*.

TWENTY EIGHT

Once, people saw **Ali** *Radhiallaho anho* weeping, and on being asked what made him cry, he said, "I have not received a guest for the last seven days and I am afraid lest Allah *Ta'ala* should have willed to humiliate me (taking offence at some act of mine which might have been displeasing to Him)."

TWENTY NINE

Once **Abdullah Bin Ja'far** *Radhiallaho anho* was passing through a forest when he went by an orchard where an Abyssinian slave was working. Someone brought him his food and, at the same time a stray dog came into the garden, and stood by the slave, who

threw a loaf of bread to the dog, which ate it but did not go away. The slave-boy threw it a second loaf and a third one, thus letting it eat the whole of his daily provision of food, keeping nothing back for himself. Abdullah bin Ja'far, who had been watching this, said to the boy, "How much bread do you get as your daily ration of food?" The slave-boy said, I get three loaves everyday, as you have just seen. Ibne Ja'far asked, "Then, why did you prefer a dog to yourself and feed it all the three loaves?" The slave-boy said, "There are no dogs living round here. The poor creature must have travelled a long distance to reach here and it must be feeling very hungry. So, I felt ashamed to send it away, without serving it any food". Ibne Ja'far *Radhiallaho anho* said, "What will you have for food today?" The slave-boy said, "I shall go without food for a day, which I don't mind." Ibne Ja'far *Radhiallaho anho* said to himself, "People criticise you for spending too liberally, but this slave-boy is far more generous than you." After this he came back to the town and, after purchasing the slave-boy, the garden and all the other effects therein from the owner, he set free the slave-boy and gave him the garden as a gift. *(It-haaf)*

THIRTY

Sheikh Abul Hasan Antaki *Rahmatullah alaihe* lived in Raye, a city in Khorasaan. One day, it chanced that the Sheikh had more than thirty guests, while he did not have sufficient bread with him. He could not bake more bread, for, it was late at night. So, he broke the few loaves he had, into small pieces, and spread them over a piece of cloth, which he had laid before his guests. When they were going to start eating, the Sheikh put out the lamp. Everybody seemed to start eating and one could hear the sound of their chewing. After a while, the sound stopped and it was presumed that everybody had finished eating. The Sheikh then lighted the lamp and they saw that all the pieces were lying intact; nobody had eaten anything, so that others might eat their fill, even though everyone had pretended to eat. *(It-haaf)*

THIRTY ONE

Shu'bah *Rahmatullah alaihe* was a renowned Muhaddith who was called Ameer-ul-Mo'mineen-fil-Hadith (The Commander of the Faithful in the realm of Hadith), and was also known for his devoted worship and asceticism. Once a certain man came to ask a favour of

him. The Muhaddith had nothing to give and, therefore, he removed a beam from the ceiling of his room and gave it to the man, saying, "Take it and sell it in the market. I am terribly sorry, for I have nothing else to give you, at the moment." *(It-Haaf)*

THIRTY TWO

Sheikh Abu Sahl Su'luki *Rahmatullah alaihe* was once perfoming Wudhu (ablution) when a person came and asked a favour of him. The Sheikh had nothing to give and, so, he asked the man to wait a while. When he had finished his Wudhu, he gave the man the wooden jug which he was using for Wudhu saying; "Sorry, I have nothing else to give you." *(It-haaf)*

THIRTY THREE

During the **Battle of Yarmuk** a large number of Sahabah *Radhiallaho anhum* died thirsty because, when water was brought to one of them, he happened to hear one of his companions groaning and, instead of drinking it himself, he made a gesture indicating that he wanted it to be served to the other Sahabi. A similar incident is related in my book, 'The Stories of Sahabah'. The authors of 'Al-Maghaazi' relate that a party of the Sahabah including 'Ikramah bin Abi Jahil, Suhail bin 'Amr, Sahl bin Haarith, Haarith bin Hashaam *Radhiallaho anhum* and a number of other persons from the Mughirah Tribe died thirsty because, when water was brought to one of them, he indicated that it should be taken to his companion. When 'Ikramah *Radhiallaho anho* was in the throes of death, someone brought him a cup of water to drink but he, seeing that Suhail bin 'Amr *Radhiallaho anho* was watching the cup of water, motioned the man to take it to Suhail. And, when the cup was brought to Suhail *Radhiallaho anho* he, in turn, found that Sahl bin Haarith *Radhiallaho anho* was watching it with interest. So he made a gesture that it should be taken to Sahl *Radhiallaho anho* and so on. Thus, each one of the party died thirsty, each one wishing, even at the hour of death, that his brother Muslim should be served first. After the battle, Khalid bin Walid *Radhiallaho anho* passed by their dead bodies and said, "I wish I could sacrifice my life for you!" (You held fast to your spirit of self-sacrifice, even at the hour of death). *(It-haaf)*

THIRTY FOUR

Abbas bin Dihqaan *Rahmatullah alaihe* says that he has never known anyone who departed from the world empty-handed and denuded of everything, as he was born, except for **Sheikh Bishr bin Haafi** *Rahmatullah alaihe*. When his hour of death drew near for him, a certain man came and asked him for help in his need. The Sheikh, lying in bed, stripped the upper garment from his body and gave it to him. He borrowed a garment from one of his friends, which he wore till his death. *(It-haaf)*

THIRTY FIVE

One can perhaps say such incidents of generosity were peculiar to our fore-fathers who lived in the early days of Islam, but a similar incident is reported of Maulana Al-Hajj **Shah Abdur Rahim** *Rahmatullah alaihe* of Raipur, who lived in quite recent times. The Sheikh was accustomed to distributing, among his pupils and others, anything that was presented to him as a gift, as soon as it was received. From time to time, he would lift his pillow and, if he found some money lying there (which had been presented by his friends and acquaintances), he used to say, "Here is something more," and distributed it among people. A few days before he passed away, the Sheikh distributed his garments among his disciples, and said to his successor in the spiritual line and his favourite follower Maulana Al-Haajj Shah Abdul Qadir, "Now, I shall borrow garments from you and wear them during the few days that are left of my life".

And, during the last days of his life, the Sheikh used to wear the garments lent to him by Shah Abdul Qadir *Rahmatullah alaihe*.

THIRTY SIX

Abdul Hasan Boo Shabkhi *Rahmatullah alaihe* was a reputed spiritual Divine. Once he called out to one of his pupils after he (the Sheikh) had entered the toilet, took off his shirt and handed it to him, saying, "Go and give this garments to such and such poor man". The student said, "Sir, could not you wait till you came out of the toilet?" The Sheikh said, "When I just entered the toilet, I thought of the poor man's need and it occurred to me that I had better give this garment to him. I was afraid lest I should change my mind on coming out of the toilet". *(It-haaf)*. It is prohibited to speak while one

is in the toilet, but the Sheikh's sense of mistrust of his own intention obliged him to give the garment away, without delay. Persumably the Sheikh had not undressed himself before talking to the student.

THIRTY SEVEN

Ameerul Mo'mineen Mahdi *Rahmatullah alaihe* had put Musaa bin Ja'far in prison, for fear of treason. One night, the Khalifah was reciting the Holy Qur'an in Tahajjud Salaat when he came to the following Verse of Surah Muhammad:

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ ۝

Would you, then, if you were given the command, work corruption in the land and sever your ties of kinship?' (Surah Muhammad : 22)

He began to weep and cry while reciting the Verse again and again. At long last, when he had finished Salaat, he sent for Rabie and told him to call Musaa bin Ja'far. Rabie went out and when he came back, accompanied by Musaa, the Khalifah was still weeping and reciting the Verse again and again. He said to Musaa bin Ja'far, "I was reciting this Verse when it struck me that I was unkind to you, my relative. Now, if you promise that you will not rise in revolt against my descendents, I can set you free". Musaa said, "Far be it from me that I entertain a thought of revolting against your descendents! Nor am I in such a position!" At this, Khalifah Mehdi said to his chamberlain, "Give this man three thousand gold pieces and send him away right now, at this hour of the night, lest I should change my mind later.' *(It-haaf)*

THIRTY EIGHT

Ibne Abbas *Radhiallaho anho* relates that, once, **Imaam Hasan** and **Imaam Husain** *Radhiallaho anh*uma fell seriously ill. Ali and Fatimah *Radhiallaho anhum*a took a vow that, after the recovery of their sons, they would fast for three days as an expression of their gratitude to Allah *Ta'ala*. Allah *Ta'ala* blessed their sons with health, so they started observing fasts in fulfilment of their vow. But there was no food in the house, nor money to buy food for Suhur (a light meal taken before dawn) or Iftaar,and the fasting began while

they were starving. In the morning, Ali *Radhiallaho anho* went to a Jew, Sham'un by name, and brought a bale of wool for spinning into yarn, in return for which the Jew promised to give them three Saa's (an Arabian measure) of barley corn as wages. On the first day of fasting, Fatimah *Radhiallaho anha* spun one third of the bale of wool, and the Jew gave them one Saa' of barley. She ground the corn and baked five loaves of bread, one each for Ali, Fatimah, Hasan, Husain Radhiallaho anhum and Fizzah, the slave-maid.

When the fast was completed and Ali *Radhiallaho anho* came back from the Masjid after performing Maghrib Salaat, in congregation with Rasulullah *Sallallaho alaihe wasallam*, the family sat to dinner, all tired with the day's labour and famished with fasting. As soon as Ali *Radhiallaho anho* had taken a morsel of bread into his hand, there came the voice of a beggar from outside the door, saying, "O family of Rasulullah *Sallallaho alaihe wasallam*, I am a destitute beggar, give me something to eat. May Allah feed you with the delicious food of Jannah!". Ali *Radhiallaho anho* did not take the morsel to his mouth and consulted Fatimah *Radhiallaho anha*, who said that the bread should be given to the beggar. So, they gave all the five loaves of bread to the beggar, and all the family remained without food. They also fasted on the following day and, on that day, Fatimah *Radhiallaho anha* spun another portion of the wool, for which the Jew gave them a Saa' of barley which she ground into flour and again baked five loaves of bread. That evening, when Ali *Radhiallaho anho* came back from Masjid, after performing Maghrib Salaat, in congregation with Rasulullah *Sallallaho alaihe wasallam*, and the family sat to dinner, there came the voice of an orphan from outside the door, who asked for food and said that he was very poor and alone in the world. So, they gave all the five loaves of bread to the orphan and, themselves, went to bed after breaking their fast with water. They observed fast on the third day, too, and Fatimah *Radhiallaho anha* having spun the remaining wool into yarn, the Jew gave them one Saa of barley which she ground into flour and baked five loaves of bread. On that day when they sat to dinner, after observing Maghrib Salaat, there came from outside the door, the voice of a prisoner, who asked for help and said that he was in great distress. So they gave him all the five loaves of bread and they themselves again went to bed without food. On the fourth day, they were not fasting, but they had nothing to eat. Ali *Radhiallaho anho* took Hasan and Husain to meet Rasulullah *Sallallaho alaihe wasallam*. They could hardly walk, for they had grown too weak

from starving for three days. Rasulullah *Sallallaho alaihe wasallam* said, "It pains me to see you suffering from want and misery. Let us go to Fatimah". Rasulullah *Sallallaho alaihe wasallam* then went to Fatimah, and saw that she was observing Nafl Salaat. Her eyes had sunk in, and her belly had drawn close to her back, from excessive starvation. Rasulullah *Sallallaho alaihe wasallam* took his daughter to his bosom and invoked Allah's Mercy for her and the family. At this, Jibrael *Alaihissalam* came with revelation of the following Verse of the Holy Qur'an:

وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا

And they feed with food the needy wretch, the orphan and the prisoner, for love of Him. (surah ad-Dahr: 8)

Jibrael *Alaihissalam* congratulated them, saying Allah *Ta'ala* was pleased with them (Musamiraat II). The Verses have already been quoted at No.34, in Chapter one of this book (part one). Allama Suyuti *Rahmatullah alaihe* writes in his book, 'Durre Manthur': Ibne Mardawaihe *Rahmatullah alaihe* has related a Tradition of the same import, in an abridged form, in which he reports Ibne Abbas *Radhiallaho anho* as saying that these Verses were revealed concerning Ali and Fatimah.

THIRTY NINE

Once, there lived **a drunkard** in a certain city who drank day and night, in company with his friends. Once he had arranged a party and all his friends were with him, waiting for the drinks to be served, when he gave four Dirhams to one of his slave-boys and told him to bring some fruit from the market, which he wanted to serve to his friends before the drinks. On the way to the market, the slave came across Sheikh Mansur bin 'Ammar al-Basri *Rahmatullah alaihe* who was sitting in company with his friends and followers. The Sheikh was exhorting people to give alms to a poor man. He said, in the course of his exhortation, "Whosoever gives four Dirhams as Sadaqah to this poor man, I shall supplicate Allah *Ta'ala* to fulfil four wishes of his." The slave-boy gave four Dirhams to the poor man and the Sheikh asked him to name his four wishes. The boy said, "I am a bondsman working under my master; I wish that he should set me free". The Sheikh said, "O Allah, grant him freedom from bondage!" The boy then said, "My second desire is that Allah

Ta'ala should grant me a good recompense for the four Dirhams that I have given away." The Sheikh prayed accordingly. The slave-boy said, "My third desire is that my master should be granted 'Taufeeq' (Divine Aid for the performance of virtues) to repent of his sins and that Allah *Ta'ala* should accept his repentance". The Sheikh supplicated Allah *Ta'ala* to grant him 'Taufeeq' to repent of his sins. The slave-boy said, "My last wish is that Allah *Ta'ala* should grant forgiveness to myself, to my master, to yourself and to all the people gathered here." The Sheikh supplicated Allah *Ta'ala* to grant forgiveness to all of them.

The slave-boy then went back to his master, with neither fruit nor Dirhams on him, saying to himself on the way, "The worst that he (his master) can do to me is to thrash me for taking this liberty." When he came home, his master was waiting for him and said, "You have taken too long." The slave-boy told him the whole story. The master, (owing to the benedictions of the Sheikh's supplications), instead of flying into a rage, asked the slave-boy what supplications were made by the Sheikh for him. The slave-boy said, "He prayed that I should be freed from the bondage of slavery". The master said "I set you free." The slave-boy said, "He prayed that, I should get a good recompense for the four Dirhams that I gave away." The master said,"I give you four thousand Dirhams as gift". The slave-boy said, he prayed that Allah *Ta'ala* should grant you Taufeeq to repent of your sins (drinking and other acts of lewdness and disobedience). The master said, "I repent of my sins." The slave-boy said, He prayed that Allah Ta'ala should grant forgiveness to you, to the Sheikh himself, to me and to all the people gathered there." The master said, "This, of course, is beyond my powers". That night, the master dreamt that he heard a voice saying, "You fulfilled three desires of your slave that lay within your power. Do you think that We shall not grant that which lies within Our Power? We forgive you, your slave, Mansur and all the people gathered there". *(It-haaf)*

FORTY

Abdul Wahhaab bin Abdul Hameed Thaqafi *Rahmatullah alaihe* relates that he once saw a bier being carried to the grave-yard by three men and a woman. There was no other person following the bier. The Sheikh joined them, himself lifting the side that she was supporting. They went to the burial-place, offered funeral prayers for the deceased and laid him to rest in the grave. After this, the

Sheikh asked the woman,who the deceased was,and she said that he was her son. The Sheikh then asked, "Was there no other male person in your neighbourhood who could have lifted the fourth corner of the bier, instead of you?" The woman replied, "There are a good many people living in our neighbourhood, but they did not follow the bier of my son, thinking him to be a mean and contemptible person. The Sheikh asked her, "Why they looked upon him as a contemptibel person;" and she said, "My poor son was a eunuch." The Sheikh was moved to pity for the unfortunate woman, took her home and gave her some Dirhams, clothes and wheat. That night, he dreamt that he saw a very handsome young man, whose face shone like the full moon, dressed in elegant white robes. The young man thanked the Sheikh, who asked him his name and the man replied, "I am the same eunuch whom you buried this morning. Allah *Ta'ala* had Mercy on me because I had suffered great humiliation in the world". *(It-haaf)*

FORTY ONE

Muhammad bin Sahl Bokhari *Rahmatullah alaihe* says: I was once travelling on the way to Makkah Mukarramah when I saw a Maghribi (a man from North-West Africa) riding a pony. In front of him, there walked another person who was making an announcement: "A longish leather-purse (worn round the waist in those times), containing valuables kept in trust for others, has been lost. Whoever tells me about it will have a reward of a hundred gold coins". On hearing the announcement, a lame person, who was in rags, came over to the Maghribi and asked, "What sort of purse was it? Can you give me some details ?" The Maghirbi gave him some details and said that it contained deposits of many people kept with him in trust. At this, the lame person said, addressing the people, "Is there a literate person among you?" I said that I could read and write. The man took us aside to a place and showed us a purse. The Maghribi went on to recount the things he had kept in the purse, namely, "Two items belonging to so and so, daughter of so and so, pawned for five hundred Dinaars; one set (of diamonds etc.) belonging to so and so, pawned for a hundred Dinaars.... and so on". As he named the things, I compared them with the contents of the purse. I found that all the valuables were there in the purse and the details given by the Maghribi tallied with what was recorded on the wrappings of the things. When the Maghribi had made sure that all his things were intact, the lame person gave him the purse. The

Maghribi then took out a hundred Dinaars from his own pocket and wanted to give the money to the poor man, who declined to take it and said, "If, in my view, this purse and its contents had been worth two bits of dry camel-dung, I might not have given it back to you. How can I accept a reward for finding you something which is not even worth camel-dung, in my estimation?" Saying this, the ragged man limped away and he did not even look at the hundred Dinaars piled up there. *(Musaamiraat)*

FORTY TWO

Once, there ruled over Bokhara a very **cruel ruler** who, one day, was riding a horse when he espied a mangy dog, shivering with cold. He was moved to tears and told one of his servants to take the dog to his house and care for it till he returned from the ride. Saying this, he went on his errand and came back in the evening. On coming home he called for the dog, had it tethered in the corner of his house, served it food and drink, and told his servants to massage its body with oil and cover it with blankets to protect it against the cold. Then he lit a fire to keep it warm and comfortable. Two days later, the ruler died. A saint, who was aware of the ruler's cruelty and his wrong-doings, saw him in a dream and asked him, "How did you fare (in the Reckoning)?" The ruler said, "I was made to stand before Allah *Ta'ala* who said to me, 'You were (like) a dog (in as much as you had cruel, beastly, inhuman ways) and We have granted you (forgiveness by virtue of your showing mercy) to a dog.' Then, Allah *Ta'ala*, in His infinite Mercy, took upon Himself the requital of all the cruelties and wrongs done by me to others." *(Musaamiraat)*. Infinite is the Bounty of Allah *Ta'ala* and he is the Sovereign Lord of all who are generous to others! No one can attain to a true knowledge of the extent of His Magnanimity. He may, at will, grant salvation to a man, pleased with what might seem a small act of virtue. Therefore, one should seek His pleasure at all times, never regarding an act of virtue to be insignificant, for a man never knows which of his deeds might please his Lord.

FORTY THREE

Abu Umar Damishqi *Rahmatullah alaihe* relates: We were a party of travellers going on a journey to Makkah Mukarramah in company with Sheikh Abu Abdullah bin Jalaa *Rahmatullah alaihe*. We had been travelling for many days, without having any food,

when we came upon a nomadic woman living in the desert. She was tending a she-goat. We asked her what her goat was worth, intending to buy it of her and cook it; she said that its price was fifty Dirhams. We asked her to do us a favour (in the form of a concession) and she said, "You can have it for five Dirhams". We said, "Are you mocking us? Tell us exactly what you are willing to accept for your she-goat. You have just said it's price is fifty Dirhams". She said, "By Allah, I am not mocking. You have just asked a favour of me and I wish I could give it to you as a gift; I am demanding five Dirhams because I need money badly". At this, Sheikh Ibne Jalaa *Rahmatullah alaihe* said to us, "How many Dirhams have you got in your possession, in total?" 'A count was made and the whole party was found to possess six hundred Dirhams in all. The Sheikh said, "Give all this money to the woman and let her keep her she-goat as well." We did as the Sheikh advised us to do and gave her all the money in our possession. After this incident we had a very pleasant journey, far beyond our expectations, through Allah *Ta'ala*'s special favour. *(Musaamiraat)*

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ لَآ اِلٰهَ اِلَّآ اَنْتَ اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ

'Glorified be Thou, our Lord, all praise be to Thee; There is none to be worshipped except Thee; we seek Thy Forgiveness and turn in repentance to Thee!'

FORTY FOUR

Once, **Sheikh Ibrahim Bin Adhem** *Rahmatullah alaihe* asked a certain person, "Do you aspire to be a friend of Allah?" The man replied, "Certainly," and the Sheikh said to him, "Turn your thoughts away from all things, worldly or other-worldly, and devote your whole hearted attention to Him, to the exclusion of everything else. Concentrate your thoughts on Allah Alone, so that He might turn His attention to you and choose you for His friend (Wali)". (Raudh) It occurs in a Sahih (Authentic) Hadith that Rasulullah *Sallallaho alaihe wasallam* reported, Allah *Ta'ala* as saying: "If anyone comes to Me walking, I shall come to him running; and if anyone draws near to Me the length of a span, I shall draw near him one Ba'a i.e. the length of two arms.

FORTY FIVE

Once, a certain man presented a gift of five hundred Dirhams to **Sheikh Junaid** *Rahmatullah alaihe* of Baghdad and requested that the amount should be distributed among the Sheikh's students and disciples. The Sheikh said to him, "Do you possess any more Dirhams?" The man said that he had a lot of Dinaars in his possession. The Sheikh said, "Do you wish for increase in your wealth or, are you content with what you possess?" The man said that he desired an increase in his property. The Sheikh said,"Then, your need is greater than ours, for, we do not wish for an increase in what we possess in the world". Saying this, the Sheikh declined to accept the gift and gave the money back to him. *(Raudh)*

FORTY SIX

Once, **Abu Dardaa** *Radhiallaho anho* was sitting in company with his students when his wife came and said to him, "You are sitting here with your students and we haven't got a pinch of flour left with us in the house". Abu Dardaa *Radhiallaho anho* said to her, "Good lady, before us there is a valley hard to travel and only such people can traverse it successfully who travel light." Hearing this, his wife went away, satisfied with the reply, and did not complain any more about her needs. Abu Dardaa *Radhiallaho anho* once said, "We have food and the rich also have food; we wear clothes and the rich also wear clothes. The rich people possess wealth, which exceeds their requirements, and they just see it without using it. We can also look at wealth (possessed by others) without using it. We are equal in this respect, but the rich will be required to render an account, on the Day of Resurrection, for holding extra wealth in their possession. We are free from Reckoning,for, we have nothing in our possession." He also said, on another occasion,"Our Brothers (in Islam) do not treat us fairly; they love us for the sake of Allah, but they keep away from us in the world. A Day is coming soon, when they will wish they had been like ourselves, but we shall not feel remorse for being unlike them " *(Raudh)*

FORTY SEVEN

A certain man came to a **Sufi Sheikh** and said, "Supplicate Allah to help me, for I am hard pressed for money and I have a large family to support." The Sheikh said to him, "When your family come

and tell you that they have neither bread nor flour with them, that will be the most opportune time for the acceptance of your supplication; and it will be more readily accepted than my Du'aa for you at this time. *(Raudh)* The Sheikh was quite right. People do not realize the value of supplications to Allah, nor do they believe its great value in their hearts. Great, indeed, is the value of supplication by a man crying unto Allah in distress, and such supplications are specially accepted by Allah. Allah *Ta'ala* says, in the Holy Qur'an:

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ......

Is not He (best) Who answereth the distressed one when he cries unto Him and removes the evil (Can such a One have any partners?) (an-Naml: 62)

A Hadith has it to the following effect: Someone asked Rasulullah *Sallallaho alaihe wasallam*, "Unto whom do you invite people?" to which he replied, "I invite people unto Allah, the One, Who grants you relief when you ask Him for help in the midst of a calamity that has befallen you; Who Alone sends back your riding-beast to you, when you cry unto Him for help, after it has escaped from you; Who causes your sustenance to be provided to you, when you ask Him for help while suffering from starvation." Suhaim *Rahmatullah alaihe* says: "We were sitting with Abdullah *Radhiallaho anho* when a slave-girl came and said to her master (who was also sitting there), "Your horse has been affected by the evil eye". it is roaming about bewildered like a mad animal. Call in some wizard who knows a spell against the evil eye." Abdullah *Radhiallaho anho* said to the master of the girl, "There is no need to send for the wizard. Just recite this supplication (Du'aa) four times and blow each time into the horse's right nostril; then recite it three times and blow each time into it's left nostril."

أَذْهِبِ الْبَاسَ رَبَّ النَّاسِ إِشْفِ أَنْتَ الشَّافِيْ لَا يَكْشِفُ
الضُّرَّ إِلَّا أَنْتَ.

'There is nothing to worry about. Remove the harm, O Lord of mankind and heal; Thou Alone are the Healer. There is no one who removes the harm but Thou!'

The man went away, came back after a short while, and said to Abdullah *Radhiallaho anho*, "I did as you directed and my horse has

been cured. It is now eating food, passing urine and stools as usual'". *(Durre Manthur)*· One should **firmly believe**— **and the** stronger the belief the more beneficial it will be for one's worldly life and the Hereafter ----- that all good is bestowed upon man by Allah *Ta'ala* Alone; and that all harm to man is also decreed by Allah *Ta'ala* Who is One, Who has no partners, and Who is the Sovereign Lord. One should, therefore, ask Him alone for all that one needs, turn to Him alone for help in the midst of calamities. Indeed, the hearts of men are subservient to Him.

FORTY EIGHT

Once, a man presented a gift of ten thousand Dirhams to **Sheikh Ibrahim bin Adhem** *Rahmatullah alaihe,* who declined to accept it, saying, "Would you like to have my name deleted from the list of the poor ones of this Ummah, for ten thousand Dirhams? By Allah, I cannot bear to see myself excluded from the company of the "Fuqara". Ibne Adhem *Rahmatullah alaihe* also said once, "The men of the world are deceived; for, they seek joys and comforts in this world (which is by no means an abode of ease and comfort). If they knew that we (who have renounced this world) are, in reality, the 'kings' of this world, they would take up arms against us." Someone asked Sheikh Abdullah bin Mubarak *Rahmatullah alaihe,* "Who are (the genuine) men?" The Sheikh replied, "The Ulama". He was then asked, "Who are the 'Kings' of the world?" and the Sheikh replied,"The ascetics" (who are least concerned about worldly recognition). He was further asked, "Who are the foolish ones?" and the Sheikh replied, "Those who use 'Deen' (Religion) for worldly ends". Sheikh Zun-Noon al-Misri *Rahmatullah alaihe* says: "The ascetics are the 'Princes' of the Hereafter and they have attained a true knowledge of Allah." Gnostic Sheikh Abu Madian *Rahmatullah alaihe* says: "Kingship is of two kinds; there are kings who rule the cities and others who rule the hearts of men; it is actually the ascetics who are the 'Kings' of the world (who rule the hearts of men)." Some Ulama are of the opinion (Imaam Shafi'ee *Rahmatullah alaihe* being one of them), that: If someone leaves a will that such and such portion of his inheritance should be given to those who are the wisest of men, it should go to the ascetics who have renounced all worldly things (because they are genuinely the wisest of men). *(Raudh)*

FORTY NINE

Sheikh Abu Abdullah Harith bin Asad Muhasibi *Rahmat-ullah alaihe*, who was a great religious scholar and a renowned spiritualist, once admonished the Ulama inclined towards worldly gains thus: "They foolishly think that, as some of the Sahabah *Radhiallaho anhum* possessed wealth, they are also justified in their efforts to hoard money. The fact is that, in so doing, they unknowingly fall a prey to Shaitan's beguilement. I say, "Woe to you, you fools! Shaitan has led you into the wrong notion that, as Abdur Rahman bin Auf *Radhiallaho anho* possessed a lot of wealth, you, too, can hoard property! Shaitan prompts you to give such reasons in your own defence, so that he might ruin you. Indeed, it is a great accusation to say that the Sahabah hoarded money, thereby to attain worldly honour and glory; it amounts to slander and calumny against those illustrious personages. It is an act of sheer irreverence towards Rasulullah *Sallallaho alaihe wasallam*, and towards all the Nabis *alaihimussalam*, to say that lawful hoarding of money is better than going without it; it implies that you claim to know better than Rasulullah *Sallallaho alaihe wasallam*, who did not approve keeping money. It also means that you do not believe that Rasulullah *Sallallaho alaihe wasallam* was a true well-wisher of his Ummah, when he forbade hoarding of wealth. By the Lord of heavens! You give the lie to Rasulullah *Sallallaho alaihe wasallam*, by saying that lawful hoarding of wealth is preferable. Truly, Rasulullah *Sallallaho alaihe wasallam* was a great well-wisher of his Ummah, full of compassion for them, and most merciful towards them. You imbecile, don't you know that Abdur Rahman bin Auf *Radhiallaho anho* would be held back, while the poor ones among the Muhajireen are allowed entry into Jannah, owing to his accounting for his wealth, despite his multifarious merits and excellencies ---- his piety, his various favours to the Ummah, his generosity in spending for the cause of Allah, his companionship with Rasulullah *Sallallaho alaihe wasallam* and his being one of the fortunate ten foretold entry into Jannah (the Ashrah Mubash sharah). Then, where do we stand; we, who are prone to worldly temptations, engrossed in worldly pursuits? I am amazed, indeed, at a person who devours forbidden and doubtful property, eats out of the dross and filth of the people (money given to him as Sadaqah), follows his lusts and passions, adores the attractions of the world, takes pride in worldy riches, and yet compares his own state with that of Abdur Rahman bin Auf *Radhiallaho anho*, to justify his own passion for the world.

Allamah Muhasibi *Rahmatullah alaihe*, after relating some of the best incidents from the lives of Sahabah, goes on to say, "The Sahabah loved humility; they never feared poverty, had perfect trust in Allah *Ta'ala* as their Sustainer and Nourisher; were pleased with whatever Allah *Ta'ala* had decreed for them, bore afflictions patiently; took joy in trials as a means of bringing them nearer to Allah; bowed in gratitude to Allah in prosperity; were patient in poverty; praised Allah *Ta'ala* in pleasant circumstances; were humble in their behaviour towards others, preferred others to themselves in all circumstances; and, when they were tried with adversity or indigence, welcomed it with smiling faces, calling it the way of living of the righteous. Now you should swear and tell me if you are like them in any respect.' You do not resemble them in the least! Your way of living is in sharp contrast with theirs. You become disobedient in affluence and prosperity, too engrossed in enjoying riches to bow in gratitude to Allah for His bounties, and you despair of Allah's help in adversity; when a calamity befalls you, you fret and fume from lack of patience, nor for a moment accept the will of Allah. You bear malice towards the poor and frown upon the lowly and the humble. You amass wealth so that you may live sumptuously in the world, indulge in lustful pleasures, fulfil your sensual desires and take joy in its beauty and adornments. The Sahabah *Radhiallaho ànhum* avoided the lawful pleasures of the world more assidously than you shun forbidden *(Haraam)* things and promiment sins (Kabaair). They considered minor lapses from virtue more grievous than you regard your most unlawful and abominable acts. I wish your more lawfully earned wealth were as pure as the money regarded by 'Sahabah' to be 'doubtful' (the lawfulness whereof was suspected), and you feel afraid of evil consequence of your sins as they feared the non-acceptance of their virtuous deeds. I wish your fasts were as rewarding as their normal days when they were not fasting. (For even when they were not observing fast, they did so far winning the pleasure of Allah and not from any personal motive, for which they earned blessings from Allah *Ta'ala*)."

"I wish your wakeful nights were as full of blessings as their nights spent in sleep; I wish all the virtues of your life could equal one act of virtue performed by one of them. Better far would it have been for you, if you had contented yourselves with as much of the world as suffices a traveller to last him through the journey! If you only could take heed from the sad plight of the worldly men and imagine how they would be detained for Reckoning on the Day of

Resurrection! If you had taken heed, you could have entered Jannah before everybody else, in company with Rasulullah *Sallallaho alaihe wasallam*, nor would you be detained for a prolonged reckoning on that Day. For, Rasulullah *Sallallaho alaihe wasallam* once said, "The poor ones of my Ummah will enter Jannah five hundred years before the rich". *(Raudh)*

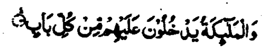
FIFTY

Sheikh **Abdul Wahid Bin Zaid** *Rahmatullah alaihe* who was a well-known spiritual leader of the Chishti Order of Sufis, has narrated the following story: Once we were sailing in a boat when a storm blew our boat to an island, where we landed and saw a man engaged in idol-worship.We said to him, "Whom do you worship," and he pointed towards the idol. We said, "You have moulded your god with your own hands! Our Lord whom we worship is the Creator of all things. Hand-made idols are not worthy of worship". The man asked, "Whom do you worship?" We replied, "We worship Allah, the Sacred Being Whose Throne *(Arsh)* is above the heavens, Who controls the affairs of the world. Whose Majesty and Glory transcend everything." The man said, "How did you come to know of Him?" We said, "Our Lord sent us His Apostle (Rasul) who was noble of birth and most excellent of character; This Rasul taught us all these things." He said, "Where is that Rasul now?" We said, "After conveying the message of his Lord, his obligation was fulfilled and our Lord called him back to Him, so that He might grant him good recompense and reward him for conveying His message completely and properly." The man said, "Did your Rasul leave behind any signs of his Apostleship (any source of guidance) for you?" We said, "He left for us the Word of Allah, the Holy Qur'an. The man asked to be shown the Book and we placed the Holy Qur'an before him. He said that he did not know how to read and requested us to recite from the Book. We recited a Surah from the Qur'an, to which he listened, with tears falling from his eyes. After we had recited it up to the last Verse, he said, "It is due from us to Him Who revealed this Book that we should never disobey His Commandments". After this, he accepted Islam and we taught him the fundamentals of Islam and some of the Commandments of Allah *Ta'ala*. We also taught him a few Surahs of the Holy Qur'an. At night-fall, when we were preparing to go to bed, after observing 'Ishaa Salaat,' the man said, "Does your Lord also sleep?" We said, "He is the Alive, the Eternal, neither slumber nor sleep overtakes Him." *(al-Baqarah: 255)*. He

then said, "How impudent of you to sleep while your Lord is Awake!". We were amazed at his words.

When we were going to leave the island, the man asked us to take him with us, saying that he wished to learn more of the new Faith. We took him on board and our boat sailed back to the city of Abadaan. On reaching there, I said to my friends, "Let us make contribution for our newly converted brother, for he must be needing money for his provision". We collected some Dirhams and presented the money to him. He asked, "What is this?" and we told him that it was something to help him in his needs.He recited, 'La Ilaha Illallaho' and said, "You have shown me a Path which you are not following yourselves. I lived in an island and worshipped an idol, instead of worshiping Allah and still, He did not destroy me, nor let me die of hunger, though I did not know Him. How can He destroy me now, that I know Him (and worship Him!)". Three days later, we were told that he was on his death-bed and his last hour had drawn near. We visited him and asked him if he had any wish. He replied, "He Who sent you to the island for my 'Hidayat' (guidance) has fulfilled all my wishes".

As we sat there, I (Abdul Wahid) dozed off and dreamt that I saw a green and pleasant garden, in which there stood a magnificent domed building. A Throne was laid in a room of the building, on which there sat a most beautiful damsel, the like of whom in beauty, I had never seen before. She was saying, "O, send him to me soon, I beseech you in the name of Allah; I am so fond of him that I cannot bear to be separated from him any more. I woke up and saw that his soul had departed from the body. We washed him, shrouded him and laid him to rest in the grave, after offering his funeral prayers. That night I saw the same garden and the same dome in a dream, with the same beautiful maid reclining on the throne, while I saw the man reciting this Verse:



The angels enter unto them from every gate, saying: 'Peace be unto you(glad tidings of being protected against all manner of affliction), because you persevered(held fast to Deen)! Ah! Passing sweet will be the sequal of(Heavenly) Home. (ar-Ra'd: 23:24). (Raudh)

These are the miraculous manifestations of Allah's Infinite Bounty and His Forgiveness! The man spent his life in worshipping an idol but, when his hour of death drew near, Allah *Ta'ala* raised a storm to blow a boat to the island and, thus, the man was granted eternal Heavenly bliss through the guidance of the people on board.

اَللّٰهُمَّ لَامَانِعَ لِمَا اَعْطَيْتَ وَلَامُعْطِيَ لِمَا مَنَعْتَ

"O Soverign Lord of the Universe! No one can withhold what thou givest, nor can anyone give what thou with holdest."

FIFTY ONE

Sheikh Maalik Bin Dinar *Rahmatullah alaihe* was once walking through the streets of Basrah when he came across a guadly dressed slave-girl, puffed with pride and attended by her servants and slave-boys, with the air of pampered slave-girls of princes and kings. The Sheikh said to her, in a loud voice, "Little maid, doesn't your master want to sell you?". The question touched her to the quick, and she said, in the bewilderment of wounded pride, "Old man, could you repeat your words". The Sheikh said, "I say: would your master like to sell you?" The maid said, "Even if he were to sell me, could a pauper like you pay my price?" The Sheikh said, "Certainly,and I can buy a slave-girl even better than yourself". At this, she laughed and told her attendants to catch hold of the Sheikh and let him accompany her (for, she said, he would have a bit of fun at his expense).

So Maalik *Rahmatullah alaihe* was taken by them to their house. On reaching home, when the slave-girl told her master all that had passed between herself and the Sheikh, the master laughed heartily and then desired that the poor man (the Sheikh) be brought before him. As soon as Mallik *Rahmatullah alaihe* appeared before him, the rich man was struck with sudden awe. He asked the Sheikh, "What do you want?" And the Sheikh replied, "I want to buy your slave-girl." The man said, "Can you pay what she is worth?" The Sheikh said, "In my estimation, she is worth two date-stones." At this, the whole company laughed. The man asked on what basis do you set this price for the maid?" The Sheikh replied, "She has many defects" The man asked, "What are they?" and the Sheikh replied, "If your slave-girl does not perfume her body, it will give off offensive odours; if she does not clean her teeth, her mouth will have a foul

smell; if she does not oil or comb her hair, she will look dishevelled, her hair will become lousy (and foul-smelling); in a few years time, her youth will be gone and all her charm will be lost; she has menses, passes urine and stools and all manner of filthy secretions come out of her body. She is moody, suffers from misfortunes, is so selfish that she makes pretence of loving you for her own ends; saying that she loves you, though she loves the life of ease and comforts that she is enjoying with you. (Should she come to harm through you, she would complain and forget all her claims of love). Most fickle is she, in her love, most insincere and betraying, untrue to her words and false in her claims of love. If you send her away or die earlier, she will go to someone else and there make tall claims of loving him most passionately.

"I have a slave-girl, who far excels your maid in beauty, and is, much, easier to possess. She has been created from the essence of camphor mixed with musk and saffron; she is apparalled in heavenly light (Noor) and ornamented with pearls, if she were to talk to a dead man, he would come back to life. If she were to uncover her wrist in this world, the sun would look dark in comparison and its radiance would be eclipsed. If she were but to step into a dark room, she would illuminate it with her presence. If she were to come into this world, with all her beauty and adornments, she would fill it with fragrance and Divine radiance. She has been nursed and brought up in gardens of musk and saffron, has been playing and swinging on boughs (of trees) made from red rubies and coral-stone, has been living in pavilions, surrounded by all manners of bounties. She has been nourished on the water from 'Tasneem' (a rivulet in Jannah). She never breaks promises, never betrays the one she loves, nor changes her loyalties."

Thus, after recounting some of the qualities of the "houri" of Jannah, the Sheikh asked, "Tell me, now, which of the two maids is worth aspiring for?" 'All the men gathered there said, with one voice, "It is, of course, the one you have described, whom one should try to possess." The Sheikh said, "This beautiful maid can be had for just a nominal price, which everybody can pay at all times and in all circumstances. On being asked what its price was, Maalik *Rahmat-ullah alaihe* said, "A damsel of such extraordinary merit and excellence can be had in return for small acts of devotion: snatch a few brief moments at night for standing in devotions, observing (at least) two Raka'at of Tahajjud Salaat, with the purest motive of

winning His pleasure; when you sit down to dinner, remember also a poor, needy fellow man (let him share your meal); let your desires be subservient to the pleasure of Allah; remove from the road anything harmful to the wayfarer (a thorn, a piece of brick); lead a simple, contented life; turn your thoughts away from this world, which is the abode of deception, and concentrate whole-heartedly on the Eternal Abode of Hereafter. If you persevere in these acts of virtue, you will not only live honourably in this world, but will also have no anxiety in the life Hereafter and be raised to positions of honour and high status, living forever in Jannah (the abode of Eternal Bounties) in the blessed vicnity of Allah *Ta'ala*, the Lord of Eternal Might.'

At this, the rich man said to his slave-girl, "Did you listen to what the Sheikh said? Do you believe it to be true?" She replied, "He has certainly spoken the truth, has admonished us in good faith and given us good counsel". The master said, "I set you free, then, and give you such and such amount of my property as a parting gift." He also freed all his slaves, bestowing upon each of them a considerable amount of his property, and gave away, as Sadaqah for the cause of Allah, his house and all the effects therein. He stripped the costly clothes from his body, giving them away as Sadaqah, and wrapped himself in the coarse, rough curtain cloth which he tore off his house-door. The slave-girl said, "My Lord, I, too, would like to follow your way of life, for there is no charm left for me in the sensuous joys of life." And she also gave away, in Sadaqah, all her clothes, ornaments and valuables as well as her house-hold effects and property. She put on a dress of coarse cloth and entered upon a new life of austerities along with her master. Maalik *Rahmatullah alaihe* took leave of them, supplicating Allah's blessings for them. The two of them, master and slave-girl, abandoned their sensuous joys, renounced the luxuries of the world and devoted their life to the worship of Allah, persevering in devotions till they passed away to the Mercy of Allah *Ta'ala*. May Allah bless them with Forgiveness, and bless us, too, with them! *(Raudh)*

FIFTY TWO

Jaf'ar bin Sulaiman *Rahmatullah alaihe* has related the following anecdote from the life of Sheikh Maalik Bin Dinar:

"I was once walking in the company of **Sheikh Maalik Bin Dinar** *Rahmatullah alaihe* through a street in Basrah when we

came upon a half-constructed magnificent palace, beside which sat a handsome young man, giving istructions to the masons and pointing out to them the details of his proposed design. When the Sheikh saw him, he said, "What a handsome youth engaged in such a frivolous pursuit! How deeply engrossed he is in constructing a palace for himself! I am inclined to supplicate Allah *Ta'ala* to extricate him from this vain pursuit and to make him a true and devout servant of Allah. I wish that he were among the youth who would go to Jannah! Ja'far, let us go and talk to him." So, we went across to the young man and greeted him with 'Assalam-o-Alaikum'. He returned our greetings, but did not, at first, recognize Maalik, though he was acquainted with the Sheikh. After a while, recognizing Maalik, he stood up from his seat, out of respect for him. The young man then asked the Sheikh why he had condescended to visit him, and the Sheikh asked, "How much money do you propose to spend on the construction of this palace?" The youth replied, "A hundred thousand Dirhams". Maalik *Rahmatullah alaihe* said, "Can you give me the hundred thousand Dirhams, in return for which I can promise to get you a magnificent palace in Jannah, far excelling the one planned by you, a palace attended by numerous slaves and servants with pavilions and domes made from red rubies and studded with precious jewels; a palace of which the soil is saffron and the mortar is of strong-scented musk, with fragrance wafted all around. This palace will not be constructed by the masons, but Allah *Ta'ala* will say, 'Let there be a palace and it will be erected forthwith.' The youth said, "Let me think a while; if you could give me a day's respite and deign to come tomorrow morning, I would tell you my decision then."

At this, Maalik *Rahmatullah alaihe* went home and, all night long, remained lost in concern, worrying for the young man. In the last hours of the night, he wept and cried unto Allah in great humility, invoking Allah's Mercy for the young man. Next morning, we went again to the young man's house and found him standing at the gate, waiting for us. He was greatly pleased to see Maalik *Rahmatullah alaihe* and, on the Sheikh asking him for his decision, he said, "Are you sure; you can get me the palace promised by you yesterday?" Maalik *Rahmatullah alaihe* said, "Certainly", whereupon the youth placed before us the bags containing a hundred thousand Dirhams. He then brought a piece of paper, some ink and a pen, and Maalik *Rahmatullah alaihe* wrote on it, 'In the name of Allah, the Beneficent, the Merciful, I, Maalik bin Dinar, do hereby undertake to obtain such and such palace (here, he mentioned the details given

above) from Allah *Ta'ala*, for Mr. so and so (naming the youth), in return for the palace designed by him but left unfinished. I, rather, put myself under obligation to obtain for him a far better palace than the one described above, built in pleasant shades in the vicinity of Allah *Ta'ala*.'

The Sheikh gave the document to the young man and we came back home with a hundred thousand Dirhams. In the evening, Maalik *Rahmatullah alaihe* had distributed the entire amount among the poor and not a single Dirham was left with him to buy him food for the night.

Hardly forty days after this incident, Maalik *Rahmatullah alaihe* found a piece of paper lying in the niche of his Masjid one morning, after he had concluded his Fajr Salaat. It was the same document that the Sheikh had written for the young man. On the back of the paper, there was an inscription (though no ink had been used) reading, 'Allah *Ta'ala* has absolved Maalik bin Dinar from his obligation towards the young man. We have granted him the palace you undertook to obtain for him, and seventy times more!' Maalik *Rahmatullah alaihe* was surprised to read the inscription, and when we went to the young man's house we saw a black spot on the house-gate (signifying a bereavement) and also heard the wailings of the mourners. We were told that the young man had died the day before. We asked the people to tell us who had washed and shrouded the deceased and they sent for the man. When the man came we asked him to tell us, in detail, how he had washed and shrouded the deceased and he said, "The young man gave me a piece of paper before his death, and told me to put it inside his shroud after washing him. I did as he had directed me and put the paper on his breast under the shroud". At this, Maalik *Rahmatullah alaihe* showed him the document he had brought with him, upon seeing which the man exclaimed! "By Him, Who caused him to die, this is the very piece of paper I put inside his shroud." Seeing this, another young man stood up and said to Maalik, "Write for me a similar document, in return for two hundred thousand Dirhams". But the Sheikh said, "It cannot be the time for that is gone. Allah *Ta'ala* brings to pass what he wills". Afterwards, whenever Maalik *Rahmatullah alaihe* mentioned that youth, he was moved to tears and invoked Allah's Mercy for him. *(Raudh)*

Very often, it so happens that the 'Walis' *(Saints)* say something in their moods of spiritual ecstasy and Allah *Ta'ala*, in His Infinite

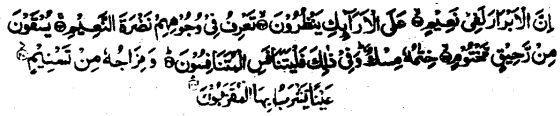
Mercy, justifies their statements. Rasulullah *Sallallaho alaihe wasallam* is reported to have said, in a Hadith to a similar effect: "There are many, covered with dust and with dishevelled hair, whom people would turn away from their doors, whom men never heed, but if they were to swear by Allah, Allah *Ta'ala* would stand by them." *(Sahih Muslim)*

FIFTY THREE

Muhammad bin Sammaak *Rahmatullah alaihe* relates: "Musaa **Bin Muhammad Bin Sulaiman Alhashimi** was a nobleman of the Banu Umayyah clan who had been brought up in affluent circumstances, engaging himself in eating, drinking and merrymaking, having most elegant clothes to wear and indulging in all kinds of lusts and sensual pleasures. Himself a handsome young man with a moon-like face, he lived in a palace enjoying the company of beautiful women and men, far away from the worries and cares of the world. Allah *Ta'ala* had showered upon him all kinds of bounties and favours; his annual income amounted to three hundred three thousand (303,000) Dinaars which he spent on pastimes and lustful pursuits. He lived in a lofty mansion, with windows on one side, opening out to the main road; he would sit beside one of these and watch the wayfarers walking outside. There were win-dows, on the other side of the building, that opened out to a beautiful garden from which cool and fresh breezes blew, laden with sweet fragrance of flowers. In the middle of his palace, there stood a domed pavilion of ivory, studded with nails of silver and burnished with gold. The young Hashmi sat in this pleasure-dome, with a gemstudded turban tied round his head, reclining on a throne covered with jewelled brocade, in company with his close friends and companions, while his attendants stood at a respectable distance, awaiting his orders. In front of the pavilion sat a company of dancers and singing girls; whenever he wanted to listen to music, he just glanced at the guitar, the singers came forward and began to sing songs and play the instruments. When he wanted the music to stop, he pointed to the instruments and the music stopped. These merriments went on till late at night until sleep overpowered him. When he was intoxicatd with excessive drinking, his friends went away and he retired to his private apartment, with any girl that pleased his fancy. He spent his mornings playing chess and dice. Nobody ever talked to him of matters painful or concerning death or diseases. His parties were devoted to merrymaking, amusing anecdotes were related and jokes

and pleasantries went round. Each day, people brought to him rich varieties of rarest perfumes from all over the country and nice vases of sweet-smelling flowers were presented to him.

The chieftain spent twenty seven years of his life in such luxuries and pastimes. One night, when sitting as usual, in his pavilion, he heard a sweet voice coming from a distant place; unlike the voice of his own singers, but most melodious and charming, which made him restless. He ordered the music to stop and leant out of the window to listen attentively to the voice. The voice floated on the air for some time, then silence fell and then it became audible again. The chieftain ordered his servants to fetch the man responsible for these charming tones. While their master continued to drink wine, the servants tracked the voice to a thin and lean young man, weak in body, pale in face, with parched lips and dishevelled hair, his belly drawn close to his back, dressed in two rags that just covered his nakedness, standing in Salaat before Allah *Ta'ala* and reciting from the Holy Qur'an. They caught hold of the man, without even telling him why, took him out of the Masjid into the palace and presented him to their master; saying, "Here is the person you wanted, sir". The chieftain, who was now dead-drunk and not in his proper senses, asked, "Who is this man?" and they told him that he was the one whose voice he had heard a few moments ago. He asked them where they had found the man and they said that he was offering Salaat in a Masjid and reciting from the Holy Qur'an. The chieftain then asked the ragged young man what he was reciting and he began to recite, beginning with:



I seek refuge in Allah, against Shaitan, the outcast. Lo! The righteous verily are in delight (of Jannah); On couches, gazing (at the wonders of Jannah). Thou wilt know in their faces the radiance of delight. They will be given to drink a pure wine, sealed, whose seal is musk. For this, let (all) those strive who vie with one another to achieve the bliss (of Jannah). (As this bliss can only be achieved as a recompense for good deeds, let them try to excel one another in the performance of good deeds). And, (that wine) is mixed with the water of 'Tasneem,' a spring whence those, brought near to Allah, drink.

(the drink served to the righteous will be seasoned with the water of Tasneem, which is a speciality, meant only for those brought near to Allah (Maqarraboon), who will have it in its pure undiluted form). (Tatfeef: 22 - 28)

The ragged man then said to the chieftain, "O you who have been deceived! Your palace, your pavilion and your couches cannot compare with those:

عَلٰى سُرُرٍ مَّوْضُوْنَةٍ ۙ مُّتَّكِـِٕيْنَ عَلَيْهَا مُتَقٰبِلِيْنَ

Raised couches (of Jannah); (al-Waaqi'ah: 34). Couches lined with silk brocade. (ar-Rahman: 54)

مُتَّكِـِٕيْنَ عَلٰى رَفْرَفٍ خُضْرٍ وَّعَبْقَرِيٍّ حِسَانٍ

Green cushions and carpet of the fairest pattern. (ar-Rahman:

فِيْهِمَا عَيْنٰنِ تَجْرِيٰنِ

(While reclining on these couches, the Jannati will see) 'Two gardens wherein are two fountains flowing. (ar-Rahman:46 - 50)

فِيْهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجٰنِ

Wherein (in these two gardens) is every kind of fruit in pairs (each kind of fruit having two different tastes). (ar-Rahman: 52)

فَاكِهَةٍ كَثِيْرَةٍ ۙ لَّا مَقْطُوْعَةٍ وَّلَا مَمْنُوْعَةٍ

(The fruit of these gardens)'is neither exhausted nor forbidden' (al-Waaqi'ah: 33). (Unlike the gardens of this world, of which not everybody is allowed to eat)!

The man went on to recite Verses from the Holy Qur'an comparing Jannah and the circumstances of its inhabitants, with those describing Jahannam and the circumstances of the Jahannamis, thus:

Then he will be in a blissful state, in a high Garden (Jannah)'. (al-Haaqqah: 21-22).

فِيْ جَنَّةٍ عَالِيَةٍ ۙ لَّا تَسْمَعُ فِيْهَا لَاغِيَةً ۙ فِيْهَا عَيْنٌ جَارِيَةٌ ۙ فِيْهَا سُرُرٌ
مَّرْفُوْعَةٌ ۙ وَّاَكْوَابٌ مَّوْضُوْعَةٌ ۙ وَّنَمَارِقُ مَصْفُوْفَةٌ ۙ وَّزَرَابِيُّ مَبْثُوْثَةٌ

In lofty Gardens (Jannah) where they hear no idle speech, wherein is a gushing spring, wherein are couches raised, and goblets set at hand, and cushions arranged, and silken carpets spread (on all

sides, all seats being alike, without discrimination). (al-Ghashiyah 10 - 16) Lo! The righteous will be amid shade and fountains. (al-Mursilaat: 41)

أُكُلُهَا دَآئِمٌ وَّظِلُّهَا ۚ تِلْكَ عُقْبَى الَّذِيْنَ اتَّقَوْا ۖ وَّعُقْبَى الْكٰفِرِيْنَ النَّارُ ۝

It's food (the food of Jannah) is everlasting, (is not exhausted), and it's shade; (also) this is the reward of those who are righteous, while the reward (the final fate) of the Kaafirs (Non-Believers) is Jahannam. (ar-Ra'd: 35)

إِنَّ الْمُجْرِمِيْنَ فِيْ عَذَابِ جَهَنَّمَ خٰلِدُوْنَ ۝ لَا يُفَتَّرُ عَنْهُمْ وَهُمْ فِيْهِ مُبْلِسُوْنَ ۝

Lo! The guilty are perpetually in the torment of Jahannam, it will not be relaxed for them, and they will live therein given to despair). (az-Zukhruf: 74-75)

إِنَّ الْمُجْرِمِيْنَ فِيْ ضَلٰلٍ وَّسُعُرٍ ۝ يَوْمَ يُسْحَبُوْنَ فِي النَّارِ عَلٰى وُجُوْهِهِمْ ۚ ذُوْقُوْا مَسَّ سَقَرَ ۝

Lo! The guilty are in error and madness (sheer folly) (They will be disillusioned) on the Day when they are dragged into the Fire, upon their-faces (and it is said, unto them): Feel the touch of Hell (Jahannam). (al-Qamar: 47 -48)

فِيْ سَمُوْمٍ وَّحَمِيْمٍ ۝ وَّظِلٍّ مِّنْ يَّحْمُوْمٍ ۝

(The Jahannamis will be) in scorching wind, scalding water and shadow of black smoke (al-Waaqi'ah: 42- 43)

يُبَصَّرُوْنَهُمْ ۚ يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِيْ مِنْ عَذَابِ يَوْمِئِذٍ بِبَنِيْهِ ۝ وَصَاحِبَتِهٖ وَأَخِيْهِ ۝ وَفَصِيْلَتِهِ الَّتِيْ تُؤْوِيْهِ ۝ وَمَنْ فِي الْأَرْضِ جَمِيْعًا ثُمَّ يُنْجِيْهِ ۝ كَلَّا ۖ إِنَّهَا لَظٰى ۝ نَزَّاعَةً لِّلشَّوٰى ۝ تَدْعُوْا مَنْ أَدْبَرَ وَتَوَلّٰى ۝ وَجَمَعَ فَأَوْعٰى ۝

The guilty man will long to ransom himself from the Punishment of that Day at the price of his children, and his spouse and his brother and his kin that harboured him; and all that are in the earth, if then it might deliver him. But nay (it never can be)! For lo! It is the Fire of Jahannam, plucking out his being) eager to roast him; It calls him who turned and fled (from truth in the life of the world) and hoarded wealth (unlawfully) and withheld it (put it away). (al-Ma'aarij: 11-18).

وَعَلَيْهِمْ غَضَبٌ وَّلَهُمْ عَذَابٌ شَدِيْدٌ ۝

And wrath (of Allah) is upon them and theirs will be a severe punishment. (as-Shuraa: 16).

يُرِيدُونَ أَن يَخْرُجُوا مِنَ النَّارِ وَمَا هُم بِخَارِجِينَ مِنْهَا ۖ وَلَهُمْ عَذَابٌ مُّقِيمٌ

They will wish to come forth from the Fire, but they will not come forth. (al-Maaidah: 37)

When the man had thus recited a good many Verses, about Jannah and Jahannam, the Hashmi chief rose from his seat and embraced him, weeping and crying most bitterly. He told his friends to go away and, himself went out, with the poor man, to the courtyard of his palace, where he sat on a rug and wept and cried with deep remorse over his past youth, while the Faqeer sat there till dawn admonishing him to repent and exhorting him to start a life of piety. The Hashmi then repented deeply of his sins, before the poor man, and made a covenant with Allah *Ta'ala* that he would sin no more. In the morning, he made public repentance, in the presence of his friends and other people, and sat in a corner of the Masjid, leading a life of devotions and holy seclusion. He gave away, as Sadaqah, all the assets of his house, distributed all his belongings among the poor, dismissed all his servants, set free most of his slave-boys and slave-girls, sold others and spent the money received, in return, for the cause of Allah *Ta'ala*. He made full requital of all the wrongs done to others and paid all that was due from him to the people, returned all things, he had taken wrongly and forcibly, to their owners. Then, he entered upon a life of austerity, wearing coarse cloth and eating plain barley bread. He stood all night in Nafl Salaat and fasted by day and began to lead a life of self-mortifying austerities. So much so, that the saints and spiritual Sheikhs of his times came to visit him and advised him not to chastise himself so severely, saying, "Take pity on yourself; Allah *Ta'ala* is Most Merciful and His Bounty is beyond our estimation. He grants bounteous rewards for little pains." 'But he would reply, "My friends, you do not know how much I sinned against my Lord, day and night. I defied His commandments. I indulged in most heinous crimes," and he would then weep profusely.

The chieftain then undertook a journey for Hajj, travelling all the way on foot, dressed in coarse cloth, with a cup and a small bag of provisions. He reached Makkah, performed Hajj, and stayed there afterwards, till his death. May Allah grant him His bounteous blessings! During his stay in Makkah Mukarramah, the chieftain used to go to Hateem by night and spend the whole night whimper-

ing, weeping and crying unto Allah. He would say in the course of his invocation, "O Allah! Many an hour of night have I spent in utter heedlessness, never for a moment remembering Thee! I defied Thee, my Lord, by disobeying Thee and by transgressing Thy commandments! My Allah, all my virtues have been lost! The oportunity to do good has been wasted away! I am left with a burden of sins laid on my back! Ah! Woe is me! What shall I do on the Day when I shall he made to stand before Thee (for Reckoning, after death). Ah! Most Woeful for me, will be the Day, when my Book of deeds shall be unro led! What a shame for me to find my scroll replete with sins! O Allah! I feel Thy wrath descending upon me now! O Allah, Thy Wrath is my damnation. O Allah, Thou showered Thy blessings and bounties upon me, but I turned away from Thee, like a most ungrateful slave, defying commandments, thus incurring Thy Wrath! O Allah, Thou was ever watching over me (while I sinned most shamefacedly) and forbearing to punish me! O Allah, where else can I find shelter, except in Thee! O whither can I flee! Thou Alone are my Resort, Thee Alone I beseech in my misery! Whom should I implore but Thee? Whose clemency shall I trust but Thine! O Allah, O Most Merciful Lord, I feel ashamed to ask Thee for Jannah; I implore Thee, My Lord, invoking Thy Infinite Mercy, Thy all-embracing Magnanimity, Thy Vast Bounty, to have mercy on me and grant forgiveness to me!

فَاِنَّكَ اَهْلُ التَّقْوٰى وَاَهْلُ الْمَغْفِرَةِ

For, Thou alone are the Lord of Righteousness, and the Lord of Forgiveness".

FIFTY FOUR

Khalifah Haroon Rashid *Rahmatullah alaihe* had a son, about sixteen years of age, who used to associate frequently with the ascetics and spiritual leaders of those times. He would often go to the graveyard, sit by the graves and say, "There was a time when you inhabited this world and you were its masters. But the world did not protect you and you ended up in graves. Would that I knew what you are experiencing now! I wish I knew what you said in reply to the questions that were asked of you!" He used to recite this couplet very often:

تَرُوْعُنِي الْجَنَائِزُ كُلَّ يَوْمٍ   وَيَحْزُنُنِيْ بُكَاءُ النَّائِحَاتِ

"The funerals frighten me everyday, and wailings of the female-mourners make me sad ."

One day, the young boy came to the court of his father, Haroon Rasheed, while he was sitting in company with his viziers, lords and noblemen. The boy was dressed in simple clothes, with a turban on his head; when the courtiers saw him in this condition, they said, "The ways of this mad boy are a disgrace to the Amir-ul-Mo'mineen, in the sight of the kings; if he could admonish him, the boy might give up his foolish habits." The Khalifah heard this and said to his son, "My dear son, you have disgraced me in the sight of the kings". At this, the boy did not say a word (to his father), but called out to a bird sitting nearby, "O bird, I ask you, in the name of Him Who created you, to come and sit on my hand," whereupon the bird flew across to him and perched on his hand. The boy then told it to fly away and it flew back to perch as before. After this, he said to his father, "My dear father, as a matter of fact, it is your attachment of the world that is a disgrace to me. I have made up my mind to part from you". And, saying this, the boy went away, taking only the Qur'an with him. When he went to take leave from his mother, she gave him a precious ring (so that he might sell it and use the money in case of need). The boy then went to Basrah, to work among the labourers. He accepted employment only on Saturdays, using his day's wages for seven days, spending a Danaq (One sixth Dirham) each day.

The remaining story has been related by Abu Aamir Basri *Rahmatullah alaihe*, who says, "Once a wall of my house collapsed and I needed a mason to rebuild it. Somebody told me that there was a young boy who did the work of a mason and I went looking for him. Outside the city, I saw a handsome young boy sitting on the ground and reciting the Holy Qur'an with a bag lying beside him. I asked him if he would like to work as a labourer and he said, 'Certainly, we have been created to toil and labour. What work would you want me to do?' I said that I needed a mason to do some construction. He said, 'I shall take a Dirham and a Danaq as my wages for the day, and I shall have to stop work and go to the Masjid when it is time for Salaat; I shall resume work after Salaat.' I agreed; he came with me and began to work on the wall. I came back in the evening and I was surprised to see that he had done as much work as ten masons. I gave him two Dirhams, but he refused to accept more than a Dirham and a 'Danaq' and was gone, taking just as much as had been agreed upon.

"Next morning, I went out again, looking for him, but I was told that he worked only on Saturdays and that nobody could find him on other days of the week. As I was greatly satisfied with his work, I decided to postpone the remaining construction till Saturday. When Saturday came round, I again went looking for him and found him in the same place, reciting from the Holy Qur'an as usual. When I greeeted him, saying *'Assalaam-o-Alaikum'*, he returned my greetings, saying, 'Wa-'Alaikum-as-Salaam' and agreed to work for me on the same conditions, came with me and started to work on the wall. Wondering how he had done ten days' work last Saturday, I watched him working, without being noticed by him. I saw, to my great amazement, that, when he put mortar on the wall, the stones automatically joined together. I was sure that he was one of the favourites of Allah, as such people are assisted by unseen help from Allah *Ta'ala*. In the evening, I wanted to give him three Dirhams, but he took just a Dirham and a Danaq and went away, saying, 'I have no use for more than this amount'. I waited for him for another week and went out looking for him again next Saturday, but could not find him anywhere. On my enquiring from people, a man told me that he had been ill for three days and was lying in a deserted place; so I engaged a guide on payment to lead me to the place. We reached there to find him lying unconscious on the ground, his head pillowed on a piece of broken brick. I greeted him, but he did not respond and I said, *'Assalaam-o-alaikum'* again, a bit louder. This time he opened his eyes and recognized me. I laid his head in my lap, but he put it back on the piece of brick and recited a few couplets, two of which I still remember:

يَا صَاحِبِي لَا تَغْتَرِرْ بِتَنَعُّمٍ   فَالْعُمْرُ يَنْفَدُ وَالنَّعِيمُ يَزُولُ

وَإِذَا حَمَلْتَ إِلَى الْقُبُورِ جَنَازَةً   فَاعْلَمْ بِأَنَّكَ بَعْدَهَا مَحْمُولُ

'O my friend, do not be beguiled by the luxuries of the world, for, your life is passing away; the luxuries are short-lived. And when you carry a bier to the grave, remember, one day you, too, will be carried to the graveyard.'

The boy then said to me, 'Abu Amir, when my soul departs, wash me and shroud me in the clothes that I am wearing now.' I said, "Dear me, I see no harm in buying new cloth for your shroud". He said, 'The living are more in want of new clothes than the dead.' (These, exactly, were the words spoken by Abu Bakr *Radhiallaho anho* when he was nigh unto death and he willed that he should be shrouded in his old garments, when they asked his permission to buy new cloth for his shroud).

"The boy added, 'The shroud (old or new) will quickly decay. What remains with a man after his death are his deeds. Give this turban of mine and the jug of water to the grave-digger and, when you have burried me, convey this copy of the Holy Qur'an and this ring to Khalifah Haroon Rashid and mind, you deliver it into his own hands and say, 'These things were entrusted to me by a stranger boy who bade me convey them to you,' with the words: 'O Father, take heed, lest you die in heedlessness, beguiled by the world'. With these words on his lips the young boy gave up his soul. At that moment I came to know that he was a prince.

"After his death, I washed him, shrouded him and laid him in the grave, even as he had desired and I gave his turban and the jug to the grave-digger. After this, I undertook a journey to Baghdad in order to deliver the ring and the Holy Book to the Khalifah. Luckily for me, when I reached the Khalifah's palace, his cavalcade was just coming out of the court. I stood on a raised platform and watched the pageant. There came out from the palace a troop of a thousand horsemen, followed by ten more troops, in each a thousand horsemen. In the last troop rode the Amir-ul-Mo'mineen, himself, on seeing whom I called in a loud voice, 'O, Ameer-ul-Mo'momineen, I beseech you, in the name of your kinship with Rasulullah *Sallallaho alaihe wasallam*, to stop a while'. The Ameer-ul-Mo'mineen stopped and looked round, I went forward at once and handed over to him the two trusts of the deceased prince, saying, 'These things were entrusted to me by a stranger boy who passed away, leaving a will that these should be delivered into your own hands. The Khalifah looked at the ring and the Holy Qur'an and hung his head in sorrow: I saw tears dripping from his eyes. The Ameer-ul-Mo'mineen, then, told his chamberlain to escort me to his palace and to present me to him when he came back from the promenade. I stayed with the chamberlain in the palace.

"When the Khalifah came back in the evening, he ordered the curtains of his palace to be drawn down and told the chamberlain to call me into his presence, even though, he said, 'The man will just revive my sorrow'. The chamberlain came to me and said, 'The Ameer-ul-Mo'mineen wants you, but mind, he is grievously shocked. If you want to say something in ten words, try to put it in five'. He then ushered me into the private room of the Khalifah, who was sitting there all by himself. The Khalifah told me to sit closer to him and when I had taken my seat, asked me, 'Do you know that son of

mine?' I said Yes, and he asked me, 'What did he do for a living?' I said that he did the work of a mason. The Ameer-ul-Mo'mineen said, 'Did you also engage him to do the work of a mason?' I said that I had done so. The Ameer-ul-Mo'mineen said, 'Did it not occur to your mind that he had a kinship with Rasulullah'. (Haroon Rasheed was a descendant of Abbas *Radhiallaho anho*, the uncle of Rasulullah *Sallallaho alaihe wasallam*). I said, 'O Ameer-ul-Mo'mineen! First of all, I beg forgiveness of Allah *Ta'ala* and then beg your pardon, but I did not know of it at that time. I only learnt about it after he had passed away.' The Khalifah said, 'Did you wash his body with your own hands? 'I said, 'Yes' and he said, 'Let me touch your hand'. He then held my hand to his bosom, caressing his chest with it, and recited a few verses which meant:

O thou estranged from me, my heart melts away with grief over thee; my eyes shed tears of sorrow! O thou whose burial-place is far, too far, thy grief is closer to my heart. True, death disconcerts most excellent pleasures of the world. Ah, my estranged son was like a moon hanging above a silvery bough. The moon has set in the grave, the silvery bough gone to dust .

After this, Haroon Rashid decided to go to Basrah to visit the grave of his son. I, Abu Aamir also acompaniend him. Standing by his son's grave, Haroon Rasheed recited the following verses,

'O voyager to the Unknown, never shalt thou come back home. Death snatched you away in the first bloom of youth. O coolness of my eyes, thou wert my solace, my heart's peace, in long lonely hours of night and in brief moments of joy. Thou hast tasted of the potion of death, which thy father shall drink in old age. Indeed, each one must taste of Death, be he nomad or a town dweller. All praise be to Allah, the One, Who has no partners; for these are the manifestations of His Divine Decree.' The following night, when I went to bed after observing my daily devotional practices, I dreamt that I saw a domed building bathed in Noor, above which there hung a cloud of Noor. Out of this cloud of Noor came the voice of the deceased boy, talking to me, 'Abu Aamir, May Allah grant you the best reward (for washing and shrouding me and for acting upon my will)!' I asked him, My dear friend, how are you faring in the next world?' He said, 'I have been admitted to the presence of my Lord, Who is the Most Bounteous One and Who is well pleased with me. He has granted me such Bounties as eyes have never seen, ears have never heard of

and minds have never thought of." (The reference is to a Hadith Qudsi which narrates as follows: Rasulullah reports Allah *Ta'ala* as saying: "I have prepared for my righteous servants,things that no eye has seen, nor any ear heard of, nor entered in the mind of man".

Abdullah bin Mas'ood *Radhiallaho anho* narrates; 'It occurs in the Torah that Allah *Ta'ala* has prepared for those who forsake their beds to cry unto their Lord (observe Tahajjud Salaat) such bounties as no eye has seen, nor any ear heard, nor occurring in the mind of any man, nor does any angel (however near to Allah) know of them, nor are they known to any Nabi or Rasul. Allah *Ta'ala* says, in the Holy Qur'an:

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ

No soul knoweth what is kept hidden for them of joy (most pleasing to their eyes). (Sajdah: 17)

"The boy then said to me (in the dream), 'Allah *Ta'ala* has promised me, swearing by His Glory, that He would grant such honours and bounties to all those who come out of the world like me, without being tainted by it!'

The author of 'Raudh' says that this story has also come down to him through another chain of narration. This version adds: Someone asked Haroon Rashid about this boy and he said,"This son was born before my ascension to the Caliphate and was brought up very well and was taught good manners. He had learnt the Holy Qur'an and other related branches of religious knowledge, but when I rose to be a Khalifah, he forsake me and went away. My worldly magnificence did not bring him any comfort in life, for he did not like to benefit from it in any way. When he was going away, I asked his mother to give him the ring, the pearl set in which was very precious, but he did not make use of it and sent it back before his death. The boy had been very obedient to his mother." *(Raudh).*

Haroon Rashid *Rahmatullah alaihe*, whose son resented his attachment to the world, is known to be a very pious and kind-hearted Khalifah. When one possesses power and is favoured with fortune, one might well lapse into improprieties, but history bears evidence to the fact that he did a lot for the cause of 'Deen' (*Religion).* During his Caliphate, he performed one hundred Rak'aat

of Nafl Salaat everyday, until his death. He used to give, as Sadaqah, from his private purse a thousand Dirhams everyday. He led the Jehaad expedition and performed Hajj in alternate years. When he went for Hajj, he took with him a hundred Ulama and their sons. During the years when he was engaged in Jehaad, he would send three hundred of his subjects for Hajj, bearing the expenses of their travel, food and clothing, giving most generous supplies of provisions, with nice clothes to wear. The Khalifah was also wont to grant generous gifts to those who asked favours of him and also bestowed favours on others, on his own initiative, without their asking for them. He loved the Ulama, who were held in great reverence in his court. Once the renowned Muhaddith, Abu Mu'awiya ad-Dharir (meaning 'the blind') took a meal with Haroon Rashid and when the blind scholar rose to wash his hands after the meal, the Khalifah himself poured water on his hands, saying that he did so out of reverence for his learning. Abu Mu'awiya ad-Dharir *Rahmatullah alaihe* relates, "Once when I narrated to him the Hadith of Rasulullah *Sallallaho alaihe wasallam* about the disputation of Adam *Alaihissalam* and Musaa *Alaihissalam*, there was sitting by him a man who said, 'But where did they meet?' At this, Haroon Rashid flew into a rage and exclaimed, 'Where is my sword? Shall a 'Zindiq' (heretic or one holding an opinion contrary to the accepted teaching of religion) question a Hadith of Rasulullah *Sallallaho alaihe wasallam*!' Haroon Rashid wept bitterly when an exhortation was addressed to him. *(History of Beghdad by al-Khateeb)*.

FIFTY FIVE

Once **Khalifah Haroon Rashid** *Rahmatullah alaihe* was going on a journey for Hajj and stopped for a few days in Kufah. At the time of his departure from Kufah,a large crowd gathered on the outskirts of the city to watch the Khalipha's cavalcade. The renowned ascetic, Bahlool (called Bahlool the lunatic) also came out and sat on a dung-hill outside the city. The street-urchins who used to tease Bahlool *Rahmatullah alaihe*, mocking and throwing stones at him, gathered round him as usual. When the Khalifah rode past him, the boys ran away and Bahlool addressed Amir-ul-Mo'mineen in a loud voice saying, "O Amir-ul-Mo'mineen! O Amir-ul-Mo'mineen!". At this, Haroon Rashid raised the curtain of the Howdah of his riding-beast, looked out and said, "At your service, O Bahlool, what do you want?" Bahlool *Rahmatullah alaihe* said," Amir-ul-Mo'mineen! A

man related to me on the authority of Qudamah *Radhiallaho anho* that, when Rasulullah *Sallallaho alaihe wasallam* was going for Hajj, he (Qudamah) saw him in Minaa riding a camel with a simple howdah on its back; there was no noise of driving people away or telling them to move aside. Amir-ul-Mo'mineen, it would be far better for you, if you also rode in humility, instead of going in a proud pageant ." Haroon Rashid wept on hearing these words and said, "Counsel me further, O Bahlool, May Allah bless you!". Bahlool recited two couplets, which meant: "True, you are an emperor of the world and all men owe allegiance to you! So what? For, tomorrow you will be laid down in the pit of the grave for your abode. And men will throw dust upon you, from all sides to cover you." At this, the Khalifah wept bitterly and said, "Bahlool, give me some more advice," 'Bahlool said, "Amir-ul-Mo'mineen, when Allah *Ta'ala* grants prosperity and physical beauty to a person and he spends his wealth for the cause of Allah, and protects his beauty from the taint of sins, his name is recorded, in the register of Allah, among the names of the pious ones".

Haroon Rashid said, "You have given me good counsel, Bahlool, you deserve a reward." Bahlool said, "Give back the amount (of reward) to those who have paid it to you (in taxes). I do not want any reward from you." Haroon Rashid asked him if he owed any debts to people, wishing to pay them off on behalf of Bahlool, but he replied, "O Ameer, debts do not settle debts (meaning the money in your possession is a trust of the Muslim Community and is, thus, a debt owing from you to them). First pay back what is due from you to the people; pay off your own debt first, and then think of others' debts" The Khalifah said, "Shall I settle upon you some endowment, to provide for your needs?" Bahlool said, "Both you and I are slaves of Allah; It would be strange if he provided for your needs, and not for mine". After this, Haroon Rashid dropped the curtain of his Howdah and rode away *(Raudh)*.

It is common knowledge that Haroon Rashid wept profusely when an admonition was addressed to him. Once he was going on a journey for Hajj when he came across Sa'doon (the lunatic), who recited to him a few verses which meant: "Even though you are made the emperor of the world, you cannot escape death; leave the world unto your enemies (Kaafirs); for though it is smiling today in your face, tomorrow, surely, it will make you grieve." On hearing these verses, Haroon Rashid cried out in bitterness, swooned and

remained unconscious for so long that he could not observe three Fardh (obligatory) Salaats on prescribed time. *(Raudh).* His signet-ring bore the inscription: اَلْعَظَمَةُ وَالْقُدْرَةُ لِلّٰهِ.

'Allah is the Lord of Majesty, Lord of Infinite power;

Which shows that he always kept in view, Allah's Majesty and His Infinite Power.

FIFTY SIX

Sheikh Maalik bin Dinar *Rahmatullah alaihe* relates: I was once journeying through a forest near Basrah when I came across Sa'doon *Rahmatullah alaihe*, the ascetic (popularly known a Sa'doon the lunatic) and I asked him, "How are you?" He replied, "What do you think of a man who is prepared to undertake a journey, in the morning or in the evening, whose journey is long and who has no provisions for the journey, no baggage, nor any riding-beast; who has to appear before his Lord, Who is Just and Most Bounteous, and Who will judge between His men on that Day". Saying this, Sa'doon *Rahmtullah alaihe* began to weep bitterly. I asked him, "What makes you cry?" and he replied, "I am not weeping because I shall have to leave this world, nor because I fear death; but I weep out of remorse for that day of my life which I spent without performing any act of virtue By Allah! I weep because I have but little stock of virtues, my journey is long and full of hardships, with many a dark valley to explore. I have but little store of provisions and I do not know whether, after I have made the strenuous journey through life, I shall be sent to Jannah or hurled into Jahannam". I said, "You talk so wisely and yet people call you Sa'doon the lunatic! How is that?" He replied, "Are you also deceived by what men of the world talk about me? I am not mad. Ah! It is my love for my Lord that has inspired my heart, has penetrated through my liver, my flesh and my bones and through my entire being. The love for Allah has estranged me from the world and I look distraught and bewildered. (That is why those who are mad about worldy things call me mad)." When I asked, "Do you shun the society of people? (live in solitude, in the forest)," he recited two couplets, meaning, "Shun the society of people, keep far away! And commune with your Lord at all times. For, try them as you may, you will find them to be like scorpions; ever ready to sting you and give you pain" *Raudh)*

FIFTY SEVEN

Sheikh Abdul Wahid Ibne Zaid *Rahmatullah alaihe,* who was a renowned Divine of the Chishtiyah order of Sheikhs, narrates: I spent three consecutive nights supplicating Allah *Ta'ala* to let me see the person destined to be my consort in Jannah. It was revealed to me, after three days, that she would be an Abyssinian, Maimunah Saudaa, so called for her excessively dark complexion. I implored to be told where I could find her and it was revealed to me that she lived with the people of such and such tribe of Kufah city. I went to Kufah and asked people about her, I was told that she lived in such and such forest, tending her goats. So, I went to the forest and saw her standing in Nafl Salaat, clad in a ragged patched cloth. Beside her, grazed her goats alongside the wolves! When I went near her, she shortened her Salaat, and after finishing her Salaat, said, addressing me by name, "Abdul Wahid, you had better go back now, for, Allah *Ta'ala* has promised to reunite us tomorrow (the Day of Resurrection)". I asked, "May Allah bless you! How do you know that I am Abdul Wahid?" She replied, "Don't you know that the spirits were gathered together as in hosts (at the Beginning of Creation), those who came to know each other at that time, will continue to be friendly (in this world)". (This is the purport of an oft-quoted Hadith). I asked her to give me some words of counsel and she said, "Strange! You give exhortations to others (you are a great preacher yourself) and yet you want me to give you counsel!" She then added, "I have heard elders saying that he who is granted worldly wealth and yet seeks to augment it (does not rest content), Allah *Ta'ala* deprives him of the love of communion with Himself and such a one, instead of being intimate and near to Allah, is punished with remoteness and estrangement from Him." And, she recited four couplets, meaning: "O you who admonish others, mount the pulpit and give sermons, warning them against falling into sins; don't you see that you yourself have a diseased mind, inclined towards sins. I wish you had reformed yourself and repented, before rising to speak from the pulpit; for, then, your sermons might have sunk deep into the hearts. But when you advise them to abandon what you yourself indulge in, they heed you not." I said, "How is it that your sheep are at peace with the wolves?" She replied, "Do not bother about it; I have made peace with my Lord, so He has made peace between my sheep and the wolves." *(Raudh).* This humble author has seen an instance of this miraculous effect of piety in the house of my illustrious uncle, Maulana Muḥammad Ilyas *Rahmatullah alaihe.* I

saw many wild cats and hens living together in his house. Neither the hens were scared of the cats, nor the cats did them any harm; both the hens and the wild cats were feeding upon the bread-crumbs and other left-over edibles.

FIFTY EIGHT

Utbah *Rahmatullah alaihe*, a slave, relates: Once I was journeying through the forest of Basrah when I saw a few tents of the nomadic bedouins pitched in a tract of cultivated land. In one of these tents, there sat a girl who seemed to be mad. I greeted her by saying, *Assalam-o-Alakum*, but she did not return my greetings. (She might not have heard the Sheikh's greetings, or he might not have heard her reply; or, again, she might have been in a state in which returning a greeting is not necessary. For, there are many such situations in which a person is disallowed to return a greeting). The girl recited a few couplets, which meant, "Blessed are the devout and the ascetics who starve their bellies, seeking the pleasure of Allah! Who spend their nights in wakefulness, contemplating (the attributes of Allah and His creation). They look distraught and bewildered due to the love of their Lord; but the foolish worldlings call them 'mad; though they be the wisest of men of all times; made restless by their separation from their Lord." I went across to her and asked her, "Who owns this crop?" She replied, "If it remains as it is to the last, it will be ours".

I then roamed about the other tents, when there came a violent storm and the rain poured down from the skies in heavy torrents. I thought that I should go to the tent of the girl and see how she reacted to the raging storm, which had ruined the harvest. I saw that her crops had been drowned in water, while she stood there, holding converse with Her Lord, "By Allah, Who has inspired my heart with a spark of His purest love, I am steadfast in my acquiescence in His Supreme Will". She then looked at me and said, "Just see! It is He Who caused this crop to grow, and straightened it on its stalks, grew ears on the stalks, filled the ears with grains, nourished it with rains, protected it from going waste, but when it was ripe and ready for harvesting, He destroyed it completely and washed it away." After this, she said, looking up to the heavens and addressing Allah *Ta'ala*, "The men are all Thy creatures, Thy bondsmen and Thy slaves, and their sustenance is Thy sole responsibility. Thou doest as Thou willest and Thou art the Lord of Absolute Power". I asked, "I

see that your harvest has been destroyed and yet you are patient and you retain your calmness of mind. How did you attain that excellence?" She replied, "Say no more; for my Lord and Sustainer is Absolute, Lord of Infinite Praise, and He has ever been granting me my sustenance, in newer and unique ways. All praise be to Him Whose Bounties to me have always been far more than my expectations!" Whenever I (Utbah) remember that bedouin girl, I am moved to tears and cannot contain myself. *(Raudh).*

FIFTY NINE

Sheikh Abu-ar-Rabie *Rahmatullah alaihe* relates: I had often heard of a very pious lady, Fiddhah by name, who lived in a village. I do not ordinarily visit the ladies but, when I heard many miraculous stories about her, I felt inclined to see her and went to her village. People told me that she had a she-goat that yielded both milk and honey. I was amazed to hear this and I bought a new bowl and went to her house. I said to this pious lady, "I have heard about your she-goat that it gives both milk and honey and I want to have a share of its benedictions." She gave the she-goat over to me and I milked it. I saw milk and honey coming out of its teats. We drank its milk and ate the honey. When I asked her how she had come to possess that she-goat, she narrated an amazing story: There was a time when we were very poor and we possessed nothing except a she-goat, whose milk was our only source of subsistence. When Eid-ul-Adhhaa came round, my husband said to me, "We own nothing except this she-goat; let us sacrifice it in the name of Allah." I said, "We have nothing but its milk to live on. Allah *Ta'ala* has not made it incumbent (Waajib) upon us to sacrifice an animal in such circumstances." Must we sacrifice it, even then?" My husband acceded to my desire and we deferred our sacrifice till the next Eid-ul-Adhhaa. As chance would have it, we had a guest on that very day and I said to my husband, "We have been commanded to entertain our guests and we have nothing but this she-goat; let us slaughter it and cook its meat for our guest". When my husband prepared to slaughter it, I said to him, "Better slaughter it outside the house, behind the wall, lest our children should cry on seeing it slaughtered." He went outside with the goat and as soon as he was gone, I saw this she-goat standing on the wall. As it bore a striking resemblance with our she-goat, I thought it was the same goat which had broken loose from my husband's grip. When I went outside, I saw to my great astonishment that he had already slaughtered our goat and was skinning it. I

said to him, "How strange! Another she-goat, resembling our own, has come into our house!" When I told him the whole story, he said, "It is just possible that Allah *Ta'ala* has granted us a good recompense for sacrificing our she-goat for the sake of our guest." So, this is the she-goat that gives both milk and honey; and it is all due to our entertaining our guest. The lady then said to her children, "My children, this goat feeds (on what grows) in the hearts. So long as your hearts continue to be noble and un-tarnished by evil, its milk will be good but, as soon as your hearts become false, its milk will also turn bad. Guard your hearts against evils; everything will be of benefit to you. "

SIXTY

Bahlool *Rahmatullah alaihe* **says:** I was once walking along a road in Basrah when I came upon some boys playing with almonds and walnuts, while one of them stood beside them, weeping and crying. I thought that the boy was crying because he had not got any almonds or walnuts to play with, so I said to him, "Sonny, cry no more; I shall buy you some almonds and walnuts to play with". The boy looked at me and said, "You fool, do you think we have been created for playing?" I asked, "What else have we been created for"? He replied, "For gaining knowledge and for worshipping Allah *Ta'ala*". When I said, "May Allah bless your life! How did you come to know of this." He replied, "Allah *Ta'ala* says:

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

Deemed you then that we had created you for naught, and that you would not be returned unto Us?

I said, "My dear boy, you talk very wisely; give me a few words of counsel;" whereupon he recited four couplets, which meant: I see men coming to this world and going away; The world and its riches are always on the move, with the wings poised for flying away. The world does not remain with any living man, nor any man lives forever to enjoy its pleasures; death and its affliction are like two horses always running fast towards men, to trample them and to devour them. O fool, beguiled by the charms of the world!. Just think and take something (virtues) from this world to serve you in the Akhirah.

After this, he looked up towards the heavens, raised his hands in supplication to Allah, and chanted the following two couplets, with tears trickling down his cheeks:

يَامَنْ إِلَيْهِ الْمُبْتَهَلْ   يَا مَنْ عَلَيْهِ الْمُتَّكَلْ
يَامَنْ إِذَا مَا آمِلٌ   يَرْجُوهُ لَمْ يَخْطِ الْأَمَلْ

O Thou, unto Whom all men cry in humility, O Thou, in Whom everybody puts his trust, O Thou, Who fulfillest the hopes of everyone who entertains good expectations of Thee, and grantest all his desires.

After reciting these verses, he fainted and fell on the ground. I laid his head in my lap and wiped the dust from his face, with my sleeve. When he came to his senses, I said to him, "Son, why do you feel so afraid? You are but a child and no, evil deed has yet been recorded against you in your book of deeds." He said, "So, you say; but I always see my mother making a fire and she always puts small splinters into the hearth first and puts big logs afterwards. I fear lest, when the Fire of Jahannam is kindled, I should be hurled into it, even before the grown-up people!" I said, "My dear boy, you seem to be very wise, give me a few more words of counsel" At this, he recited fourteen couplets, which meant: I am lost in heedlessness, and death is being driven towards me, ever drawing closer. If I do not die today, I must pass away tomorrow. I pampered my body with soft, sumptuous clothes, little thinking that it must rot (in the grave) and decay. Methinks I see my body crumbling into dust, in the pit of the grave, under mounds of earth. My beauty will soon fade away, my body reduced to a skeleton, denuded of skin and flesh. I see the hours of my life slipping away, and yet my desires are all unfulfilled. A long journey lies before me, and I have no provisions for the way. Ah! I defied my Lord, openly transgressing His commands, while He watched over me all the time. Alas! I indulged in shameful deeds! Ah! Whatever is done cannot be undone, and time once passed cannot be recalled. Ah! I sinned in secret, never let people know of my heinous sins. But, tomorrow, my secret sins will be revealed, and presented to my Lord, Ah! I sinned against Him, though fearing inwardly. Trusting His Infinite Clemency, I sinned most shamelessly, most audaciously, depending upon His Infinite Forgiveness. Who else, but He will forgive my sins. Truly, He is worthy of all Praise!

Had there been no punishment after death,
No Promise of Jannah, no threat of Jahannam,
In death and decay, there is sufficient admonition,
To keep us away from idle pursuits.
But our reason being confounded,
We do not take warning from anything;
And now there is no hope for us, except that
The All-Forgiving should forgive our sins.
For, when a slave does anything wrong,
It is his Master, none else, Who forgives him.
No doubt I am the worst of all His men,
I, who betrayed my covenant with my Lord, made in Eternity,
And, it is the incapable slave whose promises carry no weight.
My Lord, what shall be my fate, when the Fire burns my body?
The Fire that melts the hardest rocks!
Ah! I shall be alone when I pass into the grave,
Lonely and forsaken at the time of death;
I shall be alone when I rise from the grave;
(With none to assist me on that Day).
O Thou, Who Art Unique, with no partners to Thy Majesty,
Have mercy on my loneliness, on my being forsaken by all.'

Deeply moved by the couplets, I swooned and on recovering after a while, found that the boy had gone. I asked the other boys about him and they said, "Don't you know him? He is a descendant of Imaam Husain *Radhiallaho anho*". I said, "I too wondered and I believed he was descended from a noble family. It is no wonder that a descendant of such illustrious ancestors should talk so wisely." May Allah benefit us from the benedictions of this family! 'Aamin!' " *(Raudh)*

SIXTY ONE

Sheikh Shibli *Rahmatullah alaihe* says: Once, a voice whispered in my heart, 'Shibli, you are a miser.'My proud self said, "I am not a miser." But the voice insisted, "No, you are a miser." I decided to make a trial of myself and said, addressing my own self, "In order to prove that I am not a miser, I shall give away any amount that I happen to receive, however large, to the first poor man that I come across after receiving the money." As soon as I had made up my mind, a man came and gave me a gift of fity Dinaars, which I took and went out looking for some poor, needy person, as I had promised

myself. I soon came upon a blind ragged man getting a hair-cut at a barber's shop. I put the Dinaars into the blind man's lap, who said, "Give the money to the barber as his wages for cutting my hair". I said, "These are fifty Dinaars." '(Too large an amount to be given as wages for a hair-cut). At this, the blind man turned towards me and said, "Didn't we say; you are a miser?" I hurriedly handed the money to the hair-dresser, who declined to accept it, saying," Excuse me; when this man came to me, I decided not to take anything from him as wages, out of regard for his poverty." I felt so ashamed that I threw the bag of money into the river, saying, "Curse you, you filthy wealth! Allah *Ta'ala* humiliates him who has any regard for you, just as He has humiliated me". *(Raudh)*. There is nothing extraordinary about the Sheikh's throwing the Dinaars into the river, because his sense of honour was wounded. Many similar instances can be recounted.

(i) Once Sulaiman *Alaihissalam* was busy inspecting his horses and he forgot to make remembrance *(Zikr)* of Allah before sunset; when he was reminded of it,

فَطَفِقَ مَسْحًا بِالسُّوْقِ وَالْاَعْنَاقِ

He began to slash (with the sword) their legs and necks (slaughter the horses).(Surah Saad: 33)

(ii) Syedah Aishah Radhiallaho anha threw away and broke the bowl of food sent to her house by one of her co-wives, in the very presence of Rasulullah *Sallallaho alaihe wasallam.*

(iii) Abdullah bin Amar bin 'Aas *Radhiallaho anho* burnt away a garment dyed with' 'Usfur' (a reddish yellow dye) because Rasulullah *Sallallaho alaihe wasallam*, on seeing him wearig it, had said, "What is this?", indicating his dislike of the dye.

(iv) A man from the Ansaar demolished his domed building on seeing Rasulullah *Sallallaho alaihe wasallam* turning away from him, displeased with his fondness for brick-buildings.

Thus Sheikh Shibili's throwing Dinaars into the river is an episode which is very much in line with all these incidents.

SIXTY TWO

Sheikh Zun-noon Misri *Rahmatullah alaihe,* who is one of the prominent Divines, has related the following story: I was once walking through a jungle when I saw a youth whose beard was just beginning to grow. On seeing me, a tremor ran through his body, his face turned pale and he was about to run away when I said, "I am just a man like you. (I am not a jinn, nor any other supernatural being). Then why are you scared of me?" He replied, "It is human beings that I fear most," so I followed him and asked him, in the name of Allah, to stop a while. He stopped and I asked him, "Do you live in this lonely forest, all alone with no one for company or comfort? Don't you feel afraid of living in this desolate place?" He replied, "My Comforter remains with me all the time, to soothe my heart." (I thought that he was talking of a friend who might have gone away). I asked, "Where is he?" and he replied, "He is with me all the time; infact, He is present everywhere, on my right and on my left, behind me and in front of me." I asked, "Is there anything with you to serve you for sustenance?" He replied, "My provisions are also with me." I asked, "Where are they?" and he said, "He Who provided for my sustenance when I was in my mother's womb has undertaken to provide for me in my youth" I said, "One must have something to eat, after all, in order to gain strength for standing in Tahajjud Salaat, for fasting by day and for being able to worship one's Lord with alacrity of mind and body". When I talked in detail about the necessity of eating and drinking, he went away, after recitinga few couplets which meant:

'The friend of Allah (Wali) needs no house to live in; nor does he like to possess an estate; When he moves from a forest to live on a hill, the forest weeps over its separation from him; he perseveres in Tahajjud Salaat at night, and in observing fasts by day. You will find him exhorting himself, by saying, "The more diligent you are in devotion to your compassionate Lord, the more honoured you will be in the estimation of Allah and less ashamed to offer Him your services; When he holds converse with his Lord, in solitude, tears well forth from his eyes and he says, invoking Allah, "Methinks my heart will beak with yearning for Thee, I want to have neither a palace made of rubies (in Jannah) and inhabited by houris, nor the Garden of Eden, replete with bounteous fruit; my sole desire is having a Vision of Thee; Grant me to look at Thy Countenance, my only coveted boon." *(Raudh)*

SIXTY THREE

Sheikh Ibrahim Khawas *Rahmatullah alaihe* says: I was once travelling through a forest when I came upon a Chirstian monk, who had tied a sacred string (*Zunnar)* round his waist (as an emblem of being a monk). He expressed the desire to accompany me, and I accepted him as my companion. (There are many instances, in history, of non-Muslim monks living in company with Muslim Sufi Sheikhs). After journeying for seven days, without food or drink, the monk said to me,"O,follower of Muhammad, let me see some signs of your intimacy with your Lord; (for I cannot go without food any more)". I supplicated Allah, saying in secret, "O Allah, do not shame me before this Kaafir". At once I saw a dish on which were placed some loaves of bread, roasted meat, some fresh dates and a jug of water. We ate and drank and went on our journey. After seven days' journey, I hastily said to the Chirstian, before he could put me to trial again, "O monk, it is your turn to do something." At this, he stood up, leaning on his staff, and started making a supplication. Immediately, two dishes appeared, with twice as much food on them as had appeared at my supplication. I felt ashamed, my face turned pale and I was so bewildered and grieved that I refused to take the food. The Christian insisted that I must eat, but I requested to be excused. He then said, "Take the food; I have to give you two good tidings: The first is that I have accepted your faith,

أَشْهَدُ أَنْ لَّآ إِلٰهَ إِلَّا اللّٰهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

I declare that there is none worthy to be worshipped but Allah, and I declare that Muhammad is His Rasul.

Saying this, he broke the string round his waist and threw it away. The second is that I supplicated Allah to grant us food saying, "O Allah, if this follower of Muhammad enjoys some position in Thy estimation, grant us food. So, it was owing to you that we were granted this food, and I embraced Islam." After this, we ate and drank and went on journey. We reached Makkah Mukarramah and performed Hajj. My newly converted brother Muslim stayed in Makkah and lived there till his death. May Allah grant him forgiveness!" *(Raudh)*

There are many such incidents about the non-Muslims' conversion to Islam, in the annals of history. The incident also testifies to

the fact that, sometimes, Allah *Ta'ala* grants sustenance to some people by virtue of others' piety, but they foolishly think it to be their own achievement and a consequence of their efforts. There are a number of Ahadith to the effect that: 'You are (often) given help and provision by virtue of the presence of the weak ones among you'. It also becomes clear from this incident that, sometimes, the non-believers are granted special favours that appear to be a succour granted to them by Allah, but, in reality, they have been granted to them owing to the benedictions of the believing Muslims.

SIXTY FOUR

A Sufi Sheikh relates: Once I bought a slave and brought him home. When I asked him his name, he replied, "O master, you can call me by any name you like." I asked, "What work would you like to do?" He replied, "Whatever my master commands me to do." I asked, "What food do you prefer for youself?" He replied, "Whatever my master gives me to eat". I said, "After all, you must be desiring something to eat," He replied, "A slave's desire is of no account, when compared with his master's wishes; a slave's desire is what his master desires for him". On hearing this, I was moved to tears and I said to myself, "You too are a slave of Allah; Who is your Lord; you should also behave towards Your Lord in the same manner". I said to him, "You have taught me how to behave towards Allah, when I am alone with Him." Whereupon the slave-boy recited two couplets, meaning: What can be more blessed for me than to serve one of your men, in a way pleasing to Him.

Forgive me, my Lord, in Your Infinite Mercy, my negligence and my lapses from good behaviour, by virtue of my belief in You as the Greatest Benefactor and the Most Compassionate One. *(Raudh).*

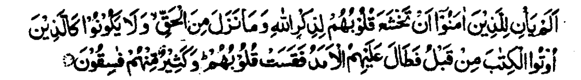
SIXTY FIVE

Sheikh Maalik Bin Dinar *Rahmatullah alaihe* was one of the renowned Divines of his times. We have already narrated some anecdotes from his life in this book. It is said that, in his early life, he was not a pious man and when someone asked him how he came to repent of his sins and abandon his evil ways, he related the following story about himself:-

I was a policeman, in my youth, and was fond of wine and would drink like a fish.I drank day and night and led a carefree life. I bought a beautiful slave-girl whom I loved most dearly. I had a daughter from her a lovely child, and I was very fond of her and she was also very fond of me. When this baby daughter began to walk and talk, I loved her all the more and she remained with me all the time. The inno-cent child had a strange habit. When she saw a glass of wine in my hands, she would snatch it away and spill it on my clothes. Being fond of her, I did not scold her. As fate would have it, my innocent child died when she was two years old and I was stunned with shock and heart-sore with bitter grief.

One night, the fifteenth of Sha'ban, I was dead drunk and went to sleep without performing my Isha Salaat. I had a most horrible dream, in which I saw that it was the Day of Resurrection, with men coming out of graves, and I was one of those who were being driven to the Place of Assembly (Maidaan-e-Hashr). I heard the noise of something following me and, looking back, I saw a huge snake chasing me, close behind. Ah! it was a most horrible sight;the snake had blue catlike eyes, its mouth was wide open and it was rushing towards me, most furiously! I ran faster in terror, desperate for my life, the horrible snake still running after me and drawing closer. I saw an old man, dressed in elegant clothes, with rich perfumes wafting all around his person, I greeted him saying, 'Assallam-o-Alaikum' and he returned my greetings. I said, "For the sake of Allah, help me in my misery." He said, "I am too weak to help you against such a mighty foe; it is beyond my powers. But you must go on running; perhaps you may find some help to save you from it". Running wildly I saw a cliff in front of me and climbed it, but on reaching its top, I saw, beyond it, the raging Fire of Jahannam, with its most horrifying spectacles. I was so terrified by the snake, that I ran on, till, I was afraid I would fall into Jahannam. Meanwhile, I heard a voice calling aloud, "Get back, for, you are not one of them ('Jahannamis)". I came away and began to run in the opposite direction. The snake also turned around and came after me. I saw, again, the white-robed old man and said to him, "Old man, can't you save me from this python; I asked you before, but you did not help me". The man began to cry and said, "I am too weak to help you against such a mighty snake, but I can tell you that there is a hill nearby where they keep the 'sacred trusts' of the Muslims. If you go up that hill, you might find something of yours, kept intrust, which might save you from the snake." I rushed towards the hill, which was

round in shape, with a large number of open curtained casements. The casements had golden shutters studded with rich rubies, and most precious jewels; on each shutter hung a curtain made of the rarest silk. When I was going to climb the hill, the angels called aloud, "Open the windows and raise the curtains and come out of your closets! Here is an unfortunate man in misery; may be you have with you some 'trust' of his, that might help him in his distress." The windows opened at once, the curtains went up, and there issued forth from the casements a host of innocent children, with faces bright as the full moon. By this time I was utterly despondent, for, the snake had drawn very close to me. Now the children called their friends, "Come out quickly all of you, for the snake has come very close to him". Hearing this,more children came out of the windows, in large crowds, and among them I saw my own dear daughter who had died some time ago. She also espied me and began to weep, exclaiming, "By Allah! he is my own dear father". She jumped on a swinging cradle, which seemed to be made from heavenly light (Noor) and darted across to me. Next moment, she was standing by my side and I took her to my bosom; she lifted her left hand towards me and with her right hand motioned the snake away. The snake went away immediately. Then she gave me a seat and sat in my lap and began to stroke my beard with her right hand saying, "My dear father,



Has not the time come for the Believers (who indulge in sins) that their hearts should submit in all humility to the remembrance of Allah and to the truth which is revealed". (al-Hadeed: 16)

I was moved to tears and asked her, "My daughter, do all of you know the meanings of the Qur'an?," 'She replied, "We understand the Holy Qur'an even better than you." 'I asked her, "My dear child, what was this snake?" 'She said, "It was your own evil deeds which had made it so strong that it was about to push you into Jahannam.' I asked, "And who was that white-robed old man?" She replied, "That were your good deeds and you had made them so weak with your scanty good deeds that he could not help you against the snake (though he suggested to you a means of escape)". I asked, "What are all of you doing on this hill?" She replied, "We are the children of

Muslims, who died in infancy. We shall live here till the Day of Resurrection, waiting to be reunited with you when you come to us at last and we shall intercede for you with our Lord." And then I awoke from the dream, with the fright (of the snake) still heavy on my heart. I turned to Allah in repentance, as soon as I arose, and abodoned my evil ways. *(Raudh)*

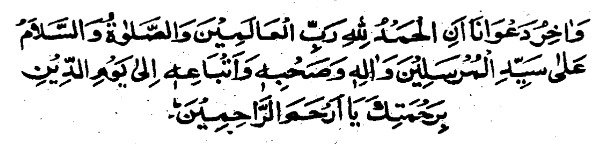


EPILOGUE:

I am afraid this book has far exceeded its initial plan, which was to write a small book, but as I proceeded, it grew in volume and went beyond my original design. And now it has become so voluminous that few people are likely to read it thoroughly. For, nowadays, we can afford to spare little time for the study of religious books. I have, therefore, been obliged to conclude it at this point, somewhat abruptly.

May Allah, in His Infinite Mercy, help the author(who considers himself to be the most insignificant of His men and who remains ever engrossed in worldly pursuits, ever engaged in sins and acts of disobedience) to turn to Him in repentance! May Allah grant the author a dislike for this despicable world.

I began to write this book in Shawwal, 1366 A.H. But then I was prevented by circumstances to continue and had to delay its completion. I had a mind to add several other points, but have been obliged to conclude it on this day, the 22nd of Safar (Thursday night) in the year 1368 A.H. for fear of making it too large in size.



We conclude with the invocation: "Praise be to Allah, The Lord of the Worlds! And may Allah's choicest blessings and peace be upon the most virtuous of all Rasuls and upon his family, and his Companions, and on all his followers! And for this we invoke your Mercy, O You, the Most Merciful of those who are merciful!"

MUHAMMAD ZAKARIYYA KANDHALVI,
(May Allah grant him Forgiveness)
Madrassah Mazahir Uloom
SAHARANPUR

GLOSSARY FOR FAZ'AIL-E-SADAQAT

The original Arabic Names and Terms, that are understood all over the Muslim World have been retained untranslated. These are often printed within 'Commas' and have been explained in the following Glossary, so as to facilitate their correct pronunciation and meanings.

The Symbol (') used in such words as 'ja'far-Ka'abah' stands for Arabic letters ( ). The symbol (') stands for prolonged 'a' sound as 'Qur'an'.

Transliteration	Arabic	Meaning
	"A"	
'Aalim	عالم	A Scholar of Islam
Aameen (Amin)	آمین	May Allah accept it
Abdaal	ابدال	A specific rank among saints
Abraar	ابرار	The righteous ones
Aadam (Adam)	آدم	The first man and the Prophet
'Afv	عفو	The superfluous; that which exceeds one's needs.
Ahadith	احادیث	Plural of Hadith (saying of Rasulullah).
Ahl-ul-Bait	اہل البیت	Members of the family of *Rasulullah Sallallaho alaihe wasallam*
Ahqaaf	احقاف	Long and winding tracts of sandhills where the people of 'Aad lived.
'Ajam	عجم	Non-Arabs/Persians/Persia.
'Ajami	عجمی	A non-Arab, a persian,
Akhirah (Akhirat)	آخرت	The Hereafter
Alaihissalam	علیہ السلام	Peace be upon him,
Allah-o-Akbar	اللہ اکبر	Allah is the Greatest of all
Allah Subhanahu-wa-Ta'ala	اللہ سبحانہ وتعالی	Allah, the Exalted, beyond all imperfections
Allah Ta'ala	اللہ تعالی	Allah, the Exalted

Term	Arabic	Meaning
Allah Jalla Shanohu	اللہ جلّ شانہٗ	Allah, the Sublime
'Allamah	علّامہ	A highly learned person
A'maal	اعمال	Deeds.
Amaant	امانت	Trust
Ambiya (Ambia)	انبیاء	The Prophets. Name of a Surah of the Holy Qur'an
Ameer (Amir)	امیر	The leader (Commader).
Ameer-ul-Mo'mineen	امیر المؤمنین	Commander of the faithful
Ansaar (Ansar)	انصار	The Madinan followers of *Rasulullah Sallallaho alaihe wasallam* who offered him rfuge after the Hujrah
Ansaari (Ansari)	انصاری	One of the Madinan followers of Rasulullah
'Aqeeqah	عقیقہ	The sacrifice of an animal made on the seventh day after the birth of an infant, when the hair on its head is shaved off.
'Arfah	عرفہ	1. The ninth day of Zul-Hijjah. 2. A vast plain near Makkah where the hajis assemble on the ninth day of Zul-Hijjah. 3. The act of standing at 'Arafah, an obligatory rite of the Hajj.
'Aarif ('Arif)	عارف	One who knows his Lord, a saint or gnostic.
'Arsh	عرش	The Throne of Allah.
Ashaab-us-Suffah	اصحاب الصفّہ	People of the Suffah. Suffah was a raised platform in the sacred Masjid at Madinah. Some People lived there, engaged in devotions and in learning the sacred knowledge from Rasulullah *Sallallaho alaihe wasallam*
'Ashrah Mubasharah	عشرہ مبشّرہ	The ten who were promised Paradise: Abu Bakr, Umar, Uthman, Ali, Talha, Zubair, Abdur Rahman bin 'Auf, Sa'd bin Abi Waqqas, Sa'eed bin Zaid, Abu Ubaidah bin Al-Jarrah *Radhiallaho anhum*.
'Ash-hur	اشہر	Plural of 'Shahr' (months)
'Asr	عصر	The time (also name of Salaat) betweeen afternoon and Sunset.
Assalamo 'Alaikum	السلام علیکم	Peace be upon you (greetings of Muslims)
Auliya	اولیاء	Plural of Wali, (Saints)
Ayat	آیت	A verse of the Holy Qur'an
Ayaat	آیات	Plural of 'Ayat'
Ayyam-ut-Tashreeq	ایام تشریق	The 11th, 12th, 13th of Zul-Hijjah

Aazaan (Azaan)	أذان	The call for 'Sallat

"B"

Badr	بَدر	The plain where the first battle of Islam was fought. Also the Batttle fought at Badr
Baitullah	بيت الله	'The House of Allah; The Ka'bah
Bait-ul-Mal	بيت المال	Treasury of Muslims
Bakh Bakh	بخ بخ	'How wonderful!
Banu Israel (Bani Israel)	بنو إسرائيل	Progeny (clan) of Israel.
Banu Sulaim	بنو سليم	Clan of Sulaim
Barkah (Barakat)	برکت	Blessings
Barzakh	برزخ	The Interworld or 'The World of the Grave ' or purgatory where the sinners are punished before their final reckening on the Day of Judgment
Bid'at	بدعت	Innovation in religion
Bismillah	بسم الله	In the name of Allah

"C"

Chaasht	چاشت	(Persian) Arabic 'Dhuhaa' i.e. forenoon time; non-obligatory forenoon Salaat.
Chishtiyyat	چشتیہ	Chishtiy at School of thought in Sufism

"D"

Dajjal	دجال	Islamic Anti-Chirst
Daanaq (Danaq)	دانق	A small coin of value one-sixth of aDirham (silverpiece)
Deen (Din)	دین	Religion
Derwaish (Dervish)	درویش	A fakir, a saint, an ascetic
Dinaar (Deenaar)	دینار	Gold-piece, a unit of currency in the early days of Islam
Dirham	درہم	A silver-piece, a small unit of currency in the days of Rasulullah
Durood (Darood)	درود	Invoking blessings of Allah on Rasulullah *Sallallaho alaihe wasallam*)
Dua'a (Du'a)	دعا	Crying unto Allah in distress, supplication, begging favours of Allah

"E"

'Eid	عید	Muslim religious festival
'Eidgah	عیدگاہ	A place where 'Eid' prayers are offered
'Eid-ul-Ahahaa	عید الاضحیٰ	The 'Eid of animal sacrifices
'Eisa (Easa)	عیسیٰ علیہ السلام	Prophet Jesus

"F"

Fajr	فجر	Dawn (Morning Salaat)
Fakir	فقیر	Saint, Ascetic
Falaah	فلاح	Well-being, success in this world and in the hereafter
Fard (Fardh)	فرض	(Pl. 'Faraaidh) An obligatory rite.
Fardh-e-Kifayah	فرض کفایہ	Collectively obligatory (that which if fulfilled) by a part of the community absolves the rest)
Faasiq (Fasiq)	فاسق	Evil-doer
Fatwaa	فتویٰ	Relgion-legal verdict
Fikr	فکر	Worrying; Deep concern for something (one's religion, or mission, etc.)
Fiqh Hanbali	فقہ حنبلی	A school of thought in Islamic Jurisprudence led by Imaam Ahmad bin Hanbal *Rahmtullah alaihi*
Fiqh	فقہ	Jurisprudence
Fir'aun	فرعون	Pharoah, King of Egypt who defied Musaa (Alaihissalam)
Fitr (Fitar)	فطر	Obligatory Sadaqah given at the end of Ramadhan
Fuqahaa	فقہاء	Plural of 'Faqeeh', One deeply read in Islamic Jurisprudence

"G"

Gharoor	غرور	The Devil/Satan (lit, The Deciver)
Ghinaa	غنٰی	Riches: Sufficiency; deep sense of freedom from want

"H"

Haajj (Haji)	الحاج	One who peforms 'Hajj (A pilgrim)

Hadith	حدیث	Saying of the prophet
Hadith-e-Qudsi	حدیث قدسی	A Hadith which gives words spoken by Allah Ta'ala.
Hadharmout Hazarmont	حضرموت	Name of a valley in the Yemen
Hafiz	حافظ	One who remembers the Qur'an by heart
Hajj	حج	Pilgrimage to the Holy Makkah
Halaal	حلال	Lawful
Hanafi	حنفی	In Islamic Jurisproudence. The school of though led by Imaam Abu Hanifah. The follower of Imaam Abu Hanifah
Haq Ta'ala Shanohu	حق تعالیٰ شانہ	Allah, the Exalted
Haraam	حرام	Forbidden, relgiously unlawful
Hashamite	ہاشمی	A memebr of the Banu Hashim Tribe
Hateem	حطیم	(Al-Hateem). A semi-circular wall (On the northwest side of the Ka'bah the area between it and the Ka'bah is named 'al-Hijr'
Hazrat (Hadhrat)	حضرت	Respected elder
Haidiyya	ہدیہ	Gift, boon
Hidayat	ہدایت	Divine Guidance; 'A light by which you may distinguish between truth and falsehodd.
Hijrah (Hijrat)	ہجرت ہجرہ	Migration in the Path of Allah
Huneyn	حنین	A valley near Makkah

"I"

'Ibadat (Ibadah)	عبادت	worship
Iddat	عدت	Legally prescribed period of waiting, during which a woman may not remarry after being widowed or divorced
Iftaar (Iftar)	افطار	Breaking the fast
Imaan (Iman)	ایمان	Faith (In relgion)
Injeel	انجیل	The Gospel (lit Evangel)
Insha-Allah	ان شاء اللہ	If Allah wishes
Ishraaf	اشراف	Inward greed lurking in the mind

Ishaa (Isha)	عشاء	Salaat during early parts of night
Istighfar	استغفار	Seeking forgiveness of Allah
I'tikaaf	اعتكاف	Devotional seculusion in a mosque for a fixed period
I'zraeel	عزرائيل	Azrael; The angle of death

"J"

Jahannum	جهنم	Hell
Jahannami	جهنمى	Dweller of Hell
Jama'at(Jama at)	جماعت	Congregation congregational prayer
Jannah (Jannat)	جنت	Paradise
Jannati	جنتى	An inhabitant of Jannat
Jannat-ul-Firdous	جنت الفردوس	The highest category of Paradise
Jehad (Jehaad)	جهاد	Relgious War
Jibrail (Alaihissalam)	جبرائيل	The Angle 'Gabriel'
Jinn	جن	The sprits;Genii
Jumu'ah	جمعه	Friday (or Friday Prayers)

"K"

Kabbair	كبائر	Major sins
Ka'ba (h)	كعبه	The holy mosque of Makkah
Kafir	كافر	Non-believer
Kaafoor	كافور	Camphor
Kalimha (Kalimah Tayyibah)	كلمة طيبه	The (pure) Kalimah i.e. asseration of the Oneness of Allah
Khalal	خلال	1. Using a tooth-pick after meals 2. The tooth-pick. 3. Combing the beard with one's fingers (while performing Wudhu). 4. Rubbing the inner sides of one's toes the ittle finger, so as to let the water run through them (while performing Wudhu)
Khalifah	خليفه	Caliph

Khankah	خانقاه	A cloister, a place where the novices in Sufism associate with their spritual leader
Khulafa-e-Rashideen	خلفاء راشدین	The first four (veracious) caliphs in Islamic History; Abu Bakr, Umar, Uthman, Ali (Radhiallaho anhum)
Khutbah	خطبه	Sermon
Khyber	خیبر	A place near Madinah known for its rich vine-yards and dense date-plantations.
Kiraaman Katibeen	کراماً کاتبین	Two angles who write down each and every deed of man
Kufr	کفر	Non-belief, Infidelity

"L"

Labbaik	لبیک	'At Thy service (My Lord)?
Lailat-ul-Qadr	لیلة القدر	The night of power (most blessed night of Ramadhan)
Loh-i-Mahfooz	لوح محفوظ	Protected Tablet in the Heavens
Luqmaan	لقمان	Luqman, the wise. The Holy Qur'an quotes a number of his wise sayings.

"M"

Madinah Munawwarah	مدینة المنورة	The city of Rasulullah *Sallallaho alalaihi wasallam* Literaly, The illuminated city!
Madrassah	مدرسه	School
Maghrib	مغرب	Sunset, also Salaat just after sunset
Mghribi	مغربی	North African
Mahr	مہر	Dower, Bridal money
Mahroom	محروم	Deprived
Maidan-e-hashr	میدان حشر	The place of assemblage for Reckoning on the Day of Judgement
Makkah	مکه	Makkah, Capital of Arabia
Makkans	مکی	The dwellers of Makkah
Makroh (Makruh)	مکروه	Disliked (action), undesirable
Mann	منّ	Reproachfully reminding a person of one's favours to him; talking proudly of one's generosity towards a person; telling the beneficiary or others that he is indebted to the benefactor
Marhaban	مرحبا	Welcome!

Ma'rifat	معرفت	Gnosis True knowledge of Allah and His Attributes;
Mashaaikh	مشائخ	Sheikh (Relgious divines0
Masjid	مسجد	Mosque
Masjid-i-Nabavi	مسجدِ نبوی	Holy mosque of the prophet at Madinah
Maulana	مولانا	Our master (term of respect used for religious scholar)
Minaa	منیٰ	Name of a valley near Makkah.
Mi'raaj	معراج	The aesension of the prophet towards heavens
Me'raj-ul-Mo'mineen	معراج المؤمنین	Salaat. Ascension for the belivers, because while in Salaat one attains maximum nearness to Allah
Mir Munshi	میرمنشی	Chief Secretary to a sovereign
Muhaddith	محدث	A great Scholar of Hadith
Mo'min	مؤمن	A believer
Mo'minoon	مؤمنون	Believers
Mudd	مد	The amount of grain, etc., which a man with average-sized hands can hold with both hands extended (Four 'mudds' make a 'Saa')
Muezzin	مؤذن	One who calls Aazan
Muflis	مفلس	Poor, peniless
Muhajir	مہاجر	Emigrant from Mecca to Madinah before the fall of Makkah
Muhajireen	مہاجرین	Plural of Muhajir
Mujahid	مجاہد	One who strives in the path of Allah
Mujahideen	مجاہدین	Plural of 'Mujahid'.
Munafiq	منافق	Hypocrtie
Munafiqeen	منافقین	Plural of 'Munafiq'
Munkar Nakeer	منکرنکیر	Two angles who interrogate about the faith of the deceased in the grave
Muqarraboon	مقربون	Those who have attained nearness to Allah Ta'ala.
Mustahab	مستحب	That which is desirable, commendable

Mutawakkil	مُتَوَكِّل	One who puts complete trust in Allah
Mutawakkileen	مُتَوَكِّلِيْن	Plural of 'Mutwakkil'
Muwahhid	مُوَاحِد	One who believes firmly that Allah is one and that He has no partners, neither in His action nor in His Attributes; A unitarian

"N"

Nabi	نَبِى	Prophet.
Nubuwwat	نُبُوَّت	Prophethood.
Nafl	نَفَل	Non-obligatory, optional
Nafs	نَفْس	Psyche; The evil self; The baser Self;The bestial side of man; The animality of man, expressing itself in his carnal desires.
Namaz	نماز	(Persian) Salaat (Muslim worship)
Namrud	نمرود	The great tyrant king who defied Ibrahim Alaihissalam and who claimed to be a god.
Nawaafil	نوافل	Plural of 'Nafl'
(Nur) Noor	نور	Light, Effulgence

"P"

Purdah (Pardah)	پَردَہ	(Persian) The veil, the practice of wearing a veil (called Buraqah) for the women.

"Q"

Qaari (Qari)	قَارِى	One who recites the Qur'an correctly
Qadhi	قَاضِى	A judge in an Islamic court of law
Qiyamah	قِيَامَت	The Day of Judgement
Qiblah	قِبْلَہ	Direction in which one faces, Direction of Ka'bah,
Qiraat	قِرَأت	Recitation of the Holy Qur'an.
Qudsi Hadith	قُدسى حديث	A Hadith which gives words spoken by Allah Ta'ala.
Quraish	قُرَيش	A famous tribe of Arabs, to which the prophet belonged.
Quraiza	قُرَيظہ	Name of a clan living in Madinah Munawwarah

Qur'an-e-Hakim	قرآن	Glorious Qur'an.

"R"

Radhiallaho anha	رضي الله عنها	May Allah be pleased with her
Radhiallaho anho	رضي الله عنه	May Allah be pleased with him
Radhiallaho anhum	رضي الله عنهم	May Allah be pleased with them all
Radhiallaho anhuma	رضي الله عنهما	May Allah be pleased with both of them
Raudhah	روضه	Mausoleum; the Tomnb.
Raheeq	رحيق	A kind of pure wine which the believer will be served in Jannah
Rahmatullah alaihe	رحمة الله عليه	Blessings of Allah be upon him.
Rahmatullah alaiha	رحمة الله عليها	Bleisings of Allah be upon her
Rahmatullah alaihim	رحمة الله عليهم	Blessings, of Allah be upon them
Rahmatullah alaihima	رحمة الله عليهما	Blessings of Allah be upon both of them
Rak'at (Rakaat)	ركعت ركعات	A unit of prayer, involving Qiyaam, one ruku ' and two sajdhas.
Ramadhan	رمضان	The month of fasting
Ramadhan-ul-Mubarak	رمضان المبارك	The sacred month of Ramadhan
Rasul (Rasool)	رسول	The messenger (of Allah)
Rasulullah	رسول الله	The messenger of Allah
Ridha	رضا	The pleasure of Allah; A state of mind in which one is pleased with one's Lord and Creator in all circumstances, good or bad.
Rihm	رحم	The womb; the word sybolizes blood relations.
Risalat	رسالت	The office of the masenger of Allah, Prophethood./
Ruku'	ركوع	1. The act of bowing before Allah in Salaat, 2. A section of Surah in the Holy Qur'an, Gunuflexion, Bowing,

"S"

Saa'	صاع	A measure equivalent to four 'mudda'.
Sadaqaat	صدقات	Charities (Plural of Sadaqah).

Sadaqat-ul-Fitr صَدَقَةُ الْفِطْر Obligatory Sadaqah, given at the end of Ramdhan.

Safa and Marwah صَفَا مَرْوَة As-Safa and al-Marwah, the two small hills near the Ka'bah.

Sahaaif صَحَائِف The Holy Booklets, other than the four (major) books, revelead to the prophets from time to time.

Sahabah صَحَابَة Companions of the Prophet, Plural of 'Sahabi'

Sahabi صَحَابِي A companion of the Prophet

Sajdah سَجْدَة Prostration (especially in Salaat)

Salaat صَلٰوة Islamic way of worshipping Allah

Salaat-ul-Kusuf صَلٰوةُ الْكُسُوف Salaat observed at the time of solar eclipse.

Salam سَلَام Peace!, Formal Islamic greetings.

Sallallaho alaihe wasallam صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ Blessing and peace be upon him from Allah

Salsabeel سلسبيل A rivulet in Paradise.

Sha'baan شَعْبَان 7th month of Islamic calender

Shab-e-Baraa't شَبِ بَرَاءَت The 15th night of Sha'ban.

Shahdah (Shahdat شَهَادَت Martyrdom

Shaheed (Shahid) شَهِيد A martry

"T"

Tasneem تَسْنِيم A rivulet in paradise.

Taubah. تَوْبَة Repentance

Taufeeq. تَوْفِيق Divine help to perform good deeds.

Tauheed تَوْحِيد Oneness of Allah

Taurah تَوْرَات The Torah, Old Testament

Tawaaf طَوَاف Circumambulation of the Holy Ka'bah.

Tayy-ul-Ardh طَيُّ الْأَرْض The miraculous power to traverse thousands of miles in a few steps

Tawakkul تَوَكُّل Trust in Allah

Thareed ثَرِيد Bread crumbled and mixed with soup, which may have peice of meat in it.

Toor	طُورٌ	A mountain in the valley of Sina

"U"

Uhad	أُحُدٌ	A mountain near Madiah Munawwarah
Ulama	عُلَمَاءُ	Plural of 'Alim' (Scholar of Islam)
Ummah (Ummat)	أُمَّةٌ	Followers of a prophet (viz, Muslims)
Ummul Mo'mineen	أُمُّ الْمُؤْمِنِيْن	Mother of the believers (any wife of the Holy Prophet)
'Umrah	عُمْرَةٌ	The little pilgrimage, consisiting of the rites at the Ka'bah and the running between As-safa and and Al-marwah.
'Usfoor	عُصْفُوْر	Sparrow.
'Usher		Tithe; obligatory poor-due on loud (Amounting to one-tenth of the produce of any un-irrigated land).

"V"

Vizier		Minister

"W"

Wadie (Wadi)		Valley
Whn	وَهْنٌ	(Literaly) Weakness; enervation. Rasulullah was asked what he meant by 'Wahn' and he replied, "Love of the world and dislike of death".
	حُبٌ	
Wajib	فرا	Incumbent
Wakf	وقف	Trust, Endowment
Waleemah	وليمة	Wedding-feast
Wali	وَلِيٌّ	A saint, a friend of Allah
Wudhu (Wudu)	وُضُوْ	Anblution

"Y"

Yaqeen	يقين	Faith; Perfect belief; conviction

"Z"

Zahid	زَاهِدٌ	Ascetic; one who has renounced the world and its pleasures

Zabur	زبور	The Book of Salms.
Zakaat	زکوٰۃ	The poor-due obligatory Sadaqah due from the rich to the poor.
Zam Zam	زمزم	The sacred well near the Ka'bah at Makkah
Zanjabil	زنجبیل	Ginger, Name of a rivulet in Paradise
Zilqa'dah	ذیقعدہ	The 11th month of Islamic calender
Zimmi	ذمّی	Protected communities such as Jews and Christians Living in an Islamic state
Zohr (Zuhur)	ظہر	The aftrnoon. Afternoon Salaat
Zuhd	زُہد	Abstendance, renucication, asceticism
Zul Hajj (Zul Hujjah)	ذی الحجہ	The last month of Islamic calender
Zunnar	زُنّار	A thread worn by various non-theives round their waist as a symbol of their creed.



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Virtues of Hajj (Pilgrimage to Makkah)

Author's Foreword:

In the past I have written a few booklets on Tablighi topics and, completely against expectations the response to these booklets have been so encouraging that I have been so surprised that many friends have found them to be beneficial. In my own humbleness, I never dreamt that so much benefit could have been derived from the words and pen of one who himself is not able to practice all that is preached.

The reason for these benefits to others I can only attribute to the special help of my late uncle Maulana Muhammad Ilyas (May Allah be please with him) who has not only become known in every corner of India but all over the Islamic world as well, for his Tablighi missionary activities. Because of the loss or inspiration from him due to his death, I discontinued these series for four years, which should not have been done. The late Maulana encouraged me in his last days to compile two further books in the series. Firstly he desired a book on the virtues of business dealings and earning ones livelihood. A concise version of this was quickly produced by me for his perusal during his last days. Unfortunately, as a result of his grave illness, he could not read it. Secondly, he insisted on a book by me on 'Spending in the Way of Allah.' For the preparation of this latter booklet Maulana time and again reminded me. I remember once when we were about to join Salaat behind an Imam after Takbeer just before Salaat had started, he said

to me: "Do not forget the book." In spite of that, no chance has yet presented itself for writing of such a book. (This book has now been published under the title of 'Fazaail-e-Sadaqaat' in two parts). And whenever anybody reminded me of these works, my own inability and incompetence overcame me which prevented me to commence it. Often, when thinking of my late uncle, I have tried to commence the work, but for some reason or other it just did not materialize.

The missionary work of my late uncle has been ably taken over by his son Maulana Yusuf (R.A), who being filled with the same desire to let Islam shine once more, had visited the Holy Land solely for the purpose of commencing the Tablighi activity in Hejaz from where Islam originally shone forth. His father too, insisted on this, holding the view that when this movement takes root there, among the children of the people who originally spread it, much can be achieved. During his tow campaigns in Hejaz, Maulana Yusuf noticed that a vast numbers of the pilgrims who gather there annually are well nigh completely unacquainted with the virtues and aadaab of Hajj. They seem to be unaware of the vast blessing of this great form of worship with the result that they do not return home with the feelings, the inspiration and enthusiasm for righteousness with which they should have returned. For this reason Maulana Yusuf insisted on me that a booklet with Ahadith and explanation on Hajj should be compiled to be put before the Ummah so that intending Hajees should set forth for Hajj prepared with the proper enthusiasm for those special spiritual inspiration as are required by them. It is hoped that when the proper condition for Hajj is created within the heart of the Hajjee, he shall have the desire to carry out the functions of the Deen more diligently. Further, when more and more such people performing Hajj in proper fashion are present, their intermingling with the Arabs will surely encourage the Arabs to have serious thoughts about Islam and working for Islam.

Maulana Yusuf had for two years been advising me on the need for such a book, but in spite of my promises nothing had materialized. When Allah desires something to be accomplished, He prepares the way for it from His own side. Thus it had been my habit for it from His own side. Thus it has been my habit annually since the demise of Maulana Ilyas (May Allah have mercy on him) to spend the month of Ramadhan from the 29th Shaban to the 2nd Shawal in Nizamuddin, returning (to Saharanpur) on the 2nd Shawal. Having had to remain in Nizamuddin for some necessary work until of the booklet on Hajj and its virtues when on the night of Eid, the time dawned for loved ones to gather at the door of the Beloved (i.e. when the season of Hajj commenced) my longing to be at the Holy House in Mecca also became most intense. This usually happens to me annually from the

dawn of Shawal to the month of Zilhijja. At such a time here in Nizamuddin on Wednesday the 3rd of Shawal 1366, I thus commenced this work for Allah's sake with full reliance on Him.

It is my intention to prepare ten short chapters on various aspects of Hajj, which shall deal with:

Chapter 1-Encouragement towards performing Hajj.
Chapter 2 - Grave warnings for not performing Hajj.
Chapter 3 - Enduring the inconveniences of the Hajj journey.
Chapter 4 - The meaning of Hajj.
Chapter 5 - The manner of performing Hajj.
Chapter 6 - Behavior in Mecca and its virtues.
Chapter 7 - On Umrah.
Chapter 8 - Visiting the grave of Rasulullah Salaam.
Chapter 9 - The Aadaab for the Ziarat.
Chapter 10 - Behavior in Madinah and its virtues.

The last chapter shall deal with the farewell Hajj of Rasulullah (Sallallaho Alaihi Wassallam) and shall also include some incidents from the pilgrimage of some saintly devotees of Islam.
Muhammad Zakariyya Kandhlavi.

Chapter one - Encouragement Towards Performing Hajj

Many verses in the Holy Quran have been revealed in connection with rules of Hajj and its virtues. The book's of Hadith are also filled with traditions of Rasulullah Sal'am on the same topics. It is my humble intention to mention a few of these in this booklet. As far as possible I intend being as concise as possible because in these days readers do not have much time to devote to religious writings, and further, when a work is too lengthy the expense in printing as well as organizing such works become increased. It is so strange that for these beneficial matter people have no money but when money has to be spent for the cinema or for wedding receptions etc. even the poor find money.

Fist we quote and discuss a few verses of the Holy Quran and thereafter a few Ahadith.
Ayah Number One.
"And proclaim the pilgrimage among men; they will come to thee on foot and (mounted) on every camel, lean on account of journeys through deep and distant mountain highways."
(Surah Hajj - 27)

Kaaba - The House of Allah

There is a certain amount of difference of opinion whether Adam A.S. first built the Kaaba or whether the Kaaba was built prior to this by the Angels. However, some believe that the creation of the earth originated from the spot where the Kaaba now stands. Initially everything was covered in water. Then there appeared something in the shape of a bubble at that spot. Then the rest of the earth was spread out in all directions. When the deluge came in the time of Hazrat Nooh A.s. the spot was raised. Thereafter Hazrat Ebrahim A.S. and Hazrat Ismail A.S. built the Kaaba on a spot shown to them by Allah, the exact spot where it had been previously, as is described in the Ayah in the first juz of the Quran. In one Hadith we read: "When Allah the Almighty sent Hazrat Adam A.S. down to the earth from paradise, He also sent down His House and said: ' O Adam I am sending down with you My House, so perform tawaaf round it in the manner tawaaf is performed around My Throne; And pray to Me in its direction in the same manner as is being prayed in the direction of My Throne." Then when the deluge came during the time of Hazrat Nooh A.S. the House was lifted.
Then the prophets used to perform tawaaf around that place (even though the House was not there). Allah thereafter revealed the spot to Hazrat Ebrahim A.S. and commanded him to build the House. (Targheeb - Munziri)
In another Hadith it is stated: "When Hazrat Ebrahim A.S. completed the erection of the Kaaba he said: 'O Allah, I have completed Your Holy House.' Then Allah replied: 'O Hazrat Ebrahim, announce among mankind that they shall come for pilgrimage' Hazrat Ebrahim A.S inquired: 'O Allah, how shall my voice reach them?' and Allah replied; 'You will announce My command and I shall cause it to reach them.' Thereupon Hazrat Ebrahim A.S. called out to the world announcing the pilgrimage and everything on earth in the heavens heard it.
(Some may feel that this is a bit far fetched, but we living in this age of the radio where one person's voice is caused to be heard in numerous lands, and television where something seen in one place is made to be seen in many lands at the same time) should not find this impossible to believe that the Creator of the inventors of radio and television should cause one Prophet's words to be heard in many places,
According to another Hadith we learn that every person heard that voice and replied LABBAIK (I am present) the same cry uttered by the Hajjees whilst in ihraam. Whosoever Allah granted the good fortune to perform Hajj uttered the labbaik at that moment. The Hadith also states that every person, whether born already at that time or still in the worked of souls, to be born at a later time, who recited the Labbaik will surely be granted the opportunity to perform Hajj. In another Hadith it is stated: whoever recited

labbaik once shall perform Hajj once, and whoever recited it twice shall perform Hajj twice, and whatever number of times Labbaik was recited so many times they shall perform Hajj. How fortunate indeed were those souls who recited the Labbaik numerous times.

Ayah Number Two:

"For Hajj are the months well known, if anyone undertakes that duty therein let there be no obscenity, no wickedness, nor wrangling in the Hajj. And whatever good you do, be sure Allah knoweth it."
In this verse the word 'Rafath' is used, meaning obscene speech. This may be of two different kinds. Firstly there is more strongly prohibited. Secondly there is that form which under normal circumstances may be allowed, but during Hajj (ihraam) becomes prohibited, for example in the case of love talk with one's wife.
I n the same way we find the word 'Fusooq' meaning wickedness. Here too there are two kinds, one that is always prohibited and the other which is normally allowed, both of which now become prohibited. An example of this second group is the use of perfumes. The third word is 'Jidaal' is specially mentioned in spite of the fact that it falls within the category of 'Fusooq'. However Allah drew out attention especially to this evil, because in this journey arguments are bound to take place between the traveling pilgrims. And it is to avoid this that Allah expressly mentioned this word.
Ayah Number Three:
"This day have I perfected your religion for you; completed my favor upon you; and have chosen for you Islam as your religion."
(Surah 5-4)
One of the great virtues of Hajj is that the verse announcing the completion of the Deen was revealed at the time of Hajj. Hazrat Imaam Ghazali R.A. writes in his 'Ilyas': Hajj is one of the fundamental principles of Islam. Upon it the foundation of Islam became completed and upon it the Deen was completed. It was at the time of Hajj that this Ayah was revealed.
Once a learned person from among the Jews said to Hazrat Umar R.A.: "In the Quran you people read a certain verse, if that verse had been revealed to us, we would have celebrated that day annually." Hazrat Umar R.A. inquired: "which verse is that?" He replied: "Al Yowma akmaltu lakum Deenakum." (The verse under discussion) Hazrat Umar R.A. said "Verily I remember the day and the place where this verse was revealed (and apart from the revelation of this verse, which was on a Friday) it was already a double celebration for us. Firstly it was Friday-a day of celebration for all Muslims and secondly, it was the day of Arafat - a day of celebration for the pilgrims. Hazrat Umar R.A. further stated that this verse was revealed on a

Friday after Asar on the day of Arafat while Rasulullah (Sallallaho Alaihi Wassallam) was seated on his she-camel. It is further stated in the Hadith that no further verses were revealed after this one with regard to Halaal and Haraam. When this verse was revealed Rasulullah (Sallallaho Alaihi Wassallam) was seated on his she-camel. The camel was forced to sit down because of the great weight descending upon it on account of the revelation. This is what normally happened. Hazrat Ayesha R.A. states that, when Rasulullah (Sallallaho Alaihi Wassallam) was seated on a camel, the camel used to lower its neck being unable to lift it or move a step until revelation had ended. Hazrat Abdullah Ibn Umar R.A. relates from Rasulullah (Sallallaho Alaihi Wassallam) that when revelation descended upon him he feared that he would loose his life. (Durre Mansoor) Hazrat Zaid Ibn Thabit R.A. states that when the verse 95 in Surah 4 was being revealed I was sitting next to Rasulullah (Sallallaho Alaihi Wassallam). Rasulullah (Sallallaho Alaihi Wassallam) then became like one in a state of semi consciousness, and he put his high upon mine, the weight of which was so great that I felt that my leg would break. (Durre Mansoor) this was due to the greatest of Allah's words, which we now a days read very casually and superficially as though it were ordinary speech.

Hadith Number one:

Hazrat Abu Huraira R.A. reports that Rasulullah (Sallallaho Alaihi Wassallam) said: "Whoever performs Hajj for the sake of pleasing Allah and therein utters no word of evil, nor commits any evil deed, shall remain from it as free from sin as the day on which his mother gave Birth to him.'

When a child I ushered into this world, he enters this life without any blemish and is free from any sins. Now, when the Hajj has been performed with utmost sincerity for Allah's sake, the pilgrim returns to that sinless state.

It will be remembered from our booklet "Virtues of Salaat" that when we hear of forgiveness of sins as in the Hadith mentioned above, we actually refer to minor sins. However, the contents of this Hadith have been noted in such numerous Ahadith that some learned ulama are of the opinion that minor as well as major sins are included in this pardon from Allah.

In this Hadith under discussion, three things are mentioned. In the first place we read that Hajj should be for Allah's motive prompting this holy deed, neither should it be for the show of things, nor for personal fame. Many people proceed to Mecca for the sake of personal honor and show. Such people have indeed wasted whatever they have spent by way of wealth, health and energy. For them there shall be no reward. We admit that when a person has performed his Hajj even for the sake of showing others, his obligation has been carried out. But how foolish indeed is it not that a person should deny himself such great virtue and reward (in the form of Allah's great pardon) merely because of his desire to be noted among some people.

Rasulullah (Sallallaho Alaihi Wassallam) once said: "Near the time of Qiyamah the rich ones from amongst my Ummah will perform Hajj for the sake of travel and holidays; (Like having a holiday in Hejaz instead of one in London or Paris). The middle class will perform Hajj for commercial purposes, thereby transporting goods from here to there while bringing commercial goods from there to here; the ulama will perform Hajj for the sake of show and fame; (To outdo and surpass Maulana so and so, or any rival Sheikh who had performed five Hajj). The poor will perform Hajj for the purposes of begging." (Kanzul Aamaal)

The ulama have stated that should a person perform a 'Hajje Badal' on behalf of someone else for a specific price, so that he drives worldly benefit from such a Hajj, he too is included among those who perform Hajj for commercial purposes. (See later under Hadith 15).

In another Hadith we read that the Kings and Rulers will perform Hajj for the sake of having pleasurable holidays; the wealthy ones for the sake of business; the poor ones for the sake of begging; while the learned ones will come for Hajj for the sake of show." (Ithaaf)

In the first of these two traditions we read that the wealthy ones will perform Hajj for the sake of having a tour and a holiday. In the second Hadith we read again that they will do so for the sake of business. In actual fact there is no contradiction here even though it apparently seems so. In the former case, those mentioned as wealthy ones are actually those very rich ones who in the second Hadith are called Sultans or Rulers. In actual fact they are slightly lower than the rulers. For this reason they are also called the middle class.

Once Hazrat Umar R.A. was standing between Mounts Safa and Mara. A group of people came along, descended from their camels and proceeded to perform tawaaf around the ka'aba. They then came for the Saeee between Safa and Marwa. Umar R.A. inquired from them as to who they were. They replied that hey were from Iraq when Hazrat Umar R.A. inquired as to whether they perhaps had any other intention e.g. to claim an inheritance, to reclaim a debt due to them, or for any other business purpose, they replied: " No." Then Hazrat Umar R.A. said: "In that case restart your deeds." (Like people who have done no evil deeds).

What Hazrat Umar R.A. implied was that having come to the Holy House solely for Allah's sake, their previous evil deeds were forgiven. They can now start anew. The second point that becomes clear from the Hadith under discussion is that no evil words shall be spoken. Previously we also quoted the Qur'aanic verse in which Muslims are exhorted to refrain from evil words. The ulama have explained that the word 'Rafath' (evil speech) includes every single form of words which are unseemly, nonsensical and unnecessary. To such an extent that the mention of sexual relations with one's wife is also included. Even to point towards such actions with hand signs or the eyes, should be refrained from. All such actions and others,

which stir passions and lust, are condemned.
The third point towards which attention is drawn is 'Fusooq', which her signifies every single form of disobedience to Allah's will as noted previously in the above verse of the Qur'an. One should especially avoid any form of arguments and disputes. In one Hadith our Rasulullah Sal'am had said: "The beauty of Hajj is attained by speaking amicably with others and to feed them." To argue with fellow Hajjees and to fight with them is the opposite of amicable speech. Hence it is the duty of a Hajjee not to criticize his fellow Hajjees, to meet everyone with humility and humbleness, and to deal with them in a most friendly manner. Some ulama has explained that to meet others in a friendly manner does not necessarily mean that one should hurt or trouble ones' fellowman. It means that one should (without retaliation) bear and pardon ones' character becomes exposed and becomes clear.
The word 'Safar' (a journey) means in actual fact 'to expose', 'to make clear'. The ulama inform us that a journey is called 'Safar' in Arabic because on a journey one' character becomes exposed and becomes clear.
Once Hazrat Umar R.A. asked a man whether he knew a certain person to which the man said that he knew him. Then Hazrat Umar R.A. inquired, whether the man had been on a journey with that person, to which the man said that he had not. Then Hazrat Umar R.A. said: " You do not know him."
In one Hadith it is stated that a person praised another in the presence of Hazrat Umar R.A., Hazrat Umar R.A. asked:
"Did you travel with him?" He replied: "I did not travel with him." Hazrat Umar R.A. asked: "Did you have any dealings with him?"
He answered: "No I had no dealings with him." Hazrat Umar R.A. then said: "You do not know that person."
There can be no doubt about it that only after having been with a person in similar cases can one truly know a person's character and its reactions to situations. On a journey there is always a certain amount of inconvenience which inevitably leads to arguments and it is for this reason that the Qur'an especially mention; " and let there be no arguments in Hajj."

Hadith Number Two:
Hazrat Abu Huraira R.A. reports that Rasulullah Salallaho Alaihi Wassallam) said: "Verily there shall be no reward for a righteous pilgrimage except Jannat".
According to some ulama a "Mabroor Hajj" (a righteous Hajj) is such a pilgrimage during which no evil deed is committed. For this reason they speak of Hajj-e-Mabroor as a Maqbool Hajj (an accepted Hajj). By this they mean such a Hajj wherein the Hajee took note of each and every one of the Aadaab and Shuroot of Hajj while at the same time avoiding all faults.
By way of further elucidation we quote a Hadith by Hazrat Jaabir R.A. in which Rasulullah Sal'am said: " the beauty (righteousness) of Hajj lies in

feeding others and speaking to them in an amicable fashion". Another Hadith states: "The virtue of Hajj lies in feeding others and in greeting others a lot". (Targheeb)
It is also reported that when Rasulullah (Salallaho Alaihi Wassallam) announced that Paradise alone shall be the reward for a righteous Hajj, some companions inquired as to what a righteous Hajj actually was. To this Rasulullah (Salallaho Alaihi Wassallam) replied: "To feed others and to greet much". (Kanzul Ammaal)
Hadith Number Three:
Hazrat Aayesha R.A. reports that Rasulullah Sal'am said: "There is no day in which Allah sets free more souls from the fire of hell than on the day of Arafaat. And on that day Allah draws near to the earth and by way of exhibiting His pride remarks to the Angels: "What is the desire of these servants of mine."
Note: As for the fact that 'Allah draws near' or 'descends' to the lowest heaven and similar phrases in Hadith literature, it should be borne in mind that Allah alone knows best the correct meaning. Allah is at all times near. He is not at all in need of the literal ascending or descending. When they come across such statements, the ulama explains it as referring to Allah's special mercies that draw near.
Whatever has been read in this above Hadith has been said in many others. In one Hadith for example we read: "When the day of Arafaat dawns, Allah descends to the lowest heaven and boastingly remark to the Angels: " Look at My servants, they have come towards Me with their hair disheveled and scattered while their bodies and clothes are covered with the dust of long journeys. The cry from them is 'Labbaik, Allahumma Labbaik (We are at Your service, 'O Lord, we are at Your service) 'O My Angels, I take you to witness that I have forgiven their sins". The Angels will say: "O Allah among them there is that person who is inclined towards sin, and there are among them that evil man. And that so woman": Allah will reply: " I have forgiven them all".
Rasulullah (Salallaho Alaihi Wassallam) said: "On no other day are so many souls set free from hell as on that day". (Mishkaat) We see the same theme in the following tradition: Allah says (on that day) "these servants of mine have come to Me with disheveled hair, begging for My mercy". Then addressing the pilgrims Allah says: "Even though your sins shall be as numerous as the grains of sand on the earth and though they may be as many as the raindrops that descend from heaven, and though your sins be as many as the trees that grow on the earth, I forgive them all. Proceed from here to your homes while your sins are forgiven".
Looking at another Hadith we read: (on the day of Arafaat) Allah boastingly addressing the Angels say: "Look at them, I have sent my Messenger to them. They believed in him. I revealed My book to them and they believed in it. You be My witness that I have forgiven them all. (Kanzul Ummaal)

We, therefore, see that the same theme of general pardon is found in so many Ahadith. The manner that it is mentioned has the impression with many ulama that minor as well as major sins are included. All this, to pardon minor and major sins alike lies in the hands of the Merciful One. Disobedience to His will is called sin. Should He in His infinite Mercy desire to forgive any body or group no one can object to it.
Hazrat Qadhi Ayaaz mentions an incident in his famous book - Shifaa. He says that some people from among the tribe of Kutama came once to the saintly Saadoon Khowlani and explained a certain incident to him. They told him that some people from the tribe killed a certain person and then tried to burn his body. For the whole night they left the corpse to burn in a fire they made, but it would not burn, and in fact remained as white and unburned as ever. When Saadoon heard about the body that would not burn, he said: "The man must have performed three pilgrimages";
The people replied: "He had indeed" Thereupon Saadoon said: "Whoever performs one Hajj, he has fulfilled his obligation to Allah; whoever perform two pilgrimages he has given Allah a debt and whoever performs three pilgrimages, for him Allah has prohibited the fire from burning his skin and his hair."
Hadith Number Four:

"Hazrat Talhaa R.A. reports that Rasulullah (Salallaho Alaihi Wassallam) said: "Apart from the day of the battle of Bader there is no day on which the Shaytaan is seen more humiliated, more rejected. More depressed and more infuriated, than on the day of Arafaat, and indeed all that is only because of beholding the abundance of descending mercy (on that day) and Allah's forgiveness of the great sins of the servants". (Mishkaat)
It seems only logical that shaytaan should, on this day, be so infuriated, humiliated and defeated. Throughout his life, all his energies had been directed at diverting people from the straight path and now after all his endeavors to make his mission a success he now sees the wave of mercy, which destroys his whole life's effort and ambition, when Allah forgives their faults and sins. In one Hadith, Rasulullah Sal'am says that Shaytaan orders his evil army of soldiers to await the pilgrims along the roads by which they come and to mislead them. (Knazul Ummaal)
Hazrat Imam Ghazali R.A. relates the happening of a saintly Sufi with great psychic experience who saw Shaytaan on the day of Arafaat, Shaytaan appeared very weak, pale in color, tears dripping from his eyes. He was bent forward, unable to stand up straight. The Sufi asked him: "What cause you to cry?" Shaytaan said: "I cry because the pilgrims have gathered here before the door of the Lord without any other purpose. I fear that the Holy Master will not allow them to return from her disappointed. This makes me cry". The Sufi then asked: "But why have you gone so thin and weak?"

Shaytaan replied: "It is from the sounds of the horses hooves, which are heard all the time in the way of Allah (Hajj, Aumra and Jihaad). Oh! How I wish that these people should roam around in anyway committing indecencies and evil. Then I will really rejoice". The Sufi then inquired "and why are you so pale in color?" Shaytaan replied: " I see people advising one another to do good, and I see them helping each other to do good. Oh! How I would rejoice, should they assist each other in the doing of evil as they are helping one another now." The Sufi asked. "Why is your back bent forward like this?" Shaytaan replied: "All the time one hears them crying. 'O Lord! Make my ending a righteous one'. Now, when one is all the time concerned about his righteous ending, then when shall his good deeds ever be destroyed?"

Hadith Number Five:

Hazrat Ibn Shimaastah R.A. reports we were present around Hazrat Amr Ibn al-Aas R.A. before he passed away. He cried for a long time and then related the story of his embracing Islam. He said: "When Allah caused Islam to enter my heart, I came to Rasulullah Sal'am and said: 'O messenger of Allah, put forth your hand that I may swear allegiance. 'When Rasulullah Sal'am stretched forth his hand, I withheld mine. Rasulullah Sal'am inquired: "What troubles you 'O Amr?" I said: I went to make a condition that Allah shall forgive my previous sins". Rasulullah Sal'am replied: 'O Amr, do you then not know that Islam washes away all sins committed in disbelief, and that the Hijrat (migration) washes away all sins committed before Hajj?"
In this Hadith too, no mention is made about whether minor or major sins are meant. An important point to bear in mind is that as far as mutual relations are concerned, a person commits a wrong against another. In this two things are involved.
The wrong to the fellowmen.
The sin of committing that wrong.
Let it be noted that the sin in itself becomes forgiven, but as for the wrong, that cannot be righted. For example: When a person steals someone's possession, there is the stolen article and the sin of theft. It does not mean that having the sin forgiven will entail not having to return the stole article to the rightful owner. It is reported that on the day of Arafaat during the farewell pilgrimage Rasulullah Sal'am for a long time utmost humility prayed to Allah begging for forgiveness of his Ummat, where after Allah replied: I have accepted your du and granted your wish in that, whosoever commits a sin against Me, him have I forgiven. However, whoever among them commits a wrong against his fellowmen, against him shall I take revenge". There after Rasulullah Sal'am again repeatedly begged Allah: 'O Lord, You

are able to forgive even that wrong for the wrong-doer." At that time no reply was given, but on the following morning at Muzdalifah, this prayer too was accepted.
Rasulullah Sal'am smiled pleasantly, while deeply engrossed in prayer and meditation, which was not his habit. Rasulullah Sal'am (referring to this merciful act of Allah) then said: "Allah accepted this prayer of mine and on seeing this, Shaytaan started crying most bitterly, shouting and screaming, while throwing sand and dust over his head in self-pity".

Hadith Number Six:

Hazrat Sahl bins Sa'ad R.A. reports that Rasulullah (Salallaho Alaihi Wassallam) said:
"when a Muslim shouts Labbaik, then verily every stone, tree and all the ground to his right and to his left recites the same, and this continues till that cry reaches the end of the earth".
The recitation of the cry 'Labbaik' is the symbol and emblem of the Hajj. This is borne out by many Ahaadith. In Knaz we find a report that when Moosa A.S used to recite Labbaik, Allah used to reply: "Labbaik O Moosa: (Kanz). It is Allah's mercy that not only the Hajji's Labbaik, but his every action earns for him great reward.
Hazrat Abdullah bin Umar R.A. reports: I was once with Rasulullah (Salallaho Alaihi Wassallam) in the Masjid at Mina, when two persons, one from the tribe of Thaqafi and the other from among the Ansaar came forward, after greeting Rasulullah (Salallaho Alaihi Wassallam), the said: "We wish O Rasulullah (Salallaho Alaihi Wassallam) to ask a question?" Rasulullah (Salallaho Alaihi Wassallam) replied: "You have permission, ask, or if you should prefer, then I shall inform you as to what you intend asking". They said: "Tell us then O Rasulullah Sal'am". Rasulullah Sal'am replied: " You have come to inquire as to what shall be the reward for him who has left his home to perform Hajj, and as to what shall be the reward for two rak'aats after tawaaf, and as to what reward there is for Saee between Safa and Marwa, for the pausing on the Plain of Arafaat, for the throwing of stones at the Shaytaan for the sacrifice of animals and for the Tawaaf-az-ziyaarah of Ka'bah".
They replied: "We swear by Him, who had sent you as a Messenger, that these were indeed the questions in our mind".
Rasulullah Sal'am replied: "For every stride your camel takes as you leave from home, having the intention for Hajj, a good deed is written down for you, while one sin is forgiven. The reward for the rak'aats after tawaaf shall be as you have freed one Arab slave. The reward for Saee between Safa and Marwa is like that of freeing seventy slaves. And when people are gathered on the plain of Arafaat, Allah descends to the lower Heaven, and boastingly

says to the Angels: disheveled hair, seeking My mercy. (O people) even though your sins shall be as numerous as the grains of sand, though they be as they be as numerous as the drops of rain that descend from Heaven and though they be as numerous as the waves of the sea, I have forgiven them all. O My servants, go forth while you are forgiven and pardoned. Your sins are forgiven, and so also are forgiven the sins of those on whose behalf you intercede.
Rasulullah (Salallaho Alaihi Wassallam) further said: "As for stoning the Shaytaan, for every stone that is thrown one such sin that would have destroyed you is pardoned. The reward for sacrificing and animal (Qurbani) is a special treasure which Allah stores for you. When you release yourself from Aihraam, by shaving your hair, for every hair falls there is written the reward of one good deed, while one sin is forgiven. After all this when the Hajji perform the Tawaaf as Ziyaarah not a single sin remains upon him. An angel places his hand on the back between the shoulder blades and says: "Now you may recommence your deeds. All your previous sins are forgiven." (Targheeb)
This Hadith is full of virtue of Hajj and its reward. It should be remembered that this does not refer to the Hajj of every Hajji. It is necessary that this Hajj be a real Mabroor Hajj before this reward can be attained. Some Shaikhs have explained that the Labbaik uttered by the Hajji is in actual fact the reply to the cry uttered by Hazrat Ibrahim A.S. many years ago as is mentioned in the Qur'aan.
Thus in the same way that a person feels awestruck, and great anxiety overcomes him when presenting himself at the door of a great ruler in answer to his summons, so should a Hajji be filled with fear and anxiety, yet have hope when answering the summons from Allah. The fear should be that our evil deeds do not prevent our presence from being acceptable.
A Wali Murtif bin Hazrat Abdullah R.A. used to pray in this manner on the plain of Arafaat: "O Allah, do not reject them (the Hajjis) all, because of my ill-fortune". Hazrat Bakr Muzni R.A. relates that he saw a saintly man on the plain of Arafaat saying: "Looking at all these (thousands).I feel that had I not been among them, they would all be forgiven". (Ithaaf)
It is reported that when Hazrat Ali Zainul-Aabideen R.A. used to enter into ihraam, his face used to become very pale, his body used to shake and tremble so much that he could not utter the Labbaik. Someone asked him: "You did not recite labbaik on entering into ihraam?" He replied: "I fear greatly that in reply to my Labbaik, a cry may come saying Laa Labbaik. That is your presence her is not acceptable". Thereafter, with great difficulty he finally uttered Labbaik, but the effort proved so much that he fell off from his camel unconscious. This continued to happen every time he uttered Labbaik.
Hazrat Ahmad R.A. relates: "I once performed Hajj with Abu Sulaymaan. When he entered into ihraam, he did not recite Labbaik. After we had gone

about a mile he fell unconscious. When he recovered he said: 'O Ahmad, Allah revealed unto Hazrat Moosa A.S. saying: ' O Moosa, inform the unjust ones that they should not remember Me so much, because that I shall have to remember them with a curse.' O Ahmad. I have been informed that when a person performs Hajj with haraam things and recites Labbaik, then Allah replies to his cry saying: ' Laa Labbaik' You are not welcome, and your presence here is not desirable until such time that you discard your evil ways" (Ithaaf)
In the Qur'aan Allah says:
"Remember Me, and I shall remember you". When an unjust wrongdoer remembers Allah, Allah shall be obliged to remember him, but with a curse. Hazrat Shaddaad bin Aws R.A. reports in Sahih Tirmazi that Rasulullah Sal'am said: "The intelligent one is he who continues to reckon with himself, (regarding his own life's deeds) and then continues to work for his hereafter. The foolish one is he who allows his passions and desires free rein, hoping that all his hopes will be fulfilled."
(Nuzha)
Still it is required that everyone, in spite of fear for the contrary, should have the hope and trust that Allah accept his deeds. In one of our Rasulullah Sal'am prayers we read:
"O Allah, Your forgiveness is so much more infinite then my sins, and I have so much more hope in Your Mercy then in my good deeds."
A certain saintly person, resident in Mecca, used to perform Hajj annually until his seventieth Hajj. Yet every time we entered into ihraam, crying out Labbaik aloud, he used to near in reply: "Laa Labbaik". Once a young man was with him when the same thing happened. The young man said in surprise: "O uncle, a cry of Laa Labbaik has come in answer to your call". The old man asked: "O son, did you also hear it?" The young man said: "Yes, I also heard it". The old man cried bitterly and said: 'O son for seventy years now have I heard that reply time after time." The young man asked: "But dear Uncle, why should you cast yourself in so much difficulty? (to perform Hajj every time). The old man replied: "O son, on which other door can I knock except His, and who else is there to whom I may go except Him. It is my duty to continue begging for mercy. If He so desires, He may accept, and should He desire, He may reject. O son' it is not permissible for a slave to flee from the door of His Master for any reason that may not suit him". Saying this the old man wept bitterly that tears even covered his chest. Thereafter, he again cried Labbaik, but this time both heard in reply: "Now we have indeed accepted your presence here". And so we act with those who keep their faith in our goodness. But not so with those who follow their vain desires and still hope for Our mercy. The young man having heard this asked his uncle: " O Uncle, did you too hear this reply?" the old man said: "Yes, I have also heard it." Thereafter the old man wept so much that he died.

Hazrat Abu Abdullah Jalaa R.A. reports: "I was once at Zul Hulaifa, when a young man came to enter into ihraam. Having put on his ihraam clothing, he said repeatedly: "O my Lord, I fear that I shall say Labbaik while from Your side the reply shall be Laa Labbaik". This he said numerous times until at last he loudly recited: "Labbaik O Allah". The effect of it was such that he could not bear it. He then fell down dead.

Hazrat Ali bin Muwaffak R.A. says: "once on the eve of Arafaat I slept in the masjid at Mina. I saw two Angels in green clothes descending from above. The one asked the other, "how many pilgrims are present here this year?" When the other replied he knew not, the first one said: "There are six hundred thousand. But do you know from how many of them Allah accepted Hajj?" the second one replied: "I know not." The first one went on: "Allah has accepted the Hajj of only six from them." Saying this, they both departed towards the sky.

Hazrat Ibn Muwaffak R.A. states further: "Greatly filled with fear and anxiety for what I heard, I woke up deeply distressed for my own Hajj. If only six pilgrims had their Hajj accepted out of six hundred thousand, then what chance is there that I would be among them?

On the way back from Arafaat I looked at the great congregation distressed and worried again. How is it that of such a huge gathering only six should succeed? In this great distress, I fell asleep at Muzdalifa and again I saw the same two Angels asking the same question and giving the same answers as before. Then the first one further asked: " and do you know what Allah has commanded regarding this situation?" the second replied: "I know not." The first one continued: " Allah has decreed that on account of the blessings of each of them, the Hajj of one hundred thousand Hajjis shall be accepted."

Hazrat Ibn Muwaffak R.A. ends his story thus: "When I woke up having heard that, I was so happy as cannot be explained."

It is also reported from this same Hazrat Ibn Muwaffak R.A. that he said; one year in Hajj it appeared to me that there must be many present whose Hajj may not have been accepted. I then prayed: 'O Allah I have granted (the reward of) my Hajj to him whose Hajj has not been accepted."

In another book(Rowdur Rayaheen) he is reported to have said: "I have performed more than fifty pilgrimages, and every time I have prayed that the reward be granted to Rasulullah Sal'am and the khalifas and my parents."

Besides these Hajj during one year's Hajj on hearing the crying and the voices of the Hajjis before Allah on Arafaat, I besought Allah to grant the reward of my Hajj to him whose Hajj has been accepted. On the plain of Muzdalfa in his dream Allah appeared to him(to Hazrat Ali ibn Muwaffak R.A) saying: "O Ali, are you trying to be more generous than I am? I have created generosity. I have created generous ones and am the most generous of all. Verily through that Hajjis' Hajj that has been accepted I have accepted the Hajj of each and everyone whose Hajj had not been

accepted.
(Ithaaf)
it is also mentioned in Rowdur Rayaheen that ; I have forgiven the mall and together with them various others. I have also accepted every person's intercession for his family, friends and neighbors. Numerous similar incidents in the lives of the saintly ones are related later in this booklet under 'Stories'. From all these incidents, the moral is clear for us that we should have he great hope that Allah should enfold us in His Mercy.
In one Hadith Rasulullah Sal'am is reported to have said: "That person is indeed a great sinner, who while on the plain of Arafaat, still believes that his sins shall not be forgiven."

Hadith Number Seven:

Hazrat Abu Moosa R.A. reports that Rasulullah Sal'am said: "the Hajji shall intercede on behalf of four hundred families or he said four hundred people from his family, and verily does he return from Hajj (sinless) as on the day his mother gave birth to him."
The fact that the Hajji shall intercede on behalf of four hundred souls, and that his intercession shall be accepted, means that there is nothing to stop Allah from forgiving more that four hundred too. Similarly, we read that he Hajji's prayer is answered every time he prays for someone, whoever which may be.
Hazrat Fudhail bin Eyaaz R.A. a famous Sufi once exclaimed on the plain of Arafaat: "Should this huge assembly of people come begging for a cent at the door of a most generous person, do you ever foresee that he shall send back disappointed?"
The people replied: "No, we cannot see him refusing them." Hazrat Fudhail R. A. said: "I swear by Allah, that for Allah to forgive them all, is so much easier than for the generous person t grant a cent."
(Rowdur Rayaaheen)

Hadith Number Eight:

Hazrat Ibn Umar R.A. report that Rasulullah Sal'am said: "When you meet a Hajji (on his way home) then greet him, shake hands with him and ask him to beg forgiveness of Allah on your behalf before he enters his home, for his prayer for forgiveness is accepted since he is forgiven by Allah for his sins."
Another Hadith explains the same point. Rasulullah Sal'am is reported to have said: "The Mujaahid (fighter in the way of Allah) and the Hajji are members of Allah's deputation. Whatever the beseech of Allah, is granted to them and whatever they beg of Him, they receive."

In another Hadith it is mentioned that Rasulullah Sal'am once prayed "O Allah, forgive the sins of the Hajjis and forgive the sins of him for whom the Hajji prays." It is reported that Rasulullah Sal'am made this duaa three times which emphasizes its importance. It is also reported that Hazrat Umar R.A. said: "The Hajji has the pardon of Allah and until the twentieth of Rabi ul Awwal Allah answers his prayers in which he begs forgiveness for anyone." For these reasons it has always been the custom and habit of the learned predecessors to welcome the pilgrims, to walk with them and to ask them to pray on behalf.
Hadith Number Nine:

Hazrat Buraidah R.A reports that Rasulullah Sal'am said: "The expenses incurred during Hajj is like that incurred in Jihaad; rewarded seven hundred times."
Once Rasulullah Sal'am said to Hazrat Aeyesha R.A. "The reward for you Umrah is determined by the amount spent on it."
That is; the more one spends on it, the more shall be the reward.
In another it is stated: "to spend in Hajj is like spending in the way of Allah, for which reward is granted unto seven hundred times.'
(Kanz)
A further Hadith mentions: "For spending one Dirham in Hajj, the reward is 40,000,000 fold i.e. spending. Spending R1 will earn R 40,000,000 that Muslim who goes to Mecca and remains stingy and unwilling to spend. The learned Shaikhs of Rareeqah have specially advised that their mureeds should not be niggardly. In discussing this same point Hazrat Imaam Ghazali R.A. writes: "Extravagance that is prohibited, means to spend on delicious food and drink. But when it comes to spending on the people of the Holy places in abundance, there is no question of extravagance." My own Shaikhs used to say that when one goes to purchase anything with the intention of helping the merchants of Mecca, then although it is actually spent in fulfilling one's own needs, still the money spent contributes towards the needy ones of the Holy Places. This should be remembered at all times.
In my life I have twice had the good fortune of visiting the Holy Places with my Murshid Maulana Khalil Ahmad (May he rest in peace). During our stay there when somebody used to present him with any gift he used to initially refuse accepting it. Should the person persist, he then used to advise them on he virtue and reward of giving that same present to the needy ones of the Haramain. In fact, he then used to provide the addresses of such needy and pious people for him. However, should the giver still persist in Maulana accepting the gift, the Learned Master then used to accept it and then send me with the special instruction of buying something from the markets, so that some form of assistance be provided to the local merchants.
Hazrat Umar R.A. used to say: "One of the signs of generosity of a person is

the fact, that provisions for the journey are of the best quality." In explaining this saying the ulama have said that , the reference may be to the good quality of the provisions for the journey.
A better explanation, however, is given by them meaning that for the journey one's temperament should be such that he should not feel it a burden at all to spend freely.
In another saying of Hazrat Umar R.A. he is reported to have said: "The best Hajji is he whose intention is most pure and sincere, whose provisions for the way are the best, and whose faith in Allah is most strongest."
(Ithaaf)
in a weak Hadith Rasulullah Sal'am is reported to have said: "Whosoever is unwilling and miserly with regard to spending in the way where Allah's displeasure and wrath lies, and whosoever delays his departure for Hajj for some worldly reason, will find that the worldly cause and objective will be delayed until such time the Hajj is return, and whosoever refuses to assist another Muslim brother in his need, will soon have to assist someone in some sinful act.'
(Targheeb)
Hadith Number Ten:

Hazrat Jaabir R.A. reports that Rasulullah Sal'am said: "A Hajji never becomes poor and destitute."
By the way of further elucidation, we quote another Hadith. Rasulullah Sal'am said: "performing Hajj and Umrah many time drives away poverty."
In another Hadith it is stated that: "Continuous Hajj and Umrah prevents a Muslim from leaving this life with a bad ending, and keeps away poverty."
In one Hadith it is mentioned: "Perform Hajj and become rich, travel and become healthy." In other words, change the air, places and weather, often bring about better health. This has been experienced time and again.
In another Hadith it is related that : " Continuous Hajj and Umrah keeps away poverty and sin in the same way that fire removes rust from iron."
(Kanz)

Hadith Number Eleven:

Hazrat Aayesha R.A reports that she once sought permission from Rasulullah (Salallaho Alaihi Wassallam) to go for Jihaad.
Rasulullah(Salallaho Alaihi Wassallam) replied: "You Jihaad is Hajj."
At another time Hazrat Aayesha R.A.. asked Rasulullah Sal'am whether is Jihaad is also obligatory on females. He replied: "Yes, such Jihaad, wherein there shall he no killing. Your Jihaad is Hajj and Umrah."

Hazrat Hussein R.A. reports that a man came to Rasulullah Sal'am saying: "O Rasulullah Sal'am, I am a weak person having little courage." Rasulullah Sal'am said: "come, I shall show you such a Jihaad wherein no thorn shall prick you (no injury) and that is Hajj." (Targheeb)
Hazrat Aayesha R.A. once said: "O Rasulullah (Salallaho Alaihi Wassallam), we see that Jihaad is the most virtuous of all deeds, shall we women not then fight in the way of Allah?" Rasulullah (Salallaho Alaihi Wassallam) replied: "The most virtuous form of Jihaad for you is Hajj-e-Maqbool." (Targheeb)
Hazrat Abu Hurairah R.A. reports that Rasulullah Sal'am said: "The Jihaad of the old ones, the weak and the females shall be Hajj." (Targheeb)
In another Hadith it is stated: "The Jihaad of children, the aged the weak and women is Hajj and Unrah." (kanz). Further there are many Hadith to this effect. We shall look a tone more. In his farewell Hajj, Rasulullah (Salallaho Alaihi Wassallam) addressing the women said: "This is your Hajj which you now perform. Thereafter remain inside your homes." It is the result of this saying of Rasulullah (Salallaho Alaihi Wassallam) that amongst his wives Hazrat Zainab R.A. and Hazrat Sowdah R.A. never again went on pilgrimage. They used to say: "when we had heard Rasulullah (Salallaho Alaihi Wassallam) saying this with our own ears, how then can we leave our homes to perform Hajj?" the other wives, however, used to go for Hajj often, having before them the Hadith wherein Rasulullah (Salallaho Alaihi Wassallam) encouraged the performance of Hajj and Umrah as many times as possible. (Targheeb)
it would appear that there is a clear contradiction in these two traditions from Rasulullah (Salallaho Alaihi Wassallam). In actual fact both are correct and there is no contradiction. For women to proceed on long journeys is rather a delicate matter in Islam. It is allowed only when certain strict rules laid down by the Shar'iat are observed. Thus as far as Hajj and Umrah are concerned these may definitely be considered Jihaad for them, and the most rewarding form of Ibaadat. Therefore, Rasulullah (Salallaho Alaihi Wassallam) called Hajj, the Jihaad of women. But because of the fact that very often it becomes exceedingly difficult for women to observe all the rules concerning Hajj and travel, Rasulullah Sal'am took the precaution by saying that they should remain in their homes after the first Hajj. One of the strict conditions for women before proceeding for Hajj, is the compulsory requirement of the presence with her of a Mahram- one you can never marry by law of the Shar'iat. In numerous sayings of Rasulullah Sal'am we find that it is not permissible for woman to travel without the accompaniment of a Mahram.
In Mishkaat we find this Hadith: "It is not permissible for a man to be alone in a house with any strange woman, an never even should a woman proceed on a journey alone."
("Strange woman" here means a woman other than one's wife, mother,

sister, daughter, grandmother, grand-daughter and aunts.)
Further Rasulullah (Salallaho Alaihi Wassallam) said: "A woman is something that should be covered. When she leaves the house, the Shaytaan follows her and constantly makes attempts to mislead her."
In one Hadith it is stated: Wherever a man and a (strange) woman are alone in a house, the third person present is Shaytaan." (Mishkaat)
Rasulullah (Salallaho Alaihi Wassallam) once said: "Refrain from visiting 'strange' woman".
Someone inquired: "And if he is a brother-in-law?" Rasulullah (Salallaho Alaihi Wassallam) replied: "Brother-in-law is death." (Mishkaat)
By death is meant by him being close and near to one another at all times, there are more chances of getting involved, which ultimately will be the cause of destruction. There are many such warnings in the Hadith. One should take very careful note of any contact with 'strange' woman during Hajj, because it very often does happen that women and men find themselves in such situations that they are alone in places. In any case it is not permissible for a woman to proceed on a journey all by herself, whether it entails her being alone with men in secluded places or not. It only means destruction of good deeds and situations fraught with sin.
Hadith Number Twelve:

Hazrat Ibn Abbaas R.A. reports that Rasulullah Sal'am said: "whoever desires to perform Hajj, should hasten towards performing i." (this Hadith encourages the performing of Hajj as soon as is possible after having made sincere intentions towards it, as was said by Rasulullah (Salallaho Alaihi Wassallam)).
In another Hadith it has been stated: "Hasten to perform your obligatory Hajj, for one knows not what shall happen (to prevent it)." (Targheeb)
In one Hadith it is stated: "Make haste to perform Hajj, because one knows not what lies ahead. Perchance illness may overtake you or some other necessity (may demand your attention). (kanz)
In one Hadith it is stated: "Hajj should be performed before nikaah."
In a further Hadith it is also said: "Whoever has to perform Hajj should do so in haste, for a sickness may overtake him, or his means of conveyance may become unavailable, or some other necessity may prevent his departure." (Kanz)
In one Hadith it is said: "Do hasten towards Hajj before some excuse prevents it." (Kanz)
In view of these Ahaadith, the majority of Imams from among the Imams of Fiqh, are of the opinion that Hajj should be performed at the first opportunity after it becomes obligatory on a person. Should he delay, he is a sinner. Rasulullah Sal'am is reported to have said further: "Perform Hajj, it holds twenty times more reward than Jihaad." (Kanz)

In one Hadith it is stated: "To perform Hajj is to make Jihaad and to perform Umrah is to make nafil." (Kanz)
Hadith Number Thirteen:

Hazrat Abu Hurairah R.A. reports that Rasulullah (Salallaho Alaihi Wassallam) said: "whoever sets forth in a journey to perform Hajj and passes away on route, for him shall be written the reward of a Haaji until the day of Qiyaamat; and whoever sets forth to perform Umrah and passes away on route, for him shall be written the reward of a Mu'tair until Qiyaamat; and whoever sets forth on a journey to fight in the way of Allah and passes away on route, for him shall be written the reward of a Mujaahid until the day of Qiyaamat."
Such is the reward of Hajj. We look at two further Ahaadith in this respect.
In Targheeb we read: "When a person sets forth to perform Hajj or Umrah and passes away on route, he shall not be brought (before Allah) for judgment, nor will he have to give account. It shall be said to him: "Enter into Paradise." (Targheeb)
In another Hadith it is stated: "The House of Allah is one of the Pillars of Islam." Whoever sets forth from his house to perform Hajj or Umrah and dies on the way, shall enter paradise; and whoever returns after having performed it, returns with great reward and wealth. Wealth here means that he shall in this world be reimbursed with that which he spent. (see the discussion on Hadith No. 10)
In one Hadith it is stated: "Whoever passes away on the way to Mecca for Hajj or on the way back shall not be brought forth for judgment, nor shall he be reckoned with." (Targheeb)
In one Hadith it is said: "Whoever passes away on route to Mecca for Hajj or Umrah, shall not be judged, neither shall be reckoned with. He shall directly enter paradise. (Kanz)
In one Hadith it is said: "The most manner for a person in which to die is when he dies after having completed his Hajj or after fasting during Ramadhaan." (Kanz) In both these cases he dies having been cleansed from sin.
In one Hadith it is stated: "Whosoever passes away while in ihraam, shall rise up from his grave o the day of Qiyaamat, reciting labbaik."

Hadith Number Fourteen:

Hazrat Ibn Abbaas R.A. reports that a Sahabiyah (a Muslim lady who saw Rasulullah (Salallaho Alaihi Wassallam) once said to Rasulullah (Salallaho Alaihi Wassallam): "O Rasulullah (Salallaho Alaihi Wassallam), the obligation

of Hajj has come at a time now when my father is a very old and weakly man. He is unable to remain seated on a camel (or horse). Can I then proceed to perform Hajj on his behalf?"
Rasulullah (Salallaho Alaihi Wassallam) replied: "Yes, you can."
Another Sahabi R.A. also came with a similar request: "O Rasulullah (Salallaho Alaihi Wassallam), my sister made vow that she would perform Hajj. Now she has passed away. What should we do?"
Rasulullah (Salallaho Alaihi Wassallam) replied: "Should she have passed away while she owed someone something, would you have settled that debt?"
The man replied: "Yes indeed."
Rassulullah (Salallaho Alaihi Wassallam) said: "This is a debt due to Allah. Settle it." (Mishkaat)
In another instance one Sahaabi came to Rasulullah (Salallaho Alaihi Wassallam) saying: "My father is very old. Neither can he perform Hajj nor Umrah, nor can he travel about." Rasulullah (Salallaho Alaihi Wassallam) said: "In that case perform Hajj on his behalf as well as Umrah.' (Mishkaat)
In one similar Hadith Rasulullah (Salallaho Alaihi Wassallam) replied to this question by saying: "If your father was in debt, and you paid his debt, would it be considered as discharged?"
He said: "Yes it would be discharged."
Rasulullah (Salallaho Alaihi Wassallam) said: "Allah is most merciful. (Why will Allah not accept it). perform Hajj on behalf of your father." (Kanz)
Kanzul Ummaal mentions a Hadith in which it is stated: "Whoever performs Hajj on behalf of his parents, after they had passed away, he shall be save from the fire of hell, while for the parents the reward of a full Hajj shall be written. The reward of the one who performs it shall not be decreased. And no one can do anything better for his near relatives than to perform Hajj on their behalf, and sending the reward to them in their graves."
One Sahabi inquired: "O Rasulullah (Salallaho Alaihi Wassallam), when my parents were alive, I used to treat them well. Now they are dead, I still wish to look after them as before. How can I do that?"
Rasulullah (Salallaho Alaihi Wassallam) replied: "when you perform salaat, then perform salaat on their behalf as well, and convey the thawaab to them; and when you fast, fast on their behalf as well."
One Sahabi asked Rasulullah (Salallaho Alaihi Wassallam): 'O Rasulullah (Salallaho Alaihi Wassallam) when we give charity on behalf of the deceased ones, or perform Hajj, and pray for their forgiveness, does the benefit of these actions of ours reach them?"
Rasulullah (Salallaho Alaihi Wassallam) replied: "indeed it does reach them and they become so please with it, just as if someone had placed a present before them in a plate.' (Manaasik Qari)
Note: There are two ways in which Hajj may be performed on behalf of someone else. Firstly there is the nafil Hajj, Umrah or tawaaf on behalf of

anyone else. Secondly there is the Hajj which had become compulsory on the persons on whose behalf it is being performed. Here then there are some conditions. It is best that these should be inquired from the learned ulama when required.

Hadith Number Fifteen:

Hazrat Jaabir R.A. reports: "Verily Allah causes three people to enter into Paradise through one Hajj; The deceased, (on whose behalf this Hajj is being performed) the Haaji performing it and he (the heir or others) who makes possible its performance (by financial aid)."
Rasulullah (Salallaho Alaihi Wassallam) has said that when a person performs Hajj on behalf of another, he gets the same reward as the one whose behalf it is being performed. (Kanz)
Ibn Hazrat Muwaffaq R.A. says: "I have performed Hajj numerous times on behalf of Rasulullah Sal'am. Once Rasulullah (Salallaho Alaihi Wassallam) appeared in my dream and said: "O Ibn Muwaffaq, did you perform Hajj on my behalf?"
I replied : "Yes Rasulullah (Salallaho Alaihi Wassalam)."
Rasulullah (Salallaho Alaihi Wassallam) said: "and did you recite Labbaik on my behalf?"
I replied: "Yes Rasulullah (Salallaho Alaihi Wassallam)."
Rasulullah (Salallaho Alaihi Wassallam) then said: "On the day of Qiyaamat I shall repay you in full. On that day I shall take your hand and take you into Paradise while the rest of the people will continue to be reckoned with and called to account." (Ithaaf)
Rasulullah (Salallaho Alaihi Wassallam) is also reported to have said: "A Hajj performed on behalf of another causes for four people to receive the reward of a Hajj; the one who made the wasiyyat (bequest) that it should be performed on his behalf; he who wrote down the testament; he who financed the Hajj and he who performed the Hajj." (Kanz)
in case of Hajj-e Badal it is essential that the niyyat for performing Hajj on behalf of someone else should be sincere. The Haaji should have no aim other than to perform Hajj duties on behalf of someone else and to assist his fellow Muslim. Where other intentions enter into the picture, for example, where the Haji intends getting financial gain or other worldly benefit, that person on whose behalf Hajj is being performed will definitely get his reward, but the person who performs it , is deprived of the great blessing.
Hazrat Imam Ghazali R.A. writes that whoever perform Hajj for a fixed sum of money is actually selling his Deen for the sake of worldly gain. For this reason one should not make a special occupation of it, because in rewarding

us for our Deen (religious activities) Allah often grants us worldly wealth and power as well. But by selling the Deen our worldly wealth does not increase. Allah certainly does not grant us Deen in return for worldly activity and gain.

Chapter Two - Grave Warnings For Not Performing Hajj.

Hajj is one of the pillars of Islam, and by the coming of Hajj into Islam did this religion become complete. (see first chapter). For those who fail or refuse (and are indifferent) to perform Hajj, severe warnings have been given.

Aayat Number One:

"Pilgrimage to the House (of Allah) is a duty man owes to Allah upon those who can afford the journey."

The ulama inform us that Hajj became obligatory when this verse was revealed. When we look at he verse we see a lot of emphasis and stress. Let us study it:

Firstly, we find a Laam on the word of Allah (Lillaahi) which lays emphasis on the fact that Hajj is obligatory. (see Allama Ainy)

'Alan-naas' is another term that denotes extreme emphasis.

The mention of the word 'Manis Tataa'a' which lays emphasis in two different ways. One is, a noun in opposition, and the other is, that the obligatory duty of Hajj on people, in the aggregate, is expressed here in detail.

'Wa man kafara' (who disbelieves) this is indeed a great threat. Allah uses two word 'kufr' for those who refuse (don't care) to perform Hajj.

After that, Allah in apparent anger states that, should man refuse to obey this injunction, then He loses nothing at all.

Lastly, more anger is expressed when Allah states: that He is most definitely not in need of anything at all in this universe as well as beyond it."

Much of the above will only be truly appreciated by those who understand the Arabic language. My aim in mentioning them here is merely to show how much emphasis Allah has laid upon Hajj being 'FARDH" and the great danger in failing to perform it.

It is reported that Hazrat Umar R.A. used to say: "Whosoever has health and (sufficient) wealth to bring him to Hajj and still does not go for Hajj and dies without performing it, then on his forehead the word 'KAAFIR' shall be written on the day of Qiyaamat." Then Hazrat Umar R.A. used to recite the verse mentioned above unto 'Wa man kafar'. (Durre Mansoor)

It is reported that many great ulama, from among the Taabi-een used to say that when a person is so rich that Hajj becomes obligatory on him, and he still does not perform Hajj, then none of us will perform the Salaat ul Janaazah over him. They are Saee-bin-Jubair, Ibrahim-ul-Nakhee, Mujaahid and Hazrat Taoos R..A. all great men (Ithaaf)

The ulama and especially the four great Imaams did not consider a person Kaafir when he does not perform Hajj (even though he has means). They only did that when he denied that fact that Hajj is a pillar of Islam and an

obligatory duty. However, the threats and warnings from Allah and His Rasool (Salallaho Alaihi Wassallam) are such that it would bring one very near to Kufr.
Aayat Number Two:
"And spend of your substance in the way of Allah, and make not your own hands contribute to your destruction."
Some of the commentators of the Holy Qur'an are unanimous that this verse refers to the pilgrimage among other things pertaining to the obligations and duties we owe to Allah. This verse encourages to spend in Allah's way; to spend in Hajj and warns that refusal to spend that which Allah given in His own path means destroying your own self with your own hands. There can be no doubt in this. Hereafter we shall quote a number of Ahaadith.

Hadith Number One:

Hazrat Ali R.A. says Rasulullah' (Salallaho Alaihi Wassallam) said: "Whoever possesses the provisions (for the journey) and the means of transport to bring him to the Hose of Allah yet he does not perform Hajj, then there is no difference in him dying as a Jew or as a Christian."
To substantiate this, Rasulullah (Salallaho Alaihi Wassallam) recited the verse "Pilgrimage to the House (of Allah) is a duty."
This Hadith according to the strict code of the Muhadditheen (experts in Hadith) has a weak sanad, yet the verse of the Qur'an quoted above as well as numerous Ahaadith substantiate the contents of this Hadith.
Hazrat Imaam Ghazali R.A. also writes about this Hadith saying that this Hajj is indeed a very important form of worship that the defaulter is regarded equal to a Jew or a Christian in the sense of being misguided.

Hadith Number Two:
Hazrat Abi Umama R.A. reports that Rasulullah Sal'am said: "Whoever fails to perform Hajj while not being prevented from it by a definite and valid necessity, or by oppression from an unjust ruler, or by sever illness, and then passes away, in such a state has the choice to die as a Jew, if he so wishes, or as Christian if he so wishes.'
The same type of Hadith is reported by Hazrat Umar R.A. in it is thrice mentioned: "he has the choice to die as a Jew if he so wishes or as a Christian." Another report from Hazrat Umar R.A. does not do so, then you can swear (by Allah) that he has died as a Christian or as a Jew." (Kanz)
Note: It is possible that this is Hazrat Umar R.A own opinion. The ulama are agreed that not performing Hajj while being able to do so, does not make one a Kaafir. Kufr only establishes itself on a denial of it. Here I wish to add another saying by Hazrat Umar R.A.: "I would have liked to announce in all

the towns under Islam that whoever has the means, yet does not go to perform Hajj, should be forced to pay the Jizya, because he is not a Muslim.' (jizya is a tax that the Muslim Ruler takes from the non-Muslim inhabitants of an Islamic country. It is never taken from a Muslim).

Hadith Number Three:
Hazrat Ibn Abaas R.A. said: "Whoever has enough money to perform Hajj and does not do so, or enough wealth making Zakaat obligatory on him, and he does not give it, he shall surely at the time of his death beg to be sent back to the world."
The fact that they shall beg to be returned to this earth is a reference to the verse I n Surah Mu'minoon which is thus: "In falsehood and deception will the be until when death comes to one of them, he says: "O My Lord, send me back to life, in order that I may work righteously in the thing I neglected.' By no mean! But is a word he says." Before them is a partition till the day they are raised up."
(Surah 23 verse 99 and 100)
Hazrat Aayesha R.A. says: "For the sinner, the grave means destruction. Black snakes will start biting him from the head (downward) and from the feet (upwards) until they meet biting up t the waist." That is the punishment of Barzakh mentioned in the verse above. (Durre Mansoor)
It is reported that Hazrat Ibn Abbass R.A. said: "Whoever has the means to go for Hajj and does not do so, or has sufficient wealth that makes Zakaat obligatory on him and he does not do so, then at the time of death he shall beg to be returned to the world." Hearing this someone asked: "but that is what the disbelieves will do?"
(in another words the verse refers not to the Muslims, but to the non-Muslims)
Thereupon Hazrat ibn Abbaas said; "I will then recite to you other verses from the Holy Qur'an where Muslims too will beg for the same". He the recited the last verses of Surah Munafiqoon:" O you who believe, let not your riches or your children divert you from the remembrance of Allah. If you act thus, the loss is their own and spend something (in charity) out of the substance which we have bestowed upon you, before death should come to any of you, and he should say: 'O my Lord, why did you not give me respite for a little while? I should then have given largely in charity, and I should have been of the doers of good. But to no soul will Allah grant respite, when the time appointed (for it) comes; and Allah is well acquainted with what you do." (Surah 63 verse 10 and 11)

In another Hadith Hazrat Abbaas R.A. recited the above Aayat and said: "this refers to the Muslim when death comes to him and he has not discharged his Zakaat or performed his Hajj or discharged his duties towards Allah, then he will beg to be sent back to his world." But Allah says

in the Holy Qur'an: "But to no soul will Allah grant respite when the time appointed (for it) has come." (surah 63 verse 11) (Durre Mansoor)
Hadith Number Four:
Hazrat Abu Saeed Khudri R.A. reports that Rasulullah Sal'am said: "Allah says: 'That servant of mine whom I have given health and sufficient sustenance and he allows five years to pass by without visiting my House, he is verily deprived of great goodness and many blessings.''
This is not the only Hadith of its kind. Many others with similar contents can be mentioned. It would appear that according to this Hadith it would have been obligatory for every healthy person who has the means , to perform Hajj once in every five years. But because of other Ahaadith where it is clearly stated that Hajj is only obligatory once in a lifetime, this Hadith is interpreted thus; that it is advisable for such people to perform Hajj after every five years. No one can deny he fact that failure to visit the Holy Ka'bah under such circumstances deprives one of great blessings, especially when we take into consideration that all health and wealth comes from Allah, and that Allah Himself speaks in this Hadith of giving health and wealth. Hence, if any worldly needs seen to prevent our visit to the Holy Places, it should not be allowed to keep us away. However, if any religious need keeps us away after we have already performed the obligatory Hajj, then such a need should be given preference over our desire to perform a nafil Hajj. For example, when there is a large number of people around us in need of food, clothes and drink, then in such a case it is more virtuous and rewarding to give charity than to proceed for nafil Hajj.

Hadith Number Five:
Hazrat Abu Jafar R.A. reports from his father who reports from his grand father that Rasulullah Sal'am said: "Every man or woman who is stingy in spending in things or places in which lies Allah's pleasure, he will be made to spend much more in such a cause which incurs Allah's displeasure, and whoever, because of some worldly obstacle (requiring his attention) postpones going for Hajj, will find that the obstacle shall not be overcome until he sees the Haajis returning from their pilgrimage; and whoever (refuses) to assist another Muslim brother will be made to assist somebody in some form of sinful act for which there is no reward.
According to the rules laid down by the Muhadditheen (scholars of Hadith) this Hadith is a weak one. However, for such purposes, a Hadith like this may be quoted, and moreover general experiences corroborate this Hadith. It is fact that people who try to avoid assistance in righteous, worthy causes, become involved in prohibited dealings. You see them bribing in court cases etc. and worse than that you see them in grave immoral acts. e.g. dancing, attending parties and the cinema and spending money on it. When a person spends the wealth Allah has so generously granted him, in good cause, he safeguards himself from such evil acts. in these times one

should take special not of these points. These warnings are for those people who in spite of having wealth do not perform their fardh Hajj. Those people who do not possess the wealth and specially those on whom others are dependent, for them to attend to their needs is far more important than nafil Hajj. In his famous kitaab Madkhal, Hazrat Ibn Ameer Alhaaj R.A writes: "Many a person leaves his family in want and goes to perform Hajj, when in reality Rasulullah (Salalaho Alaihi Wassallam) had said: "It is sufficient a great sin that a man should leave behind in want of sustenance such persons whose food and drink he is responsible for."
A note from the webmaster of Al-madinah.com
I am grateful to the person who sent me this portion of Fazail, may Allah (Subhanahu wa Taala) remember him kindly.
The virtue of Mecca And The Holy Kaabah
The virtues of these two places-Mecca and the Ka'ba has been expounded in many verses of the Qur'aan and the Hadith. We shall now look at a few of these. Allah says in the Qur' an "The first House (of worship) appointed for men was that at Bakka, full of blessing. On this Hazrat Ali R.A. said that houses for residence had been erected before the Ka'ba but the very first place for Hs worship was this one. It is reported above by many companions that this portion of the earth first appeared above the water after its creation and from it the rest of the earth was spread and rolled out, in the same manner as a roti is rolled out by a roller, to a large round flat bread, from a small round piece of dough.
According to some ulama, the Jews used to boast about. Baitul Muqaddas being the most virtuous part of the world because of being the center for so many of the Prophets. Thereupon Allah revealed: 'In it are signs manifest (for example) the station Ibrahim.'
Note: The Maqaam Ibrahim is that stone whereupon Hazrat Ibrahim A.S used to stand when he built the Ka'ba. His footprints are still to be seen on it. Today it is found in a small enclosure in the vicinity of the Ka'ba. Hazrat Mujajid R.A. says the impression of the feet on this stone is a clear sign. (Durre Mansoor)

'Whoever enters it attains security (safety). Safety can be of two kinds. In the first place, whoever follows his deed properly there, by performing his salaah Haj etc. shall be safe from the fire of hell. Secondly there is safety of a different nature. When for example, a person having committed a murder enters the Holy Haram, in order to be safe from those seeking revenge, he shall not be killed if found within the Haram. He may be forced to come out of there through hunger or thirst and then only be dealt with outside the Haram. Hazrat Umar R.A. said son, Abdullah Ibn Hazrat Umar R.A. said: 'If I find the murderer of my father there (in the Haram) I will not be able to enforce any punishment'. The same type of statement is quoted by hazrat Ibn Abas R.A. in connection with the killing of his father's murderer'. (Durre

Mansoor)
'Remember, We made the House, a place of assembly for men and a place of safety'.
The word 'Mathaaba' in this verse signifies two things. Firstly people return to it every time they perform salaat by turning their faces to it. Secondly, it means that people return to it every time they perform Haj or umrah. It is also possible that Mathaaba may come from the word 'Thawaab' meaning reward, in which case the meaning may be that it is a place where great reward is granted to this extent that for one deed of righteousness the reward is magnified one hundred thousand times. Hazrat Ibn Abbaas R.A. stated that the word 'Mathaba' means that the hearts of people never leave it, so that, having performed Haj once the heart desires to return to it time and again.
'And remember Ibrahim and Ismail raised the foundation of the House (with this prayer) "Our Lord, accept this service from us, for Thou art All-hearing, All-knowing'. (2-124)
Hazrat Ibrahim A.S. had erected the Ka'ba. There can be no doubt that this should be the most virtuous place because Allah Himself ordered its erection. Hazrat Jibra'eel A.S. drew the plan. A man of the stature of Hazrat Ibrahim A.S. was the mason while the man of the calibre of Hazrat Ismail A.S. had been his assistant. Does that not show its importance and virtuous origin?
According to a report by Hazrat Ibn Saad R.A., Hazrat Ibrahim A.S. at that time reached the ripe old age of one hundred years, while Hazrat Ismail A.S had been thirty years old. (Durre Mansoor)

The Holy Ka'ba had been re-erected quite a few time. About some of these times the ulama are agreed whereas there is some doubt about its erection at other times. For those interested in the historical issue of the Ka'ba's erection see my Arabic commentary on Mu'atta Imaam Maalik called Awjaz al Massalik. A short synopsis of what is written there follows here:

1. The well know accepted view of the ulama is that it was originally erected by the angels about two thousand years prior to the creation of Hazrat Aadam A.S. some ulama even state that this was not the first time the Ka'ba was built. The first time was when Allah Himself caused it to be with His command; the angels had no part in its erection.

2. Secondly we have the well-known view of our Muhadditheen and historians that Hazrat Aadam A.S. erected it again during his lifetime. According to reports he gathered rocks from five different mountains; Lebanon, Mount Sinai, Mount Zaita, Mount Judi and Mount Hira. Another version states that Hazrat Aadam A.S. merely laid the foundation and from

heaven the Baitul Mamoor was descended and placed over it. Then at the death of Hazrat Aadam A.S. or at the time of the flood (During the time of Hazrat Nooh A.S) the Baitul Mamoor was again lifted up to the heaven.

3. It is also said that Sheeth A.S., the son of Hazrat Aadam A.S. erected the Ka'ba.

4. Then we have its erection on the same place by Hazrat Ibrahim A.S. as stated above. It is said that this structure was 9 yards high, 30 yards long and 23 yards wide. (30x23x9 yds). It had no roof. On the inside there was to be a well, wherein was placed the sacrifices offered at Ka'ba.

5. Erection by the Amaaliqah.

6. Erection by the Jurhum. Both were Arab tribes who were descendants of Hazrat Nooh A.S.

7. Erection by Qusay, who is one of the forefathers of Rasulullah Sal'am five generation earlier.

8. Erection by the Quraish during the youth of Rasulullah Sal'am. There are many reports about this hadith literature. At that time our Rasool Sal'am used to be 25 years old, and he also took part in the work. (Some say he was 35 years old). He used to lift up stones on his shoulders to carry to the site. This was also a time when a tremendous quarrel took place among the tribes of Quraish regarding who was to place the Hajar-al-aswad (the black stone) in its place.

9. Every one of the tribes desired the honor and was prepared to let the sword decide amongst them. Rasulullah Sal'am arbitrated and placed before them his plan that the black stone be placed on his shawl. Every tribe then nominated one man to lift a portion of the shawl with the stone on it, carrying it to its rightful place. Then he asked to jointly appoint him as their agent to place the black stone in its place on their behalf. This they did and Rasulullah Sal'am himself placed the black stone where it rests today. At that time Quraish made an oath that never will they allow any ill-acquired earnings of doubtful and haraam sources to touch it. The result was that not sufficient halaal earnings could be gathered to complete the Ka'ba with the result that the portion where the Hateem is today, was left incomplete, and a section of the original Ka'ba was left outside. They also made the door of the Ka'ba much higher than was the case in the structure of Hazrat Ibrahim A.S. this meant that not everyone could enter it. In fact a staircase has to be used, Rasulullah Sal'am desired that the Ka'ba should again be brought to the same as was the original Ka'ba, but he never found the opportunity.

In the year 64 Hijri the forces of Yazid attacked Mecca against Hazrat Abdullah bin Zubair R.A. Fire was rained down on Mecca from the outside with catapults with the result that Ka'ba covering cloth was burnt and the walls were damaged. During the siege Yazid died and the forces lifted the siege. Hazrat Abdullah bin Zubair R.A. then re-erected the Ka'ba. This time according to the desire of Rasulullah Sal'am, the Hateem was included inside the ka'ba, with the door on the ground. Now, whoever desired could enter the Ka'ba.
Another door was also placed on the opposite side, so that people could enter from the one side and leave from the other. This erection started in Jumaadil Ula, 64 Hijri and was completed in Rajab 64 or 65 Hijri. By way of showing his great happiness at the completion of this noble work Hazrat Abdullah bin Zubair R.A. invited many people to a feast for which one hundred camels were slaughtered. Although Ibn Zubair brought the Ka'ba back to the original proportions there is one thing that makes us sad. Inside the Ka'ba there had always been the horns of the sheep which were sent from Jannat, which Hazrat Ibrahim A.S sacrificed in place of his son Hazrat Ismail A.S. During the attack on the Ka'ba these horns were burnt and lost to the world.

10. Later Hajjaaj Ibn Yousuf an army commander, influenced the Khalifa Abdul Malik bin Marwaan saying that the Ka'ba has been changed by Ibn Zubair to something that was not the Ka'ba of the time of Rasulullah Sal'am. The Khalif gave permission that it should again be changed. The result was that whereas the newly placed door was closed the western door was again lifted up above the ground. Similarly the wall to include the Hateem was again broken down and the Hateem left outside. The roof was also lifted higher. These changes were made in the year 73 Hijri. For many years the Ka'ba remained with three walls erected by Ibna Zubair and one wall by Hajjaj. Many are of the opinion that this is the case to this day. Whatever was done afterwards was repair work and not new construction.
Haroon-al-Rashid wanted to bring the Ka'ba back to what Abdullah bin Zubair had done, but Hazrat Imaam Maalik R.A. insisted that it should not be done. He feared that tempering with the structure of the Ka'ba would become subject to the whims and wishes of kings and rulers.

11. In the year 1021 Hijri Sultan Ahmad of Turkey made some repairs to the Ka'ba. The roof was changed and wherever the walls had appeared to weaken, it was strengthened, especially the section called the Meezabur Rahman. Only repair work was done.

12. In the year 1039 Hijri after a storm had caused some of the walls to fall down, Sultan Murad had those walls re-erected. Actually it appears that only those walls and not the others well re-erected. For this reason some

historians consider this work mere repair work while some are of the opinion that the Ka'ba was actually rebuilt.
Hazrat Shah Abdul Aziz Rah, in his tafseer stated that except for the wall on the side of the Hajar-al -Aswad, all the other walls were re-erected, so that today the Ka'ba stands with one wall erected originally by Hazrat Abdullah bin Zubair R.A.. And three walls by the Turkish Sultan Murad. During the year 1367 Hijri Sultan Ibn Saud made certain repairs whereby he renewed the door frames and the doorsills of the Ka'ba, and carried out general repair work.
'Allah made the Ka'ba, the sacred house an asylum of security for man'.
Hazrat Ibn Abbaas R.A. stated that asylum and sacurity here mentioned actually signifies the keeping up of their religion and the monuments of Haj. Another meaning is that those entering the Holy Ka'ba become safe from attack. Hazrat Hasan-al-Basari R.A. while reciting this verse said: "That this religion will remains standing firmly as long as the Haj is made to this house and as long as people turn their faces in prayer towards the Ka'ba". (Durre Mansoor)
Hazrat Imam Ghazali R.A. quotes Hazrat Ali R.A. saying: "When Allah shall intend destroying the world, he shall first cause the Ka'ba to be demolished. Then shall the world be destroyed." (Ithaaf)
Further it is quite a common fact in Hadith literature that the destruction of the Ka'ba is a sign of the very nearness of Qiyaamat. Rasululah Sal'am said: 'it is as if I see those Abysinians who will break the Ka'ba stones by stone'.
Another hadith states: 'People shall remain protected as long as they continue to honor and respect the Ka'ba and Mecca as the should. And when they shall stop, they shall be destroyed.' (Mishkaat)
Another Hadith says: 'Qiyaamat shall not come as long as the Hajar-al-Aswad, and the Maqaam Ibrahim are not lifted up from this world.'
According to another Hadith one of the signs of Qiyaamat shall be the fact that Abysinians shall attack Mecca and the Ka'ba. It shall be such a vast army that when the front section of it shall be at the black stone, the hind part of the army shall be at the sea in Jeddah. They shall break the Ka'ba stone by stone. (Ithaaf)

MOHAMMAD ZAKARIYA KANDHLAVI



Hadith Number One:

Hazrat Ibn Abbas R.A. reports that the Messenger of Allah said: "One hundred and twenty mercies descend upon the Ka'ba every day and night; sixty for those performing tawaaf, forty for those performing salaah and twenty for those merely looking at Ka'ba".
Here we are told that merely looking at the Ka'ba is a form of Ibaadah. Hazrat Saeed ibn Musayyib R.A. the well known. Tab'iee used to say that whoever merely looks at the Ka'ba with complete faith, becomes so cleansed of his sins as the day he was born.
Abu Saa'ib Madani said: "Whoever looks at the Ka'ba with complete faith, his sins shall fall from him as leaves from a tree and that person who sits in the mosque, merely looking at the Ka'ba without performing salaah or tawaaf is better than that person who remains in his home busy with nafl prayers and does not look at the Ka'ba".
Hazrat Ataa R.A said: "Looking at the Ka'ba is a form of Ibbadah. That person who looks at the Ka'ba is similar in rank to him who remains in Ibaadah all night, and to him who fasts during the day, and to him who fights in the way of Allah and to him who turns to Allah in repentance." Hazrat Ataa R.A. also said: "To look at the Ka'ba once is similar to the nafl Ibaadah of one full year."
Hazrat Ta'oos R.A. says: "Looking at the Ka'ba is better than that person's ibaadat who performs roza, stays awake at the night and makes jihad in the way of Allah." Hazrat Ibrahim Nakha'ee R.A.: "That the person who looks at the ka'ba is equal in rank to that person who is out of Mecca and continuously performing Ibaadah. (Durre Mansoor). It is evident from the above Hadith how blessed are those that perform tawaaf. For this reason the ulama have said that on entering the Masjidul Haraam it is more virtuous to perform tawaaf than to perform Tahiyatul Masjid salaah. If however, for some reason, tawaaf cannot be performed, one should make the above salaah. Otherwise it is best to perform tawaaf as soon as one enters

the mosque. When, however, the time for salaah is near, tawaaf should not be started. Fortunate indeed are those whom Allah granted the opportunity to perform tawaaf in abundance.
Hazrat Karz bin Wabra R.A. was a saintly man who used to perform seventy tawaafs every day and the same number every night, which was equal to the walking of about 30 miles daily. After every tawaaf he performed the normal two rakaahs salaatut tawaaf. This means he performed (apart from his obligatory prayers and sunnats) two hundred and eighty rakaahs. Apart from that he also completed two full recitations of the Holy Qur'aan daily. (Ihya)

Hadith Number Two:

Hazrat Ibn Abbaas R.A. reports that discussing the black stone Rasulullah Sal'am said: "Verily Allah shall raise it up on the day of Qiyaamat: "it shall have two eyes with, which it sees and a tongue with which it shall speak, bearing witness in favor of everyone who did kiss it with truth and faith."
To kiss it with truth and faith means to do so with firm belief of receiving reward. Hazrat Jabir R.A. reports that Rasulullah Sal'am said: 'The Ka'ba has a tongue and two lips. Once long ago the Ka'ba complained to Allah: 'O, Lord the number of those visiting me have decreased indeed.' Allah replied: "fear not, for I shall cause such a nation (the Muslims) who shall be very sincere and earnest in prayer, and shall be prostrators to Me; They shall bend down before you as a pigeon bends down to its eggs."
Another Hadith puts it this way: 'On the day of Qiyaamat the Hajr-al-Aswad and the Rukne Yamaani shall be raised up in such a manner, that they shall have eyes, tongues and lips. They shall bear witness in favor of whoever kissed it with faith and devotion.
(Targheeb)
According to another report, hazrart Umar R.A. once performed tawaaf; coming to the stone, he kissed it and said: 'I know quite well that you are a mere stone. You cannot benefit nor can you harm me. Had I not seen Rasululah Sal'am doing it, I would never have kissed it'. At that time Hazrat Ali R.A., who was standing next to Hazrat Umar R.A. said: 'O Prince of the Faithful, the stone does benefit and harm'. Hazrat Umar R.A. asked: 'How is that?' Hazrat Ali R.A. replied: 'when before creation, Allah received from the souls of man the pledge and assurance that they would accept and serve Him as the Lord of everything. He wrote and placed the pledge inside this stone. One the day of Qiyaamat it shall bear witness as to who fulfilled his pledge and who acted contrary to it. (Ithaaf)
Perhaps that is the reason for our reading this duaa in the tawaaf

when we come to the Hajar: 'O Allah, I kiss this stone with full faith in You, while believing completely in Your Holy Book and while fulfilling my pledge to You.'
Hazrat Umar R.A. was a man who took careful note of the beliefs of the people. He never wanted any superstition or wrong beliefs to blemish true Imaan. We know how he had that tree chopped down under which Rasulullah Sal'am took the oath of allegiance at Hudeibiya. This oath was of such importance and had Allah's pleasure much that Allah said in the Qur'aan: 'Allah's good pleasure was on the believers when they swore Fealty to you under the tree.' When Hazrat Umar R.A. discovered that people used to gather under this tree in order to obtain blessings, he had it removed. (Durre Mansoor). He feared the people would start worshipping and revering this stone like the idolaters worshipped the idols, thereby eliminating a resemblance with the idol worshippers. And on this he drew their attention that this stone should not be glorified and he kissed it merely to obey the commandments or Rasulullah Sal'am. It is unlike the Mushriks who believe that the idols are able to bring you nearer to Allah. Similarly Hazrat Umar R.A. said about the Ka'ba: "This Ka'ba is merely a structure of some stones. Allah has made it our Qibla towards which to make our salaah whilst we live and towards which we must face when we are laid down when we dies." (Kanz)
Another report says: 'when Hazrat Umar R.A. used to kiss the Hajar-al-Aswad, he used to say: 'I bear witness that you are a mere stone. You cannot benefit me, nor harm me. My Lord is He besides whom there is no God. If I did not see Rasulullah Sal'am kissing and touching you, I would not have kissed you nor touched you." (Kanz)
According to another report, when Hazrat Umar R.A. used to kiss the Hajar-al-Aswad, he said: "In the name of Allah, Allah is most great, Praise to Him that He has lead us to this Deen. There is no god save Allah, the One, who has no partner. I believe in Allah and disbelieve in all idols, in Laat, Uzza and anything else besides Allah. Verily my patron and helper is He, Who revealed the book and He is the One protecting the righteous ones."
In this prayer Hazrat Umar R.A. frees himself from any form of shirk. Another point to understand here is that performing Tawaaf and kissing the Black stone has nothing to do with idol worship. Firstly, because these things are done only because Allah commanded it. In Idol worship that is not the case. Secondly, when we perform Tawaaf it is not done for any one other than Allah: 'it is for Allah alone. This is not the case with idols in which shirk is obvious. And hazrat Ali R.A. gives explanation that one does benefit at the Hajarul Aswad is because it will bear witness on the day of Judgement. One does benefit from evidence in ones favor, but this does not make that

source of evidence worthy of worship. It is mentioned in the hadith that everything that is within reach of the Mu'azzin's voice will give evidence for him on the day of Qiyaamat. This does not mean that all these things become worthy or worship.

Hadith Number Three:
Ibn Hazrat Abbaas R.A. reports that Rasulullah Sal'am said: 'The Hajarul Aswad descended from paradise, having been white in color than milk. The sins of the sons of Men caused it to become Black'. This hadith tell us that because men touched it with sinful hands, the effect of their sins caused blackness to come on the stone. Here one should take careful not; if a stone became black through a touch, what will be the position of those hearts of such people living in continuous sin? According to one hadith; "When a man commits a sin, a black mark comes on his heart. If he repents, it is removed; when he sins again, another black mark forms. And so it continues until the whole heart becomes black," The Qur'aan speaks about this in the following verse: 'but no means." "By on their hearts is a stain of the (ill) which they do".
In a hadith we read: "The Hajar and the Muqaame Ibrahim are two of the rubies of paradise. Had it not been for the fact that idol worshippers had touched it, every sick one who touched it would have been immediately cured of any disease." In another hadith it is related: "The Hajar-al-Aswad, is one of the stones of paradise. But for the fact that sins of evil-doers had touched it, the affliction of the blind, the lame and the sick would have been removed by merely touching it."

Hadith Number Four:

Hazrat Abu Hurairah R.A. reports that Rasulullah Sal'am said: 'Seventy angels are placed over the Ruknul Yamaani. When anyone says: 'O Allah, grant me pardon and safety from danger and sin in this world and in the hereafter; Our Lord grant us the righteous of this world and of the hereafter, and save us from the punishment of hell", then they say: 'Aameen'. The Ruknul Yamaani is also a very blessed corners of the Ka'ba. The Ruknul Yamaani is also a very blessed place. Hazrat Umar R.A. says: "We did not stop touching the Hajar-al-Aswad and the Ruknul Yamaani at any time from the time we saw Rasulullah Sal'am touching them". Kissing Rukn, only means passing the hand over it as one passes there during tawaaf. According to a hadith in Kanz, touching the Hajar and the Rukn causes sins to be pardoned. In another hadith it is related that Rasulullah Sal'am kissed the Ruknul Yamaani. Let me warn here that

touching these two parts of the Ka'ba, should take place in such a manner that others are not harmed. One should watch out for this. It is Mustahab to touch these parts, and it is haraam to cause harm or hurt a Muslim.

Hadith Number Five:
Ibn Hazrat Abbaas R.A says: 'I heard the messenger of Allah say: 'The Multazam is a place where duaas are accepted. Whenever a person prays to Allah at this spot, Allah grants his prayer'.
The Multazam is that part of the Ka'ba lying between the Hajar and the door of the Ka'ba. Multazam comes from the Arabic word meaning to become attached, and perhaps it is so called because this is the section of the ka'ba where a person should attach his body in prayer. Abu Dawood reports that Ibn Hazrat Abbaas said that he used to stand up straight here with the chest and face against the Ka'ba, arms stretched out above the head leaning against the Ka'ba. He then said: 'I saw Rasulullah Sal'am doing that: 'it is a common experience of every ustaz of hadith, from my teacher, up to Rasulullah Sal'am that when teaching this hadith they used to say: 'I prayed at the Multazam in the above manner and my prayer was granted'. This has also been my personal experience. Hazrat Hassan Basri R.A. wrote a letter to the people of Mecca, wherein he said that there are fifteen places where prayers are heard. (Mustajaab places) 1. During tawaaf. 2. At the Multazam. #. At the Meezabur-Rahmah. (Under the waterspout in the Hateem). 4. Inside the Ka'ba. 5. At the well of Zamzam. 6. At Safa. 7. Upon Marwa. 8. While walking between Safa and Marwa. 9. At the Maqaame Ibrahim. 10. On the plain of Arafaat. 11. At Muzadalifah. 12. At Mina. 13, 14&15. At the time of pelting the three shaytaans at Mina. (Hisn Haseen)
Durre Mansoor mentions the following Mustajaab Places:
Multazam. Under the Meerabur-Rahmah. At the Ruknul Yamaani. Upon Safa and Marwa. Between Safa and Marwa. Between Hajar-al-Aswad and Maqaame Ibrahim. Inside the Ka'ba. At Mina, Arafaat and Muzdalifah. At the three Shaytaans.
Hazrat Shah Abdul Aziz R.A. used to prefer this latter report in his tafsee. Apart from these places, some ulama have mentioned a few other places as well e.g. the mataaf; the orbit wherein one makes tawaaf, when ones sight falls on the Ka'ba, inside the hateem and between the Ruknul Yamaani and the Hajar-al-Aswad. There is even an opinion that the Multazam is the area between the Ruknul Yamaani and the now closed western door of the Ka'ba. This opinion is not the accepted one.
(Sharh Lubaab)

Hadith Number Six:

Hazrat Anas bin Maalik R.A. reports that Rasulullah Sal'am said: 'The salaat which a person performs in his house is one salaat; and his salaat in the local masjid is equal to 25 salaats: and his salaat in the Jaame Masjid where the people gather is rewarded to the extent of five hundred salaats; and his salaat in the mosque of Jerusalem, Masjidul Aqsaa is rewarded to the extent of fifty thousand salaats: and his salaat in my mosque-Masjidul Nabawi in the Holy Mosque of Mecca is rewarded to the extent of one hundred thousand salaats'
The fact that salaat in the Holy Mosque of Mecca is rewarded up to one hundred thousand times be borne out by many ahaadith. Hazrat Hasan Basri R.A. used to say: 'Fasting in Mecca for one day is equal to fasting one hundred thousand times elsewhere; to give one dirham (about 50) in charity there, is equal to giving one hundred thousand dirhams elsewhere. In fact every good deed performed there shall be as if one hundred thousand had been performed elsewhere'. (Ithaaf)
All this is contained in a Hadith of Rasulullah Sal'am quoted in chapter three. According to many reports the reward for righteous deeds in the Masjid of Rasulullah Sal'am in Madina is more than the reward for similar deeds in the Musjidul Aqsaa. Put here the reward for both these mosques is the same. Because of this Hadith ulama have given the explanation that every Masjid's reward is reckoned in comparison with the Masjid which is smaller, i.e. the reward in the Jaame Masjid is five hundred times more than the reward of the local Masjid. Thus salaat in the Jaame Masjid is (500x25) equal to 12,000; and the reward for the Masjidul Aqsaa will be 6,250,000; Rasulullah Sal'am masjid of Madina will be 3,125,000,000; while the Holy Mosque of Mecca shall have an increased reward of so much more, which will be 1,562,500,000,000. In any case when entering the Holy Masjid in Mecca, it is very strongly recommended to make the intention for I'tikaaf also. This has in fact been recommended for entrance into every mosque. It will mean that for as long as one remains in the mosque separate reward is granted for the I'tikaaf. As far the Masjids of Mecca and Madina are concerned this niyyat should never be forgotten, as has been specially advocated and advised by Hazrat Imaam Nawavi R.A.

Hadith Number Seven:

Hazrat Umar R.A. said; 'I would much rather prefer to commit seventy sins at Rukiya (outside Mecca) than to commit one sin inside Mecca. In the same way that righteous deeds are considerably

increased in reward, so also sins there are tremendously multiplied. For this reason Hazrat Umar R.A. considered a sin in Mecca, seventy times more heinous than outside the Holy City. A similar saving of Hazrat Ibn Abbaas R.A. has already been quoted in chapter three. Hazrat Umar R.A. mentioned this on numerous occasions. It is for this reason that many elders of Islam did not approve of staying permanently in Mecca, because it is very difficult to give the place its rightful due in honor and respect. Hazrat Imaam Ghazali R.A. wrote that any sinful act is very strongly prohibited there and the committee of such acts can easily earn the anger of Allah. (Ithaaf)
Hazrat Wahb bin al Ward R.A. one of the saints said: 'I was once sitting in the hateem when I heard a voice coming from under the covering of the Ka'ba saying: 'I firstly complain to Allah and then to you, O Jibraeel, regarding this laughing, joking and nonsensical talk in my vicinity. If these inadvisable acts do not stop, I shall burst asunder so that every rock shall come apart.' (ihyaa)
Once Hazrat Umar R.A. addressed Quraish this: 'O men of Quraish, before you the Amalakites used to be in charge of the supervision over the Holy House. They handled the honor of the house lightly and neglected its respect thus Allah caused destruction to come to them. Thereafter the Jurhum tribe took over the responsibility. When they too dishonored the Holy Ka'ba Allah caused destruction to come upon them too. Now you are the supervisors over it. Honor it in a fit manner and respect and revere it greatly'. (Kanz)
It is reported that Hazrat Moosa bin Muhammad R.A. said: 'Once a most God-fearing and righteous stranger performed tawaaf. During tawaaf he heard the voice of a woman also in tawaaf. Hr stared in her direction. A hand come out of the Ka'ba at the Ruknul Yamaani and smacked him so hard that his one eye fell out. A voice from the direction of the door of the Ka'ba said: 'How is it that you perform tawaaf around my house and yet you stare at someone else? This blow is the punishment for that. If in future is happens again we shall take greater revenge'.

Hadith Number Eight:

Hazrat Aa'isha R.A. says: 'I very much wanted to enter the Ka'ba to perform salaat inside it. Rasulullah Sal'am then took me by the hand and said: 'Perform the salaat you desire in this hateem for verily your people, the Quraish left this section of the Ka'ba outside it when they rebuilt the Ka'ba.'
It is Mustahab to enter the Ka'ba. This is one of the places where duaa is accepted and answered. However, it is never permissible for anyone to enter through the giving of bribes. When the Quraish

rebuilt the Ka'ba they lifted the roof quite high and raised the door so high that one cannot enter the Ka'ba without a staircase.
Rasulullah Sal'am wanted to rebuild the Ka'ba according to the same plan as it had been before. Hence he said to Hazrat Aa'isha R.A.: 'These Arabs have only recently entered Islam; It is possible that their feelings may become roused and sentiments excited, as a result of the demolition of the Ka'ba; if it was not for this I would rebuilt the Ka'ba, and I would have included the hateem in the Ka'ba: and I would have made two doors. One from which people could enter and leave from the other; and I would have lowered the door of the Ka'ba to the ground: 'Your people raised the door of the Ka'ba so that they admit only these whom they prefer.'
According to another hadith Rasulullah Sal'am said to Hazrat Aa'isha R.A.: 'Your people did not do the roper thing when erecting the Ka'ba, if we were not so near to the times of disbelief, I would again include this section into the Ka'ba; the section they have left outside; rebuilt, this should be included. Rasulullah Sal'am then measured off a further seven feet'. This was the cause of Hazrat Abdullah bin Zubair R.A. increasing the size of the Ka'ba when he rebuilt it. So actually Ibn Hazrat Zubair R.A. accomplished what Rasulullah Sal'am himself had desired. Later under Abdul Malik bin Marwaan , Hjjaaj had the Ka'ba restored to its pre-Islamic structure. No matter what niyyat prompted Hajjaj, one can to day still feel thankful that it is made so easy for anyone who wishes to be inside the ka'ba. No bribe to be given to enter into the hateem. Here one may enter at any time to his heart delight, pray there and make his special supplication to Allah. Being in the hateem, means being inside the Ka'ba. For this reason Rasulullah Sal'am told Hazrat Aa'isha R.A. to say her prayers here. Further, it becomes exceedingly difficult for females to enter the Ka'ba. This hateem simplifies matters for them.
Be very careful of your conduct inside the Ka'ba. The ulama have stated that on entering the Ka'ba, one's conduct should be one of utmost respect, upholding the great dignity of the place. It is best to go bare feet without socks, and to bath before entry. It is best to enter with great humility and to enter crying, with tears streaming down.
One saintly man was once asked: 'Did you ever enter the Ka'ba? He said: "I do not consider my feet worthy of being allowed to walk around the Holy House of my Lord, so how can, consider them worthy of entering his Holy House? I know where these two have been going and coming, and I also know for which bad intentions they went." (Ithaaf)
Ghalib the poet said:
'With what face O Ghalib, shall you appear before the Ka'ba. Have

you no shame no fear.'
Some ulama (e.g. Newawi and Ithaaf) have laid great emphasis on the following two points against which people entering the Ka'ba should watch. Firstly there is a ring on the wall opposite the door of the Ka'ba. Ignorant ones have called it the Urwatul Wuthqa- the handle of strength. Having touched it they considered themselves 'possessors of the strong handle' which is pure nonsense. Secondly there is a peg in the center of the floor of the Ka'ba. This has been called the 'navel of the earth', by ignorant people. On entering the Ka'ba they used to rub their navels against it. This too is pure nonsense and ignorance.

Hadith Number Nine:

Hazrat Jaabir R.A. says I heard the Messenger of Allah say: 'zamzam is a cure for any purpose for which it is being drunk'.
Another Hadith states: 'If you drink it to quench a thirst, it will do so, and if you drink it to fill stomach in place of food, it will do so, and if you drink it for a cure from some illness, it will do so. This is the service of Hazrat Jibraeel A.S. and it is the way of Hazrat Ismail A.S. (Ithaaf)
The meaning of 'service of Hazrat Jibraeel A.S' is that it was through the striving of Hazrat Jibraeel A.S. that this well was opened up. The story is well known. Hazrat Sufyaan bin Uyayna R.A. was a famous muhaddith; once a man visited him saying; 'do you believe that the following saying of Rasulullah Sal'am is a correctly reported hadith: "Zamzam is a cure for anything for which it is being drunk'. Hazrat Sufyaan R.A. replied: 'yes it is correct'. The man said:'Well I have drunk Zamzam for this purpose that you shall dictate to me two hundred hadith'. Hazrat Sufyaan R.A. told the man to sit down and recited two hundred Hadith, and also said: 'Hazrat Umar R.A. used to say while drinking Zamzam: 'O Allah I drink this now with the intention of quenching the thirst of the day of Qiyamat'. (Ithaaf, Kanz)
At the time of the farewell Haj Rasulullah Sal'am drank a lot of Zamzam and said: 'My hearts' desire is that I fill the bucket myself and drink, but I fear that all the people will want to do the same, therefore I am not filling the bucket myself. According to some reports Rasulullah Sal'am did fill the bucket. Perhaps he did that at one time, and when there were many people, he said as reported above. Once Rasulullah Sal'am asked Hazrat Ibn Abbaas R.A. to bring some Zamzam. Hazrat Ibn Abbaas R.A. replied that there was some clean water in the house, which he felt would be better to give since so many people hands touched this water. Rasulullah Sal'am

said: 'No give me of that which all drink'. Hazrat Ibn Abbaas R.A. brought from that water, and Rasulullah Sal'am drank, and threw it over his eyes, he then took and drank a second time and again threw some over himself'. (Kanz)
Rasulullah Sal'am also said: 'between us believers and the hypocrites there is this difference that while we can fill ourselves with Zamzam they can only drink a little. Another Hadith says: 'Once Rasulullah Sal'am commanded that a pail be filled with Zamzam. The pail was placed on the edge of the wall. Rasulullah Sal'am took the pail and said: 'Bismillah', and drank for a long time; then he took the pail away from his mouth and said: 'Alhamdulillah'. Thereafter, he again said: 'Alhamdulillah'. Then he said: 'The difference between the hypocrites and ourselves is that they cannot drink a lot of Zamzam'.
Rasulullah Sal'am said: 'Perform salaat on the salaat places of the righteous and saintly ones and drink of their water'. The companions inquired: 'O Messenger of Allah, what are the salaat places of the saintly ones?' Rasulullah Sal'am replied: 'Beneath the Meezabur Rahmah'. Then the companions inquired: 'And what O Messenger of Allah is the water of the saintly ones?' Rasulullah Sal'am replied: 'Zamzam'. (Ithaaf)
Hazrat Um Maa'bad R.A. relates: 'A young man once passed her tent carrying two waterbags. I asked him: "What are these two bags?' he replied: 'A letter from Rasulullah Sal'am came to the chief of our tribe wherein was requested that Zamzam should be sent to him in Madina. I now intend delivering these two bags filled with Zamzam to him with the greatest possible speed so that the water does not dry up.'
(Ithaaf)
hazrat Aa'isha R.A. used to carry Zamzam with her from Mecca and related that Rasulullah Sal'am himself used to carry Zamzam with him. According to the Hadith Rasulullah Sal'am used to carry Zamzam with him, and he used to sprinkle it on the sic k ones, and at he time of tahneek of Hazrat Hasan R.A. and Hazrat Hussain R.A. he gave them to drink. (Sharh Lubaab)
(Tahneek means to place something in the child's mouth for the first time after birth)
With regard to the virtue of Zamzam, I could do better than to mention that at the time of Mi'raaj, Hazrat Jibraeel A.S brought from paradise a golden plate and came with the Buraaq from Jannat. But for washing out the Holy Prophet's heart, he used Zamzam from Mecca. Whereas he brought so many things from heaven, he could also have brought water from paradise.
Hazrat Ibn Abbaas R.A. reports that when Rasulullah Sal'am drank Zamzam he said the following prayer:

'O Allah, grant me beneficial knowledge, abundant sustenance and a cure from all diseases.'

Hadith Number Ten:
Hazrat Ibn Abbaas R.A. reports that Rasulullah Sal'am said to Mecca: "What a wonderful city you are and how I love you. Had my people not forced me out of you, I would never have settled in any other city save you."
As a result of the contents of this hadith as well as those expounding the increased reward for righteous deeds in Mecca, the majority of ulama believe that Mecca is the most virtuous (afdhal) of all towns, and to stay there permanently or in a temporary as capacity, is most virtuous. Who would not like to be able to settle there when one salaat is rewarded one hundred thousand times? Yet in spite of all this many of our saintly elders did not advocate residence in Mecca (for longer than necessary).
Hazrat Mullah Ali Qari R.A. wrote that according to Hazrat Imaam Muhammad R.A. and Hazrat Imaam Abu Yousuf R.A. it is Mustahab to accept permanent residence in Mecca. This is also the Hanafi fatwa, and coincides with the religious decree of some Sahfi'ee and Hambali Imaams. However Hazrat Imaam Abu Hanifa R.A. and Hazrat Imaam Maalik R.A. considered permanent residence Makrooh. This view is upheld by many who have a careful attitude, fearing that one may become used to the place that he becomes bored, losing the conception of the dignity and honor or Mecca. This would lead to indifference, which would also lead to sin. And as already said; in the same way as good deeds are magnified, so also sins are magnified. As for those sincere ones, avoiding sins, there can be no better place on the surface of the globe than Mecca. Unfortunately those ones are few in number today. They are few in number as the kings among men. Many are the ones who claim to be able to uphold the dignity and honor of Mecca. It is very easy to claim but very difficult to fulfil. Mullah Ali Qari says that: 'Hazrat Imaam Abu Hanifa R.A. disliked permanent residence in Mecca, having considered the religious condition of the people of his time. If he should be alive today he would say it is haraam." This Mulla Ali Qari is one of the greatest Ulama of Islam and he passed away in the year 1014 Hijri. He wrote in the above quotation about his time. We are now in the 14th century after the Hijrat. So much more has condition deteriorated that the condition in which we find ourselves today needs no comment. What would he say today?
Hazrat Imaam Ghazali R.A. explains the three reasons why some Ulama calls it makrooh to reside permanently in Mecca. They fear that through excess contact and familiarity, this great desire,

enthusiasm and zeal for the Ka'ba will decrease (and familiarity may breed contempt).
They fear that the sad occasion of parting with the Ka'ba and the zeal for returning to it will be lost. Hence some elders have said that it is so much better that you should stay in another place while the heart desires to be in Mecca, then that you should stay in Mecca, with a heart longing for another place. It has been related from pious persons, that there are many people of Kharasaan who have stronger attachment with Mecca than those who are performing tawaaf in Mecca itself.
They fear that sin will be committed, which is a great crime calling for Allah's anger. It is a fact that Mecca is a blessed city. Every inch and every rock or bit of sand is blessed. We have already mentioned those places of special blessing. Now there are a few more to which attention should be drawn.
1. Firstly there is a place where the house of Hazrat Khadija R.A. used to be; and where Hazrat Fatima Zahraa R.A. was born; and where all the children of Rasulullah Sal'am were born except Hazrat Ibrahim A.S. up to the Hijrat Rasulullah Sal'am live here. The Ulama are of the opinion that second to the Holy Masjid, this place is the most virtuous in Mecca.
2. Then there is the spot known as Mowlidun Nabi. Where our Rasulullah Sal'am was born.
3. The houses of Hazrat Abu Bakr R.A. known as the Darul Hijrat from where the flight to Madina took place. Before the Hijrat Rasulullah Sal'am used to come here everyday. There were two stones there; one called 'Mutakallim', which made salaam to the Holy Prophet Sal'am and the other called 'Muttaka', against which Rasulullah Sal'am used to lean while sitting down.
4. The Mowlid Ali. Where Hazrat Ali R.A. was born.
5. Dar-e-Arqam, also known as Dar-e-Kharasaan, the house where hazrat Umar R.A. accepted Islam, near the hill of Safa. Here the first forty men had joined the fold of Islam. And here the following verse was revealed: "O Prophet, Allah is sufficient for you; and for those who follow you among the believers". This is the house where Rasulullah Sal'am used to conceal himself in the early days of Islam.
6. The cave of Thowr where Rasulullah Sal'am and Hazrat Abu Bakr R.A. did themselves for some time during the flight to Madina. This was the cave where the verse was revealed calling Hazrat Abu Bakr R.A. "the second of the two" companions while they were in the cave.
7. Cave of Hiraa on the Mount of Light (Jabal an Noor) where before Prophethood descended upon him, Rasulullah Sal'am used to spend days and days in complete solitude until the very first verse of the

Qur'an (Iqra) was revealed to him there. Here he became a Prophet.
8. Masjidur Raya near Ma'laa in Mecca where Rasulullah Sal'am used to pray.
9. Masjidul Jinn, the place where the Jinns used to gather to listen to a lecture by Rasulullah Sal'am. Once Rasulullah Sal'am took Hazrat Abdullah bin Mas'ood R.A. with him towards them, left Hazrat Abdullah R.A. at some distance away and alone proceeded to give instructions to the Jinns at this spot. There he read the Qur'an to them.
10. Masjidul Shajarah, which is opposite Masjidul Jinn, the mosque in which there grew a tree. Rasulullah Sal'am once called the tree which splitting the ground came to him. He then sent it back and it went back.
11. Masjidul Ghanam, also known as Masjidul Ijaabah; where after the conquest of Mecca, Rasulullah Sal'am took the oath of allegiance.
12. Masfid-e-Ajyaad.
13. Masjid of Mount Abu Qubays. This masjid can be seen from the Haram. The story about eating goat's broth at this place is incorrect.
14. Masjid-e-Tuwaa, which lies on the route to Tan'eem, where Rasulullah Sal'am came to Haj or umrah, he used to stay and rest.
15. Masjid-e-Aa'isha at Tan'eem, from where one puts on ihraam to proceed to Mecca for umrah.
16. Masjidul Aqba, where before the Hijrat the Ansaar for the first time pledged themselves to the service of Rasulullah Sal'am and Islam. Going from Mecca to Mina, this mosque lies on the right hand side of the road a little distance away from the road.
17. Masjidul Ju'raana, the place where Rasulullah Sal'am put on his ihraam for umrah after having come from Ta'if after the conquest of Mecca.
18. Masjidul Kabsh. This is sometimes also called the slaughtering place of Hazrat Ibrahim A.S, where the faithful prophet came to sacrifice his only son Hazrat Ismail A.S.
19. Masjidul Khaif, the famous mosque at Mina, where it is said seventy prophets lie buried.
20. The Mursalaat Cave where Surat Al Mursalaat was revealed to Rasulullah Sal'am. It is not far from Masjidul Khaif.
21. Jannatul Mu'laa, the ancient graveyard of Mecca, where Hazrat Khadija R.A. lies buried. The virtues of this graveyard have been explained in various Hadith. Apart from these there are many other places of blessings and great historical and spiritual significance. And what place in Mecca cannot be blessed when the Holy feet of Rasulullah Sal'am and the Sahaaba-e-Kiraam had trod there? Hazrat Mullah Ali Qari Rah has specially mentioned the foregoing.
Concerning the Umrah

In the same way that there are obligatory (fardh) salaats, which must be, said at specific times and some voluntary (nafl) salaats for the devoted to present himself in Allah's presence when he so desires. There is a specific time when it is compulsory to present himself at the Home of Allah for Haj and also a time when in a voluntary manner he may perform some of the acts which are also performed in Haj by performing umrah. Apart form five days (when it is makrooh from the 9th to 13th Zil Haj) umrah may be performed at any time during the year.
It is a special favor from Allah that whenever a person may long to be present at the House of Allah he can do so. Umrah, according to Hazrat Imaam Abu Hanifa R.A. and Hazrat Imaam Maalik R.A. and Hazrat Imaam Ahmad R.A. hence it is advised that a person should perform at least one umrah. There are even some of the Hanafi Imaams who have stated that it is waajib. Some even speaks about it being fardh-e-kifaayah (i.e. that it is a duty upon all, which becomes lifted from them when some of them perform it.)
The Holy Qur'aan also says: "And complete the Haj and umrah for Allah's sake."
In discussing this completion of the Haj and umrah, one Hadith explains that it means that a person should proceed from his home with ihraam and the firm intention of performing Haj or umrah. (Durre Mansoor)
Many Hadiths expound the virtues of putting on the ihraam from ones home. This is highly recommended. However, the ulama have felt that it would be quite difficult to remain in ihraam for such a long time during which, while in ihraam the Haji may become involved in sinful activities, therefore they have advised that it should rather be done from the Meeqaat (i.e those special places beyond which one should not proceed without ihraam). The reason for this is that it is more important to avoid sin than to be greedy for reward. Much are the virtues of umrah as is known from the Hadith. In the first chapter of this book some of these ahaadith have already passed.
(Hadith numbers 11, 14 and 15)
Our Rasulullah Sal'am performed only one Haj after the hifrat but performed umrah four times. One of these umrahs could not be completed because the Meccans prohibited them from entering the city. Three umrahs were completed.

Hadith Number One:
Hazrat Amr bin Absah R.A. reports that Rasulullah Sal'am said!
'Verily the best of deeds is righteous and accepted Haj or a righteous and accepted umrah.'
In the first chapter (hadith number 2) we have already explained the

meaning of the Hajje mabroor and this same meaning applies to a mabroor umrah. In one hadith we read: 'Umrah is a minor Haj'. (Durre Mansoor)
In other words umrah contains within itself all the fruits and blessings of Haj but to a lesser degree.
Hadith Number Two:

Hazrat Abu Hurairah R.A. reports that Rasulullah Sal'am said: 'Sins committed since one umrah are forgiven through the next umrah'. Rasulullah Sal'am here wished to tell us that whatever sins one commits after one umrah can be forgiven through the blessings of an umrah. So what was done between two umrahs becomes washed away. Many other hadith corroborate this statement.

Hadith Number Three:
Hazrat Ibn Abbaas R.A. reports that a woman hazrat Um Saleem R.A, once came to the Messenger of Allah and said: 'O Rasulullah Sal'am (my husband) Abu Talha and his son had gone to perform Haj, and left me behind.' Rasulullah Sal'am replied: 'O Um Saleem, to perform one umrah in the month of Ramadhaan is equal in reward of a Haj in my company'. This is not the only hadith in which it is stated that the reward of an umrah in Ramadhaan is the same as Haj in the company of Rasulullah Sal'am.
When Rasulullah Sal'am prepared to go for Haj, the wife of one of the companions told her husband: 'Please take me also to perform Haj with Rasulullah Sal'am. He replied: 'I have no camel to your carrier on Haj'. She said: "But you have one more camel". He replied: "I cannot load you on that because I have made that camel waqf in the way of Allah". The result was that the wife stayed behind.
After Rasulullah Sal'am returned from Haj he was informed by the husband what transpired. Rasulullah Sal'am then said: 'going on the camel for Haj would also have been in the way of Allah: and if she had gone on it, it would not have been wrong." Thereupon the man said: 'O Rasulullah Sal'am my wife sends you her greetings and inquires what the compensation is for having missed Haj in your company?'
Rasulullah Sal'am replied: "Convey my salaams to her and tell her to perform one umrah in the month of Ramadhaan which is similar to having performed Haj in my company". (Abu Dawood)
Similar incidents happened with Hazrat Um Sinaa R.A, Um Maaqal. Um Tulaiq and Hazrat Um Hasheem R.A. they all desired to perform Haj with Rasulullah Sal'am but for some reason or other could not do so, and to each of them Rasulullah Sal'am gave the same answer.

Hazrat Hafiz Ibn Hajra R.A. mentions all these cases in his famous commentary on Bukhari called Fat'hul Baari and said it does not mean that the fardh Haj is considered to have been performed by going for an umrah in Ramadhaan. All the ulama are agreed upon this. It means only that the umrah coupled with the great blessing of Ramadhaan, become similar in reward to that of Haj.
Hazrat Imaam Ibn Jowzi Rah mentions that very often it happens that because of the blessedness of time, the reward of some acts are tremendously magnified; as for example in the case of security of intention.

Hadith Number Four:
Hazrat Abu Hurairah R.A. reports that Rasulullah Sal'am said; 'The Hajis and those who perform umrah are Allah's deputation. When they pray to Him, He answers them, and when they seek His forgiveness, He forgives them.'
The Hajis and those enroute to perform umrah are a deputation with special duties towards Allah. In the same manner that we have deputation and delegations going to the courts of great men and rulers, these people go to present themselves at Allah's house. And in the same manner that a delegation desires to be honored, these people are honored in Allah's presence. According to one Hadith: 'The delegation of Allah are of three kinds: 'the fighters in His way, those who perform Haj and those who perform umrah.' (Mishkaat)
In Targheeb a Hdith reported by Hazrat Jabir R.A. it is related this way: "They who perform Haj and umrah are the deputation of Allah, whenever they pray to Him, He answers, and whenever they beg of Him, He grants." Another Hadith in Targheeb: "Those performing Haj and umrah are the deputation of Allah. Whatever they beg, they are given, whatever prayer they make is heard, for whatever expenses they incur they are reward. I swear by Him in whose hand my life lies, whenever a person recites: 'Labbaik' from any high place or whenever they recite the takbeer, everything from around them till the end of earth echoes their cry.'
In Targheeb it is also reported: "The Haji and the one performing umrah are Allah's deputation. Whatever they beg they are given, whatever prayer they utter is heard, for whatever expenses they incur they are rewarded."
In another similar Hadith in Targheeb the following addition is reported: 'For every Dirham they spend they are granted (the reward of) a million Dirhams. Further in Targheeb it is reported: "If the people of Mecca should fully realize the due they owe to the Hajis, they would run to welcome them, even kissing the animals on which they travel, because these people are the deputation of Allah."

Hadith Number Five:

Hazrat Ibn Mas'ood R.A. relates that Rasulullah Sal'am said: 'Follow up the Haj or the unrah (with each other) for verily they remove poverty and sin in the same manner that fire cleans away the dirt in iron, gold and silver'.
Here one is encouraged to follow up Haj and umrah with each other. The meaning of 'follow up' can be explained thus: Among the three manners of performing Haj, is Quraan; which according to the Hanafi is the most virtuous form of Haj. This is the manner in which the Holy Prophet Sal'am put on his ihraam with the niyyat of performing both Haj and umrah with the same ihraam all in one.
Secondly, 'follow up' may also mean that when you have performed Haj, you should also perform umrah afterwards and vice versa. You should follow up the one with the other. One Hadith states that: 'Follow up between Haj and Umrah which increase one lifespan and removes poverty and sins as fire removes dirt'. (Targheeb)
Another Hadith states: 'Continue to perform Haj and umrah for Allah's sake forever, for these two clean away poverty and sin as fire removes dirt from iron'. (Kanz)
'Performing Haj and umrah often stops poverty.' (Kanz) 'Continuous performing of Haj an umrah removes poverty and sin just as fire removes dirt from iron'. (Kanz) 'Following up between Haj and umrah increases one's life span and increases one's sustenance'. (Kanz).
The same theme runs through many other ahaadith. Hazrat Imaam Nawawi R.A. has stated that the performing of umrah in abundance is mustahab. Hazrat Imaam Ibn Hajar Makki R.A. quoted Hazrat Imaam Shafi'ee R.A. as saying that where one is able, one should not allow any month to pass by without performing at least one umrah; and if one performs two or three, so much better. (Sharhe Manasik)'

Hadith Number Six:

Hazrat Abu Hurairah R.A. reports that Rasulullah Sal'am said: "The Jihaad of the aged, the weak and the females is to perform Haj and umrah'.
In the eleventh Hadith of chapter one this theme has already been discussed. Hazrat Aa'isha R.A. asked Rasulullah Sal'am whether Jihaad is also compulsory on woman? Rasulullah Sal'am replied: "Such a form of Jihaad has been laid upon their shoulders wherein there is no fighting and no killing; that is Haj and umrah'. (Targheeb)
A companion once asked Rasulullah Sal'am: "I am a man of little

courage, having no strength to appear before the enemy". Rasulullah Sal'am answered: "Shall I show you a Jihaad in which there is no fighting?' He replied: "Yes". Rasulullah Sal'am said: "Perform Haj and umrah". (Durre Mansoor)

Hadith Number Seven:
Hazrat Um Salmah R.A. reports that Rasulullah Sal'am said: "Whosoever puts on his ihraam for an umrah from Baitul Muqaddas, shall be forgiven'.
This Hadith speaks for itself. One Tabi'iyya, (A Muslim woman who saw the Prophet Sal'am). Hazrat Um Hakeem R.A. hearing this hadith from hazrat Um Salmah R.A. undertook a special journey to Baitul Muqaddas to put on her ihraam there, for an umrah to Mecca. (Targheeb)
That was the spirit of those people that whenever they heard the commands and advices of Rasulullah Sal'am they immediately endeavored to put them into action, according to their means. They never cared about the hardship they had to undergo.
Hazrat Um Salmah R.A. also reports another hadith: 'whosoever travels from the Masjidul Aqsaa to the Masjidul Haraam in Mecca with the intention of performing umrah, shall have his previous and future sins forgiven and he shall enter paradise'.
(Durre Mansoor)
Ziyyaarat of Madina. (Visiting the Grave of Rasulullah Sal'am)
Hazrat Mullah Ali Qaari Rah, the famous aalim and Muhaddith has written that besides a few that are not authoritative who hold a different view the consensus of the Muslims is that to visit (Ziyaarat) Rasulullah Sal'am is an important act of piety. It is also a most desirable form of Ibaadat, a very successful way of way of attaining spiritual heights and an encouraging reason for an acceptable intercession. Some ulama have said that it is waajib (obligatory) upon that person who has the means to reach there. Hazrat Allama Shaami Rah, relates this same view from Hazrat Ibn Hajar Rah. To avoid going there is sheer negligence and carelessness. Some Maalikis have said that to go to reside in Madina is more desirable than to go to stay in Mecca. In Durre Mansoor it is stated: 'to visit the tomb of Rasulullah Sal'am is desirable. In view of Rasulullah Sal'am's countless favors on the Ummat and the hopes that are expected from Rasulullah Sal'am after death, it is indeed unfortunate if his ziyaarat is not made inspite of having the means. To miss the great honor of Ziyaarat and to offer excuses is being neglectful and careless. In view of certain ahaadith some ulama have said that the intention made for the journey must be to visit the Masjid-un-Nabawi and not the grave of Rasulullah Sal'am. The consensus of the four

Mazhabs is that is mustahab to visit the grave of Rasulullah sal'am. We have already quoted Hazrat Mullah Ali Qaari Rah, reference from authoritative Hanafi books at the outset of this chapter.
Hazrat Imaam Nawawi Rah, the famous Shafi'ee Imaam write s in his book on Haj: 'when Haj had been performed then with the intention of Ziyaarat of Rasulullah Sal'am tomb one should proceed to Madina, because of Rasulullah Sal'am grave is from the important forms of worship and is most rewardful.
The Maaliki mazhab mentions in 'Anwaar-Saati'aa' that to visit the tomb of Nabi Sal'am is a desirable sunnah, which is required and approved by the Shariat. It is very highly esteemed as a means to gaining the nearness of Allah: Hazrat Qazi Iyaaz Maaliki Rah, has written in the 'Shifa' that he Ziyaaarat of the tomb of Rasulullah Sal'am is a unanimously accepted sunnah. Some Maaliki ulama have said it is waajib. Qastalani Rah has quoted Hazrat Abu Imraan Faarsi Rah in 'Mawaahib' of holding this opinion.
'Mughni' the famous book of the Hanabla mazhab states it is mustahab to visit the tomb of Rasulullah Sal'am because Hazrat Ibn Umar R.A. has related that Rasulullah Sal'am said: "The person who performs Haj then visits my grave, is like he who has visited me during my lifetime". In another hadith it is said: 'Whoever visits my grave, my intercession for him becomes obligatory'. Hazrat Imaam Ahmad R.A. has quoted this hadith of Rasulullah Sal'am in which he has said: 'Whoever says salaam to me at my grave, I answer his salaam (salutation)'. In 'Sharh-e-Kabeer' which is an authoritative book of the Hanbali mazhab it is written: 'When Haj has been performed then it is mustahab that the tomb of Rasulullah Sal'am and the tombs of his two companions (Hazrat Abu Bakr R.A. and Hazrat Umar R.A) be visited. Thereafter the same ahaadith were quoted as are quoted in the 'Mughni'.
In the famous Hanbali text 'Daleel-al-Taalib' after the chapter on Haj it is stated: " it is masnoon (sunnat) to visit the tomb of Rasulullah Sal'am and his two companions". In 'Nailul Ma'aarib' which is the commentary of the above work it is explained: 'obviously to visit these tombs it is mustahab to travel to Madina. Because how will it be possible for a Haji to perform this Ziyaarat without travelling to Madina. Similarly in the Hanbali kitaab 'Rowdhul Murabbaa' it is written: 'It is mustahab to visit the sacred tomb of Rasulullah Sal'am and the tombs of his two companions, because it is related in the Hadith: "The person who performs Haj then visits my grave, is like he who has visited me during my life time."
From the above it is clear that this matter has the consensus of the four Imaams. Many ahaadith encouraging this Ziyaarat are related from Rasulullah Sal'am.

Hadith Number One:
Hazrat Ibn Umar R.A. relates that Rasulullah Sal'am said:
"Whosoever visits my grave, my intercession becomes obligatory for him." (Bazaar-Dar-Qutni)

Hadith Number Two:

Hazrat Ibn Umar R.A. relates that Rasulullah Sal'am said: 'whosoever visits me and has no other motive, has a right over me that I intercede on his behalf'. (Tabraani)
Who is there amongst us who does not require Rasulullah Sal'am's Shafaa'at (intercession) on the fearful day of Qiyaamat. And how fortunate is that person for whom Rasulullah Sal'am has said that his Shafaa'at is obligatory on me. Hazrat Allama Zarqani Rah writes in 'Sharhe Mawaahib' that this could mean a special intercession which would to be to raise him in rank, give him security on that frightful day or grant him entrance into Jannat without accounting for his deeds or grant him entrance into Jannat without accounting for his deeds (hisaab). It could also mean that besides a general intercession he will have a special intercession Hazrat Ibn Hajar Makki Rah writes in the commentary of 'Manaasik of Nawawi' on the above hadith that 'he has no other motive or intention' will mean that he has no other intention that is not related to the Ziyaarat. Thus to perform I'tikaaf in the Masjid-an-Nabawi, or perform increase Ibaadat there, or to make Ziyaarat of the Hazrat Sahaaba R.A. will not be contradictory. In explaining this our ulama have said that when the niyyat for Ziyaarat is made then the niyyat to visit the Masjid-un-Nabawi should also be made. The author of 'Durre Mukhtaar' is the same opinion from amongst the Hanafi ulama. However Hazrat Ibn Humaan Rah has written in view of this Hadith if it is the first journey to Madina then the niyyat for visiting the grave only should be made. If a second opportunity arises then the niyyat for both the grave and the masjid should be made. Hazrat Mullah Jaami Rah once undertook a journey for Ziyaarat only. He did not include Haj in the same journey. Love for our Rasulullah Sal'am surely warrants this.

Hadith Number Three:
Hazrat Ibn Umar R.A relates that Rasulullah Sal'am said: 'Whosoever visits me after my death is like he who had visited me during my life.' (Tabraani-Dar-Qutni)
It is stated in a Hadith in 'Mishkaat' that; 'The person who performs Haj then visits my grave, is like he who visited me during my lifetime'. The term 'is like he' does not mean that he becomes a

Sahaabi, but because the Ambiyaa are alive in their graves, he is like that person who comes to Rasulullah Sal'am during his life and greets him from the outside of his house. In this hadith it is stated that he visits me after Haj. The ulama have different views about the visit to Madina Munawwarah; whether it should be before going to Mecca or after. Hazrat Ibn Hajar Rah has written that the opinion of most Masha'ikh is that Haj should be performed first. The more acceptable view is that if there is sufficient time before Haj, then the Ziyaarat should be made with comfort and ease before Haj, thereafter Haj could be performed without haste. It is possible that for some reason or the other after Haj the visit to Madina has to be called off. If the time before Haj is not sufficient for a Ziyaarat then it should be preformed after Haj.
Hazrat Mullah Ali Qari Rah has written that if the Haj is a fardh, then Haj should be made first, provided Madina Munawwarah is not on the route. If Madina is on the way then it will be treacherous to continue without performing Ziyaarat. If it is a nafl Haj then it is optional to visit Madina before or after Haj. It could be better in this instance also to perform Haj, first, by which one is made paak (sins are forgiven) before visiting the paak tomb of Rasulullah Sal'am.

Hadith Number Four:
It is related by a person from the family of Khattab that Rasulullah Sal'am said; "Who ever undertakes a journey specially to visit my grave, will be my neighbor on the day of Qiyaamat; and who ever lives in Madina Munawwarah and bears with patience its hardships and trial, for him will I be a witness and intercessor on the day of Qiyaamat; and, who ever dies in either of the Haramain (Mecca or Madina) will be raised on the day of Qiyaamat with those who have been granted safety."
The theme contained in this (viz: that who ever makes the intention to visit the Nabi Sal'am in Madina, shall be his neighbor in the hereafter) has been contained in so many other ahaadith. It is however important that the intention should be solely the visiting of his grave. It should not be a journey with another aim, which takes one to Madina with Ziyaarat being just by the way. In Hadith number two we have already quoted similar points. As for the point raised above, about living in Madina this shall be discussed in the following Hadith;

Hazrat Ibn Umar R.A. relates that Rasulullah Sal'am said:
'Whosoever performs Haj and does not come to visit me, has indeed acted unjustly and persecuted me.'
This seems like a strict warning. And why not? The great favors

which Rasool Sal'am had bestowed on this Ummat are of such a nature that a person who neglects to visit him or negligently fails to do so in spite of having the means to do so, has treated him shabbily. Had it not been for the fact that some ulama of hadith had objected to the correctness and authenticity of this Hadith, Ziyaarat would have been waajib. Allama Qastalani wrote in his book 'Mawa-Hibul-Ladun niyya': 'Who ever in spite of wealth and means does not perform Ziyaarat has indeed acted unjustly.'

Hadith Number Six:

Hazrat Anas R.A. reports that Rasulullah Sal'am left Mecca in such a Manner that everything in Mecca became enveloped in darkness; and when he entered Madina everything became enlightened and he said: 'My home shall be in Madina and there shall be my grave. It is a duty upon every Muslim to visit Madina.'

Undoubtedly it is a duty on every Muslim to visit that Holy place. How fortunate indeed is that person who has the great honor to reside in Madina permanently; that at all times he is able to gain this great blessing of Ziyaarat and to perform this duty to his heart delight.

Hadith Number Seven:

Hazrat Anass R.A. reports that Rasulullah Sal'am said: 'who ever visits me in Madina with the object of gaining spiritual reward, shall be in my company and for him shall I be an intercessor on the day of Qiyaamat.'

We have already mentioned the contents of this Hadith under Hadith number four. Some people read the word 'Jawaari' with a dhamma, so that it now means that visitors to Nabi Sal'am shall be in his security; promise of safety and protection. What greater fortune can there be then this?'

Hadith Number Eight:

Hazrat Abbaas R.A. reports that Rasulullah Sal'am said: ' Who ever performs his Haj in Mecca, then comes to Madina with the sole aim of visiting me in my mosque, for him shall be written the rewards of two accepted Hajs.' (Dailami-Ithaaf)

Two Hajs here means the reward for his Haj will be double.

Hadith Number Nine:

Hazrat Abu Huraira R.A. reports that Rasulullah Sal'am said: 'whenever anyone greets me at my grave, Allah returns my soul to my body so that I reply his greetings.'

In 'Sharh-e-Manaasik', Hazrat Ibn Hajar Rah writes that the meaning of the return of the soul is that Allah grants him the ability to speak.

Hazrat Qazi Iyaaz Rah writes that the soul of the Nabi remains absorbed in the presence of Allah and on being greeted inclines towards the greeting. (Baz1) The majority of ulama are of the opinion (as Ibn Hajar, Allama Zurqani) that the meaning of the return of the soul is not that a body without a soul has now been given one. Being after the death of the Rasool Sal'am the soul had already returned once and for all. Hence what actually now happens is that the Nabi Sal'am returns the greetings.

Hadith Number Ten:

It is reported that when a person stands at the grave of Rasulullah Sal'am and recites the verse:

Innallaha wa Malaa-Ikatahoo you Salloona Alan Nabee, and then says seventy times: Sallallahu Alayka ya Muhammad, an angel says: 'May Allah's blessings be on you too, and then Allah fulfills his every need.'

Hazrat Mullah Ali Qaari Rah is of the opinion that if in place of 'Ya Muhammad', once says 'ya Rasulullah' it would be better. Qastalani reported a similar opinion from Hazrat Shaikh Zainud-deen Maraghi Rah and others. The reason for this is that we have been prohibited from calling on the Holy Nabi by his name. (see Sharhi Mawaahib by Mullah Ali Qaari). However if in the Hadith quoted it says ya Muhammad, this should be taken into consideration and it then does not remain prohibited. I personally feel that a visitor to the grave should at every visit recite seventy times will complete humility: 'Assalaatu Wassalaanu Alaika ya Rasulullah. This is best and better than to continue reciting in parrot fashion without understanding anything as s the custom.

Zurqaani says that seventy times have been chosen because the number is more likely to lead to acceptance. In the Qur'an Allah also mentioned the hypocrites in addressing the Nabi Sal'am: 'Even though you should beg for forgiveness for them seventy times Allah will not forgive them.'

Hadith Number Eleven:

Hazrat Abu Hurairah R.A. reports that Rasulullah Sal'am said: 'when a person stands at my grave reciting blessings on me, I hear it; and whoever calls for blessings on me in any other place, his every need in this world and in the hereafter becomes fulfilled. And on the day of Qiyaamat I shall be his witness and intercession.' (Bayhaqi)

According to another hadith, Allah had appointed a special angel whose duty is to take the recited 'Durood' to the Nabi Sal'am, so that no matter where the Durood is being recited, it reaches him in Madina. How much more virtues is it not if one should stand reciting the 'Durood' at the grave where the Holy Nabi Sal'am can directly

hear it personally. And how much more fortunate are those people who live in Madina and whose greetings Rasulullah Sal'am hears at all times without any go between. Hazrat Sulaiman bin Sahim Rah says: 'I once saw the Rasool of Allah in my dream and inquired of him: "O Messenger of Allah, are you aware of when people came before your grave to recite Durood (salawaat) on you?" Rasulullah Sal'am replied: "Yes, I am quite aware of it and I reply to their greetings." (Ithaaf)

Hadith Number Twelve:
Hazrat Abu Huraira R.A. reports that Rasulullah Sal'am said: "It is not permissible that a journey should be undertaken towards any mosque except one of the following three: the Masjid-ul-Haraam, Masjid-ul-Aqsaa and this Masjid of mine." (Mishkaat)
In this hadith one is prohibited from undertaking a journey for visiting any mosque any of the three. For this reason some ulama stated that one is not allowed undertaking a journey to visit the grave of Rasulullah Sal'am. They even go so far as to state that one should visit Madina only with the intention of visiting the mosque, not the grave. If after visiting the mosque, they do visit the grave of the Nabi Sal'am, it is not prohibited. According to the vast majority of ulama, that is not the meaning of this Hadith. This Hadith in fact means that apart from the three mosques, a journey may not be undertaken to visit any other mosque because whereas mosques are of great importance and significance, other mosques do not have any special significance. (see hadith No. 6 in chapter 4). The view of these learned scholars is substantiated by this same Hadith as reported in some versions thereof that to no other mosques other than these three may one undertake a journey.
Hence it is prohibited to visit a certain town specifically in order to visit the mosque as is the custom these days when from all over e.g. Bombay, Calcutta etc. people come to Delhi to perform the last Jum'aa of Ramdhaan in the Delhi Jum'aa Masjid. This is a mere waste of money. Hazrat Imaam Ghazaali Rah says: "Some ulama, had prohibited the Ziyaarat of the graves of sahaaba and ulama because of this hadith, even though the Rasool Sal'am is reported to have said: "Previously I prohibited you from visiting the graves. Now I permit you to do so. Visit then graves." The hadith under discussion points out that all mosques (apart from the three mentioned) are equal in virtue. Not one of them have anything special lifting it above the rest, and thus giving rise to their being specially visited. As for the graves of the holy ones and blessings derived there this is a matter apart from that. I now ask: 'is it then also prohibited to visit the graves of the Prophets? No. And as the visiting of the graves of

the Prophets cannot be prohibited, so also visiting of the graves of the saints too cannot be prohibited.
Now, there is another point. The ulama are not agreed as to whether it is permissible to undertake a journey to the graves of saints. However, there is no doubt that apart from travelling to these mosques, many other journeys too are permissible and in fact compulsory e.g. traveling for Jihaad, traveling in search of knowledge, traveling on Hijrat, business journeys etc. Hence everyone must come to the conclusion that the Hadith does not set out to prohibit all journeys except towards three masjids.
Hazrat Allama Qastalaani Rah tells the following story: Hazrat 'Shaikh Waliyud-deen Iraaqui Rah says: "My father Hazrat Zain Iraaqi and Shaikh Abdur Rahman bin Rajab Hanbali Rah once went on a journey to visit the grave of Hazrat Nabi Ibrahim A.S., when they approached the city, Ibn Rajab thought within himself and said: "I have made the niyyat to perform two rak'aats salaat in the masjid of Khalil (hazrat Ibrahim A.S) so that the niyyat may not be that I came solely to visit the grave." Zain Iraaqi replied: "In that case you have definitely acted not in accordance with the saying of Rasulullah Sal'am, because he said one should not travel in order to visit a masjid other than one of the three masjids and now you have made the intention to visit a fourth. As for myself, I have done as he commanded for he said: "visit the graves and no where did he say one should only visit the graves of Prophets. Hence I have done as the Nabi Sal'am wishes". (Zurqaani)
The Sahaaba and the Taabi'een have practically illustrated that it is permissible to undertake a journey to visit the sacred tomb of Rasulullah Sal'am in Madina.
1. Hazrat Allama Subki Rah writes: 'Reliable sources have related how Hazrat Bilaal R.A. used to travel from Syria to visit the grave of Rasulullah Sal'am. Once after the conquest of Damascus, he begged of Hazrat Khalifa Umar R.A. to allow him to reside there, which Hazrat Umar R.A. granted. He then remained there and married there until he once saw Rasulullah Sal'am in his dream saying to him: "O Bilaal, how unfaithful; does the time not dawn for you to visit me occasionally?"
Immediately after seeing this dream Hazrat Bilaal R.A. woke up greatly distressed ad frightened. In quick time he traveled by camel to Madina. Hazrat Hasan R.A. and Hazrat Husain R.A. came to know of his presence and begged of him to recite the Azaan. Seeing them made Hazrat R.A. very happy and he recited the Azaan. When the people of Madina heard him, men, women and children came out of their houses crying and sobbing, for Hazrat Bilaal R.A. had brought back to memory the days of Rasulullah Sal'am among them. In this

we see Hazrat Bilaal R.A. traveling from Syria to Madina for the sole purpose of visiting Nabi Sal'am's grave.
2. In 'Shifa-ul-Asqaam' we read that from numerous sources it is reported that Hazrat Umar bin Abdul Aziz R.A. used to dispatch a man on camel to Madina on various occasions just to greet Nabi Sal'am on his behalf.
3. When Hazrat Umar R.A. visited Baitul Maqdis he was very pleased at the conversation to Islam to a Jewish scholar, Kaab Ahbaar. He thereupon invited him to accompany him to Madina to visit the grave of Rasulullah Sal'am which he did.
4. Once a Taabi'ee, Muhammad bin Ubaidullah bin amr Al Atabi visited the grave of Rasulullah Sal'am in Madina. After the greeting at the grave he sat down in one part of the mosque and saw a person, appearing to be a desert Arab saying: "O you most honored of all Messengers; Allah had revealed to you the verse: 'And if when they had wronged themselves, they had come to you asked forgiveness of sins from Allah; and the Messenger had asked forgiveness for them; they would have found Allah Forgiving, Merciful.
(Nissa-65) then this person cried bitterly and read a poem
O Thou whom that very earth became honored;
May my life be a sacrifice for that grave?
Wherein thou dwellest,
For therein lies virtue and therein lies generosity and goodness.
After this he begged for forgiveness and departed. Muhammad al Atabi says further: thereafter, I fell asleep on that spot and in a vision I saw the Messenger of Allah. He said to me: 'Go and find that person and tell him, that through my intercession Allah has forgiven him.' (shifa-al-Asqam, Mawaahib). The poem above is mentioned by several writers. Hazrat Imaam Nawawi in his book 'Manaasik' added another couplet:
Thou art the intercessor, whose intercession is desired,
On that bridge when feet are sure to slip;
As for your two companions, them shall I never forget,
Salaam to you dear Rasulullah for as long as pens can write.
A note from the webmaster of Al-madinah.com
I am grateful to the person who sent me this portion of Fazail, may Allah (Subhanahu wa Taala) remember him kindly.
The Aadaab for the Ziyaarat (The Manner of Performing The Ziyaarat)
In almost all the booklets printed on the subject of Haj, whether in Urdu, Arabic or Persian, a chapter has been included which deals with the proper manner to perform Ziyaarat. In fact the Ulama have mentioned as one of the main proofs for the need of Ziyaarat, the

fact that whenever anyone wrote on Haj he also included at least a chapter on the visit to the tomb of Rasulullah Sal'am.
Is'haaq bin Ibrahim Faqih wrote: "It has always been the custom of the Hajis that when they perform Haj, they also proceed to Madina so as to visit the tomb of the Rasul Sal'am, to be blessed thereby and visiting the Mosque, the Prophet's Mimbar, his resting place and the places where he dwelt".
Hazrat Mullah Ali Quari Rah, dealing with the above goes on to say. But in all this, the intention (niyyat) to go Madina should be to visit the Mosque of the Prophet Sal'am and all other places should be considered of somewhat less importance. Who can deny that since the time of the Sahaaba thousands of Hajis visit graves of the companions annually? Very few are those who for some excuse or other perform Haj and do not go to Madina. It is true that these people go to visit the Mosque and not the Prophet Sal'am's tomb, then surely at least once tenth of them or one twentieth of them would definitely visit Jerusalem as well, so that they would at least have visited all these Holy cities, all three Holy Mosques, in Mecca, Madina and the Masjid-ul-Aqsa.
In chapter eight we already mentioned the views of all four Imams on the issue of Ziyaarat, from which we could deduce that they are all agreed that Ziyaarat is mustahab. In the Hambali kitaab Dateelut-Taalib it is said that Ziyaarat is sunnat, whereas Salaah in the Mosque of Madina is considered mustahab.
In mot other books, the manner of Ziyaarat, its proper etiquette, the words to recite have already been noted. In the following lines we intend mentioning only some of the points to bear in mind. This should actually not be necessary, as:
'The love that is borne for him;
Itself should teach respectful honor for him."
1.The ulama disagrees as to whether Ziyaarat should precede Haj or vice versa. (See chapter eight, hadith three)
2. When intending to travel to Madina, what niyyat should be made? Because of Hadith No.12, in chapter eight, some are of the opinion that one should have the niyyat of visiting the tomb of the Prophet Sal'am as well as the masjid in Madina. However, Hazrat Shaikh Ibn Humaam Rah, wrote in Fat'hul Qadeer: "In my humble opinion the intention should be only to visit the Rasul Sal'am's grave, because that indicates honor to Rasulullah Sal'am, and in doing so that Hadith is also acted upon wherein the Holy Prophet Sal'am said: "Whoever comes as a visitor to me with nothing else prompting him except to visit me; for him shall I surely be an intercessor."
If however, Allah grants a second visit, then at that time the niyyat should be to visit the grave as well as the Masjid.

Hazrat Maulana Gangohi Rah, also favored this view. In his book 'Zabdatul Manaasik' he wrote: "On intending a visit to Madina, the niyyat should be solely to visit the Holy Sculpture of the Prophet Sal'am so that obedience will have been shown to the Hadith which includes: with nothing else prompting him except to visit me."

3.No matter which niyyat is made for Madina, let it be so that this journey should be exclusively for Allah's pleasure. There should not be any glimpse of Riya, no show, no exhibition, no pride, neither should there be any aim of traveling for the sake of touring or sight seeing, and nor should their be any aim of attaining any material benefit. Otherwise there exists the danger of deeds being nullified. One should not go to Madina merely because of the fear of the taunts of friends and people who may accuse one that he neglected to perform Ziyaarat out of stinginess.

4.Hazrat Mullah Ali Quari Rah wrote in his book Shar'hul Lubaab: "A sign that a person's niyyat is sincere, is the fact that, neither does he discard any of his obligatory duties, nor any of the sunnats. Otherwise on this journey, apart from having spent of his resources and undergone hardships, he gains nothing; and repentance to Allah becomes binding."

In my humble opinion, one should take special precautions on this journey not to neglect any Sunnat action, even though sunnats are normally considered of lesser importance while on a journey. Though being on a journey allows certain sunnat acts to be taken more lightly; one should on this journey to Madina endeavor to diligently follow the footsteps of Rasulullah Sal'am, whereby this journey is elevated in spirit.

5. A special effort must be made to recite Salawaat (Durood) abundantly, and with complete sincerity and faith. All the learned ulama had greatly emphasized this point. The more Salawaat (Durood) is recited, the better. Besides the compulsory duties and necessities of life most time should be spent in reciting Salawaat (Durood). Hazrat Mullah Ali Quari Rah even goes so far as to say that all time that remains after having seen to necessities of life and obligatory duties, should be utilized for the recitation of Salawaat (Durood), because the more one applies ones-self to any righteous act, the greater is the reward.

Hazrat Hafiz Ibn Hajar Rah writes in his commentary on the Manaasik-ul-Haj of Imaam Nawawi, that on this journey the abundant recitation of Salawaat (Durood) is the most virtuous act. Is it even more virtuous than recitation of the Qur'aan, or is it equal in virtue? The answer lies in the fact that at all those times where Salawaat (Durood) is specially called for, it is more in reward as on the night of Jamu'ah- the eve preceding the day of Friday. Here it is

more rewardful. Now similarly on this journey Salawaat (Durood) is special sunnat of the time and thus more virtuous than even tilaawaat of the Qur'aan.
According to the ulama, wherever Zikr in general is mentioned, Tilaawat is better, but wherever any special form of Zikr is called for that special form is more virtuous. In Hisn-e-Haseen, Hazrat Allama Jazari Rah states: "The best form of Zikr is recitation of the Qur'aan except where any other form is stipulated." Commenting on this Hazrat Maulana Abdul Hayy states: "For example; a prescribed Tasbeeh is supposed to be recited in Ruku and Sajdah. If in those two places the Qur'aan is being recited it is considered Makrooh."
6. Travel with great enthusiasm and excitement and increase the yearning, as Madina becomes nearer. "As the hour of meeting dawns true to a promise; the fire of longing increases its intensity." In order to intensify that enthusiasm, one should recite poems in praise of the Prophet Sal'am. If a biography of the Prophet Sal'am, is available; read it or have it read for others to listen to, so that in the circles of travelers, the life of Rasulullah Sal'am is discussed and all thoughts are focussed on him, so much so that when the day of entering Madina is near, then longing should be at its greatest.
7. When along the way you pass any places or mosques about which it is known that Rasulullah Sal'am or his companions had rested or prayed then stop there to pray, offering nafl (voluntary) prayers or keep busy with Salawaat (Durood) or Tilaawat. Similarly when passing any wells, do drink of the waters for the sake of gaining blessings. Some of these wells are mentioned in chapter ten.
In Mu'allimul Hajjaaj and Ziyaaratul Haramain some of these places are mentioned. Do find out where these places are situated. (Read these two books well. They are very beneficial.)
Among these places there is one special one called Muar'ras, which is situated near Zhul-Hulaifa on the outskirts of Madina. Here one should definitely perform Salaah. According to the Shafis it is Sunnat-ul-Mu'akkdah, i.e. a greatly emphasized sunnat to do so. Some ulama even mention it to be Waajib. (See Manaasikul Haj of Nawawi)
8. When nearing Madina enthusiasm and excitement should be at its climax. Salawaat (Durood) should be repeatedly recited. If one is on the back of some riding horse or camel, an effort should be made to ride it faster. It is reported that whenever the Rasul Allah Sal'am returned from some journey and approached Madina he drove his camel faster. (Over the last stretch).
"How great the yearning on that day; as nearer comes the lover, to the beloved's tent."
9. Finally the eyes will fall on the walls of Madina. Then when the

orchard of Madina comes into sight as happens when passing Bi'r Ali, it is best to descend from your vehicle and to proceed barefoot towards the city while tears flow in unrestrained manner from the eyes, and Salawaat (Durood) comes from the lips.
"And when into sight there appeared;
The precincts, of the town of him,
Who left not with us; the heart,
Nor the mind to realize the same,
From our mounts we descended;
Proceeding respectfully afoot,
For far indeed it be that;
From his honor on horse back we approach him"
It used to be the custom of the former kings and rulers that they always used to proceed on foot from Zhul-Hulaifa, which lies at a distance of ten kilometers (six miles), from Madina. And why not? If from that spot one should proceed with our heads on the ground then too it would not be sufficient in honor of him.
"And though I come to you walking with my eyes,
Then too I have not done my duty in proper.
And which duty, Sire;
Have I indeed performed with diligence?"
"And when the resting place of our beloved, we beheld at Tiebah;
Our love for him flared beyond bounds;
And when the dust of Tiebah to our eyes we applied;
Gone was our sickness ne'er again to return." (Allahumma Salli wa Sallam Alaihi)

MOHAMMAD ZAKARIYA KANDHLAVI

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10. When final entrance to Madina is imminent together with Salawaat (Durood) this duaa should be recited:
"O Allah, verily this is the bounty of Thy Nabi Sal'am. Let it b e for me a means of refuge from the fire of hell, a refuge from punishment and a refuge against the trials of the reckoning."
Pray then for the attainment of the blessings of the Holy City, and for the guidance to uphold the sanctity of Madina, while also praying for help to avoid any undesirable acts.

11. Before entering the Holy City the visitor should cleanse himself by means of a bath (Ghusl). If however it is not possible, this should be done after entrance, but in any case before visiting the Mosque. When ghusl cannot be preformed, then at least Wudhu should be

made.
Having bathed, one's best clothes should be worn, sweet smelling itr should be applied and such should one appear, as is normally the case on the days of Eid. With great humility and the utmost humbleness yet in full-dignified manner should be the procession to the Haram.
It should report that a deputation from the tribe of Abdul Qais once came to visit the Holy Messenger of Allah in Madina. On entering Madina, they saw the Rasul Sal'am and at once their joy, pleasure and excitement knew no bounds. They jumped from their camels and ran in his direction to meet him. Among them was their leader Munzir bin Aa'iz who was also called the Shaikh of Abdul Qais, he did not follow them. Instead he led their camels to the resting-place, gathered all their goods ad placed everything under care. Thereafter he bathed himself, put on his new clothes and slowly proceeded in the direction of the Mosque in dignity and humility. First on entering the mosque he performed two rak'ah Tahiyatul Masjid salaah, lifted his hands in prayer to Allah and then presented himself before the Nabi Sal'am. The Nabi Sal'am greatly approved this action of his and said to him: "there are two characteristics in you which are most beloved to Allah; Your Humbleness and your dignity."

12. According to some ulama it has been noted as one of the aadaab to give substance in charity at a time like this; especially before entering the mosque. Hazrat Ibn Hajar Rah says it is sunnat to give sadaqah even though it is a small amount; and the recipients should best be of the poor inhabitants of Madina. However if there are more needy ones among people who are not Medinites then they should be preferred. In my humble opinion the underlying idea in giving charity at a time like this is most probably due to the Qur'anic verse:
"O You who believe! When you consult the Prophet in private; spend something in charity before your private consultation. That will be best for you, and most conducive to purity. But if you find not, Allah is Most Forgiving, Most Merciful."

Originally this charity was compulsory. Thereafter the compulsory nature of the order was abrogated by the verse following it. Hazrat Ali R.A. says: "I was the very first one to act according to this verse. When this verse was revealed I had in my possession one dinaar. I changed it into dirhams. Whenever I conversed with Rasulullah Sal'am, I gave one dirham in charity. Thereafter this command was abrogated."

13. Entering Madina the visitor should recite the prescribed prayers

for this occasion and enter with humbleness and humility. In the heart should be the sorrow of not having been able to visit the Rasul Sal'am before this moment; the sorrow of not having been able to visit him during his worldly life; the hope of meeting him in the hereafter while fearing the worst. The mind should realize that entrance is about to be made to the dignified presence of a very great personality. His high position, his honor, his exalted eminence should at all times be borne in mind with salawaat flowing from the lips.

14. When the green dome of the mosque comes into sight, remember the Nabi Sal'am rank of honor and exalted position. Let the mind remember that underneath that Dome lies buried he who is more exalted than any other being, the sire among the Prophets; he who is more exalted then even the angels. His grave is more exalted than any part of the earth and the portion adjacent to his Holy body is even more exalted than the Ka'bah itself; more even than the throne (arsh), the kursi; even more than any other place in heaven and on earth. (Lubbab)

15. Having entered the city proceed straight to the mosque. (When you have women with you or good s then it is a different case). The ulama have stated that one should first of all visit the mosque. Infact this was the practice of the Nabi Sal'am himself that whenever he returned from a journey e first descended at the mosque.

16. As for women, when they enter Madina by day it is best that they wait till the darkness before performing Ziyaarat, because for them it is necessary to follow all those things at all times that are stipulated under Pardah.

17. Enter the mosque with all the aadaab of entering a masjid. Enter fist with the right foot, then the left. Recite the stipulated duaa. (Allahummah tahli Abwaaba Rahmatik) and make the niyyat of I'tikaaf. If one make s niyyat of I'tikaaf on entering any mosque, reward is granted for the mere presence in the mosque. Therefore one should always do so.

18. It is best to enter through the door called Baab Jibra'il because the Nabi Sal'am himself always preferred entering through that door. The quarters of his wives were probably situated on that side (Sharh Manaasik of Nawawi). However it is not compulsory that one should enter from this door. Any other may be used. (Sharah Lubaab)

19. Retain all humility and humbleness when inside the mosque. Keep the attention away from all the internal decorations of the mosque itself. Keep the mind away from the architecture, the adornments of the carpets, pillars, chandeliers, etc. proceed with dignity, with eyes cast down and go forward respectfully, while avoiding any disrespectful action and any indifference which may be a cause of great loss.

20. Having now entered the mosque, endeavor to reach the Rowdha-tul Jannat. It is that portion which lies between the Holy Tomb and the Mimbar and is called Rowdah because the Nabi Sal'am is reported to have said: "Between my grave and my mimbar lies one of the gardens of paradise." When one enters from Baab Jibra'il it is best to proceed behind the grave straight to the Rowdha (garden), so that one need not pass in front of the grave without having recited the greetings.

21. Perform salaah of Tahiyyatul Masjid (2 Rak'ahs) in the Rowdha. This is the correct thing to do before reciting the salaam to the Rasul Sal'am. This is a right due to Allah, and comes before the right due to the Rasul Sal'am. Then we already saw under NO. 11 above how Hazrat Shaikh Abdul Qais Rah first recited these before coming to meet the Rasul Sal'am.
Hazrat Jaabir R.A. reports: "I once returned from a journey and came to meet the Nabi Sal'am who was at that time in the mosque. The Nabi Sal'am asked me: "Have you performed Tahiyyatul Masjid prayer?" I replied: "No". The Nabi Sal'am said: "First perform Tahiyyatul Masjid prayers and then come to me."

22. In the first rak'ah of this salaah recite Surat Al Kaafiroon (Qul yaa Ayyuhal Kafiroon) and in the second rak'ah recite Surat Ikhlaas (Qul huwallahu Ahad). In the first Surat we read a complete denial of any form of shirk (associating anything with Allah) and in the second we read a complete affirmation of Allah's oneness."

23. The ulama say it is best to stand for prayer in that part of the Rowdha where the Nabi Sal'am used to stand in prayer. In Zubda this spot is marked in this manner: "With the mimbar in line with your right shoulder and the pillar with the casket in front of you". Hazrat Imaam Ghazaali Rah has also described the spot similarly. Hazrat Ibn Hajar Rah writes in 'Shar'h Manaasik' that the casket was burnt and in its place a mehraab was built. This is the mehraab that is known as Rasulullah Sal'am's mehraab today. Most of the ulama have mentioned that it is preferable to perform your Tahiyyatul

Masjid salaah at this place. During the one-year stay in Madina Munawwarah the humble writer did not have the courage to stand on this spot once. If it is not possible to perform salaah at this spot then any place in the Rowdha could be chosen.

24. Now having performed this salaah, give thanks to Allah for the great favor granted and beg of Him that He accept the Haj and Ziyaarat. You may perform the Sajdah-Shukr (thanks-giving sujood) or Salaat ash Shukr. Many ulama have said that one should perform the Sajdah-Shukr. (N.B. it is a known fact that according to the Hanafis one does not perform a single sajdah only. When Sajdah-Shukr is mentioned it means nafl salaah in fact. However here the Hanafis too have said it is permissible to perform sujood only. (See Sharh Lubbab). As for the Shafis's, they accept sujood on its own but at a place like this in the Rowdha-they do not call for sujood-shukr. (see shar'h Manaasik)

25. It may happen that Fardh salaah may be about to be performed or in the process of being performed when you enter the mosque. When that happens, do not perform Tahiyyatul Masjid, join the fardh salaah and also make niyyat for the Tahiyyatul Masjid, so that reward for both is attained. Similarly when you enter at a time when it is makrooh to perform any nafl salaah. As for example after Asr, then too no Tahiyyatul Masjid salaah should be performed.

26. After salaah walk towards the grave while keeping the heart and mind clear of evil thought and all thought centered on the exalted personage of the Rasul Sal'am. The ulama inform us that the heart of a person cannot become influenced and affected with the blessings of that Holy Place, when that heart is not free from evil thoughts, desires and passions. On the contrary such hearts which are worldly inclined and disconnected with the hereafter are in dire peril that the anger of the Rasul Sal'am come on them and on the day of Qiyaamah he may turn away from them. May Allah with His mercy save us from that. For this reason it is required that every visitor to the grave of Rasulullah Sal'am at hat moment keep his mind free of any worldly inclinations as much as possible while at the same time keeping alive the great hope for Allah's Infinite and Perfect Grace. Every visitor should cast his attention to the Nabi Sal'am who is the 'Mercy to all' and present himself before the Nabi Sal'am and through his wasselah, beg Allah's mercy and forgiveness (Sharh Lubaab)

27. When visiting any grave, the respectful manner is to approach the grave from the side where the feet rest, so that if Allah should

grant the inmate of the grave sight of the visitor, it is easier for him to see the visitor. It is clear that when any person is buried facing the Qibla, lying on his right side his eyes are inevitably cast towards his feet. Thus when anyone approaches him from the side where the head is at rest, he has difficulty in seeing the visitor (Fathul Qadeer) In view of the above some ulama have stated (see Sharh Manasik) that the visitor to the Holy Grave of Rasulullah Sal'am should approach from the feet end. Mawahib, however, the author is of the opinion that one should approach from the Qibla side facing the front of Rasulullah Sal'am, but it is still better if the approach is from the direction of the feet-end of the grave.
Some other ulama prefers that the approach should be from the head side, because Tahiyyatul Masjid salaah will first have been performed in the Rowdha. The Rowdha is situated at the head-end of the grave and if anyone comes from there, should from the feet end, he will have to go right around the grave on the north side, which will be almost similar to making a tawaaf of the grave, and performing tawaaf around any grave is prohibited.
For this reason, in spite of what has been said above, these ulama prefer the visitor to come from the Rowdha, to the Rasul Sal'am from the head side. However, they too are agreed that under normal circumstances the visitor to the grave should prefer the feet side approach.

28. When facing the grave, stand with the back towards the Qibla, about two paces away from the corner pillar that is on the wall at the head side, turning slightly to the right so that the face is exactly opposite the Holy Countenance of Rasulullah Sal'am (Zubdah)
According to the author of Ithaaf, this pillar now lies inside the brass screen
Hazrat Mulla Ali Qari Rah says one should sand facing the silver peg that is in the brass screen. (Sharh Lubaab)

29. Stand about three or four paces away from the screen wall of the enclosure. Respect demands that one should not come nearer, that the eyes be cast down, that one should not look around from side to side, and that one stands still, while bearing in mind that now I stand facing the blessed presence of the Messenger of Allah and the man of the most exalted rank, is aware of my presence. Hazrat Ibn Ameerul Haaj Rah writes in his book 'Madkhal': "With utmost respect and humility more than can ever be written here should one stand in this auspicious spot because there one stands before the only intercessor whose intercession is sure to be accepted by Allah. Whoever intended visiting his home, reaches his desires, aims and whoever

had presented himself to the door of his house will not return from there disappointed. Whoever prayed to Allah through his waseelah, has his prayer answered. Whoever asks, receives. These things are proved by the experience of man. For this reason the more respectful and humble one appears in his presence, the better it is for oneself. Indeed one should have the idea in mind that: "Here I stand in his presence as if he is still alive, because as for the knowledge of the position and condition of his Ummat and their intentions are concerned, Rasulullah Sal'am knows of it now in death as he knew about the Ummat in his lifetime." (Madkhal vol.1)

30. Standing there, recite salaam to the Rasul Sal'am. Words for this salaam have been compiled in many Haj-guide books. The former elders of Islam used various combinations of salaam and may had various ways of greeting the Nabi Sal'am, thereby pouring out their hearts to him. So it should be, if love and adoration fills that heart.
"Sire, when in thousands the lips of thousands sing the praise;
From thy side one blessed silence answers all."
Some others again could only utter a few words of greetings.
"Where my silence can convey the exceeding love that fills this overflowing heart, let silence prevail."

Hazrat Mulla Ali Qari Rah reports that some elders like Hazrat Ibn Umar R.A. used to recite only: 'Assalamu Alayka Ay-yuhan Nabi-yu Wa rahmatullahi Wa barakaatuh.'
'Salam to you O Nabi of Allah and on you Allah's Mercies and blessings.'
Others again preferred a much longer form of salutation. If we look at Hadith literature, then there too we find numerous forms of salawaat, in various lengths and styles. This tends to indicate the correctness of the practice of the ulama. Maulana Hazrat Rashid Ahmad Gangohi Rah written the words of salutation to be recited to the Nabi Sal'am, wrote further: "As much as you desire, may you add to these words, bearing in mind that the words should convey respect and honor." (zubdah)
Hazrat Imaam Nawawi Rah, who wrote a lengthy salutation, noted thereafter that Hazrat Ibn Umar R.A. only used to say:
"Assalamu Alayka Ya Rasulullha."
"Assalamu Alayka Ya Abaa Bakr."
"Assalamu Alayka Ya Abataah (O my father.)"
In the humble opinion of the author of these lines, when a person understands the meaning of the Arabic salutations he recites ad it flows from his lips with ecstatic pleasure; it is not wrong for him to continue in a lengthy manner.

However, where the translation is not known and no pleasure felt it is perhaps best that one does not continue reading lengthily in parrot fashion. In such cases it would be more appropriate to stand in a dignified manner and a heart filled with ecstatic love, reciting salawaat quietly and slowly
"Assalatu Wassalaamu Alayka Ya Rasulullah."
One should continue reciting these words stopping for a few moments before repeating the same. (N.B. In the previous chapter refer to Hadith number 10 about reciting salawaat seventy times.)

31. Let it be noted that every care be taken that at the time of reciting salaam, no noise, shouting and loud voices be heard. The voice should be raised only sufficiently to reach inside the room. Hazrat Mulla Ali Qari Rah says: "The voice should not be unduly raised neither unduly lowered. Choose a tone between these two extremes. Let the heart be mindful of what is being read and be ashamed before the Rasul Sal'am for the wrong acts committed. It is related in a Hadith in the Bukhari Shareef: "Hazrat Saaib R.A. reports that he was in the mosque in Madina when someone threw a small stone at him. Looking around he saw Hazrat Umar R.A. who indicated him to come to him. He went and Hazrat Umar R.A. said: "Please bring those two people to me-those two talking over there." Hazrat Saaib R.A. brought them. Hazrat Umara R.A. asked them where they were from and they said: 'From Taif.' Hazrat Umar R.A. said: "You two are conversing with each other in loudly raised voices. If you had been inhabitants of this city, I would have punished you." Muhammad bin Maslama R.A. says: "NO one is allowed to raise hi voice in speech in this Mosque." (Sharhi shifa). The story about Sayyidna Hazrat Umar R.A. as just quoted is reported by various writers. In some of the reports Hazrat Umar R.A. is supposed to have added: "I would have beat them with lashes causing immense pain (for conversing loudly)." However, being strangers to the city and being unaware of what is right and wrong, he excused them.
Whenever Hazrat Aa'isha R.A. used to hear any noise near the grave, she sent someone to beg them to be quite and to bear in mind the fact that those things disturb the Rasul Sal'am.
Hazrat Ali R.A. required a door to be made for his house. He asked the carpenter to kindly go and construct it at Baqi, so that the noise of constructing it does not reach the Rasul Sal'am.
In Mawahib Hazrat Allama Qastalani Rah writes: "The same respect should be shown to the Rasul Sal'am at this time as would have been shown to him in his lifetime, because he is indeed alive in his grave." (Sharh Mawaahib)
Allah specially instructs in this direction in the Qur'aan when he says

in Surah Hujuraat:
'O You who believe, Raise not your voices above the voice of the Nabi, nor speak aloud to him in talk, as you speak aloud to one another, lest your deeds become vain and you perceive not.'
Hazrat Imaam Bukhari R.A. relates regarding this verse that once in the presence of Rasulullah Sal'am a discussion took place between Hazrat Abu Bakr R.A. and Hazrat Umar R.A. where these two had a difference of opinion. The conversation led to raised voices, whereupon this verse was revealed. When Allah warns the likes of Hazrat Abu Bakr R.A. and Hazrat Umar R.A. with such stern words, how much should we not fear that punishment? In another Hadith it is said that Hazrat Umar R.A. became so affected by this that thereafter he lowered his voice so much that whenever he spoke he had to be asked to repeat hi words. Hazrat Abu Bakr R.A said: "O Rasulullah Sal'am! From now I shall address you as if I am talking to you about something secret." It is reported that Hazrat Thabit bin Qais Rah used to have a naturally loud voice. Since the above verse was revealed he became immensely sad and distressed saying: "I shall enter Jahannam for I always speak loudly." Thereafter he confined himself to his house not setting foot from there. A few days later the Nabi Sal'am, on missing him, inquired about him and was informed of what happened. The Nabi Sal'am consoled him and gave him the glad tiding of his being one of the inmates of Jannah. (Durre Mansoor)
So whoever visits the grave of the Rasul Sal'am should take great precaution against making noise there.

32. After greeting the Nabi Sal'am, pray to Allah through the name of the Rasul Sal'am. Beg the intercession of the Rasul Sal'am. Many learned ones consider it prohibited to accept waseelah. But the majority accepts it. In 'Mughni', which is an authentic book of Hambali fiqh, we have the following duaa to be recited together with the salutation at the grave of the Nabi Sal'am:
"O Allah, Your word is the truth, and You did say: 'And O Muhammad when they having been unjust to their ownselves, come to you and seek Allah's forgiveness, and the Rasul begs forgiveness for them, then surely they will find Allah oft Forgiving, Merciful.' And now have I come to you O Rasul seeking forgiveness for my sins, seeking your intercession on my behalf in the presence of Allah; and I ask You O Allah to grant me these, and to grant me forgiveness in a similar manner as You had granted to them who came to the Rasul in his lifetime."
The same words are also reported in Sharah Kabeer and in both these books we have the story of Atabi reported in the previous

chapter.
Once the Hazrat Khalifa Mansoor R.A. asked Hazrat Imaam Malik Rah: "When saying a prayer at the grave of Rasulullah Sal'am should one face the Nabi Sal'am or towards the Qibla?" Imam Malik reported: "How can you possibly turn your face away from him when he is your medium (waseelah) and also the waseelah of your father Hazrat Adam A.S. Turn your face to him and beg his intercession on your behalf because Allah accepts his plea for you."
Hazrat Allama Zurqani Rah says that the story already quoted has been reported by Hazrat Qazi Ayaaz Rah through very authentic sources, which it is wrong to deny. In his Mawaahib Hazrat Allama Qastalani Rah (Shafii) says: "The visitor to the grave of Rasulullah Sal'am should pray a lot to Allah through the waseelah of Rasulullah Sal'am and should beg his intercession because the personality of Rasulullah Sal'am is such that when through him intercession is sought Allah accepts.
The same thoughts as above are mentioned by Hazrat Allama Khalil Maliki Rah as reported by Hazrat Allama Zurqani Rah. In Hazrat Fathul Qadeer Ibn Humaam Rah says: "After salaams to Rasulullah Sal'am make duaa to Allah through the waseelah of Rasulullah Sal'am and beg for his intercession. The words for Shafaa'ah are: "O Rasulullah, I beg your intercession and through you I beg of Allah to let me dies as a Muslim on the religion brought by you and in the practice preached by you."
Imam Nawawi wrote (after mentioning the greeting to hazrat Umar R.A.) "Now return to the place where you first stood, make duaa for yourself through the waseelah of Rasulullah Sal'am and it will be best to use those words which had been used by Atabi.
Ibn Hajra Makki (Shafi) says: 'Praying through the waseelah of Rasulullah Sal'am has been the practice of the saintly elders of Islam. Prophets and saints have done the same. Haakim quotes a Hadith, which he says is correct: "When hazrat Adam A.S. ate of the forbidden tree he prayed to Allah for forgiveness through the waseelah of Muhammad Sal'am."
Allah asked: "O Adam, how did you know Muhammad?" Hazrat Adam A.S. replied: "O Allah when Thou didst create me and blew life into me, I looked up and saw written on the Holy Throne:
There is no God save Allah, Muhammad Sal'am is His Messenger.' Then I understood that Thou didst join to Thy name the name of him who is most beloved in Thy sight."
Allah replied: "Indeed is he the most beloved to Me among all beings and since you have asked for pardon through him, I have now forgiven your fault."
Further it is reported by Nasa'ee and Tirmizhi that a blind man came

to Nabi Sal'am asking him to pray for the return of his lost sight. The Nabi Sal'am replied: "If you so wish, I shall pray on your behalf, but if you are prepared to suffer patiently it shall be better." The blind man desired that the Nabi Sal'am pray for return of his sight. The Nabi Sal'am said to him: "Perform wudhu properly and then pray to Allah in these words.
"O Allah, I beseech Thee and I turn to Thee through Thy Nabi, the Prophet of Mercy Muhammad Sal'am; O Muhammed Sal'am through thee do I turn to my Lord for my great need that it may be fulfilled. O Allah do Thou accept the intercession of Muhammad Sal'am on my behalf."
This hadith has been noted as correct (sahih) by both Tirmizhi and Bayhaqi. The latter adds that after this prayer his sight was restored. Hazrat Imaam Tabrani rah mentions a hadith from very authentic reporters wherein the Nabi Sal'am prayed thus: "O Lord (I beg of You) through the love of Your Nabi and the Nabis before me..."
Hazrat Ibn Hajar Rah further enlightens us on this matter and with regard to the above duaa, a special event (No.33) is quoted in the section dealing with stories about Ziyaarat.

33. It is obvious from the above-mentioned that while beseeching Allah the face should be turned towards Rasulullah Sal'am. Although the general etiquette of duaa if to face the Qiblah, but at this place if that is done then the back will be towards Rasulullah (SAW) which will indeed be disrespectful towards his blessed personality. Therefore duaa should be made facing him.

34. Now having recited the salaam, it may be so that someone else had asked you to convey his greetings to the Rasul Sal'am. Hence convey the message thus: "Salam to you O Messenger of Allah from such and such a person who begs your intercession with Allah on his behalf."
If this becomes difficult to say in Arabic then do so in Urdu or in your own language.
Hazrat Imaam Zurqani Rah says: 'If any person had asked you to convey his salaam and you had accepted and promised to do so, it then becomes waajib to convey his message because it becomes like the keeping of a trust which one had accepted. (Amaanat)
Ithaaf states that among the elders it had been the custom since many centuries to send their greetings to Rasulullah Sal'am through the medium of others. In fact some rulers used to dispatch special messengers with the duty to convey salaam to Rasulullah Sal'am as Hazrat Umar Abdul Aziz R.A. used to do.
The writer of these lines also begs of the reader that should Allah

grant him to be present at the Holy Tomb of Rasulullah Sal'am that the reader remembers to say on my behalf.
'Salaams to you O Rasulullah from Zikariya bin Yahya al Kandhlawi, who begs your intercession with Allah on his behalf.'
And if it becomes difficult to say this then merely convey my salaam to the Rasul Allah in your own language.

35. After the greetings to Rasulullah Sal'am move one step to the right and recite greetings to Hazrat Abu Bakr R.A. According to reliable reports the body of Hazrat Abu Bakr R.A. lies buried behind that of the Rasul Sal'am in such a manner that the head is in line with the shoulder blades of Rasulullah Sal'am. For this reason the fact of Hazrat Abu Bakr R.A. will be about one foot to the right of Rasulullah Sal'am.

36. Thereafter take one more step to the right and recite salaam to Hazrat Umar R.A. because the most reliable report says that Hazrat Umar R.A. lies behind Hazrat Abu Bakr R.A. his head being in line with the shoulder blades of Hazrat Abu Bakr R.A.

37. If anyone had asked for his greetings to be conveyed then do so in respect of both Hazrat Abu Bakr R.A. and Hazrat Umar R.A. and if you remember this weak and humble writer then convey my heart felt greetings to both. May Allah reward you well?

38. Many ulama have mentioned that after one had recited salaam to both these two Khalifas of Islam individually, one should then take up a position between the two and recite salaam to the two of them together. For this collective salaam the following words are mentioned in Zubda: " Salaam to you both companions lying besides Rasulullah Sal'am who are his companions and assistants. May Allah reward you both well. We have come to you begging your intercession with Rasulullah Sal'am that he may intercede on our behalf with Allah and request Allah to case us to live on his religion and his sunnat and that he lift us on the Day of Resurrection among his special followers and also for all the Muslim peoples."
Regarding this salaam, some have it longer and in some cases it is shorter whereas some others again did not even mention it. Those who left it out felt that having recited salaam separately and individually to both Khalifas it is not necessary to do so collectively. However repeating the salaam here is merely out of respect. The important point is to beg of these two pure souls their intercession with Rasulullah Sal'am.

39. Return now to where you first stood facing Rasulullah Sal'am, lift up the hands and thank Allah for all favors granted. Recite Salawaat once more on Rasulullah Sal'am and make duaa to Allah through the waseelah of Rasulullah Sal'am for yourself, your parents, ustaads, your family members and friends and for all those who had asked you to pray for them. Pray for all the Muslim Nations for all the Muslims who are living and also for those who have died. And if you remember then join the name of this humble author also in your prayers.

40. There are altogether seven reports as to the situation of the blessed resting-places of Rasulullah Sal'am and his two companions. Two of these are very reliable and I now wish to explain them so that readers may understand this more easily.
Firstly the situation is like this:
Rasulullah Sal'am
Abu Bakr R.A.
Umar RA.
In Wafa-ul-Wafa Allama Samhudi mentions all seven positions and stated that this one is the correct one. Ithaaf agrees with him.
Secondly the situation is like this.

Umar RA. Rasulullah Sal'am
Abu Bakr R.A.

This second arrangement is mentioned by Abu Dawood and Haakim considers it to be correct.
Hazrat Imaam Zurqani Rah says in Sharah Mawaahib that of the seven mentioned positions of the bodies, two are reliable. The majority of the ulama agree to the first one being correct. Razeen relied on it and hazrat Imaam Nawawi Rah says that it is the best known of all the saying in this regard.

41. Having completed the salaams proceed to the pillar of Abu Lubabah. (Ustuwana of Abu Lubabah). Perform two rakahs nafl salaah and make duaa. (See Zubdah) See also chapter 10 where detailed accounts are given of all the pillars of this mosque and their significance.

42. Thereafter return once again to the Rowdha for salaah and duaa.

43. Proceed tot the mimbar and make duaa. The ulama have advised that one should place the hands on that part of the mimbar which is know n as the Rummana and make duaa because Rasululllah Sal'am

used to place his hands there. (Rummana are round pomegranate shaped spheres that are made on the sides of mimbars). Hazrat Imaam Ghazali Rah writes in the Ihya that it is mustahab for one to place the hands on the lower Rummana because that it is the spot where Rasulullah Sal'am used to place his hands. However hazrat Mulla Ali Qari Rah says that the Rummana does not exist anymore because when the mosque caught fire for the second time the Rummana was destroyed. In the Shifa of Qadhi Ayadh and its commentary by Hazrat Mulla Ali Qari Rah we read that Ibn Umar R.A. was seen putting his hands on the place where Rasulullah Sal'am used to sit on the mimbar and then wipe his face with his hands. Hazrat Ibn Qaseet Rah and hazrat Atabi Rah say that the companions, for the sake of blessings, used to place their hands on the Rummana of the mimbar which is on the side of Holy Grave of Rasulullah Sal'am that Rummana on which Rasulullah Sal'am used to put his right hand.

44. Thereafter proceed to the Ustuwana Hannana- The pillar of Yearning and make duaa there. (See under pillars of mosque)

45. Then proceed to all the other famous pillars of the mosque and make duaa.

46. While in Madina one should try ones utmost not to miss any salaah with the congregation in the Masjidun Nabawi. One should remember that though the stay in Madina is short, the reward is great and one cannot know whether Allah will grant one another opportunity to visit this Holy place in future. Hence the very best should be made of the opportunity.

47. Endeavor not to touch the walls for that are deemed to be disrespectful. Neither should the walls be kissed for that is only for the Hajar Al Aswad. Nor should tawaaf be made of any object for that is solely for the Ka'bah. The tawaaf of any grave is strictly prohibited. Hazrat Mulla Ali Qari Rah advised: "Never follow the actions of the ignorant once even though they outwardly have the appearance of saints. Do not bend down before the grave of Rasulullah Sal'am and neither kiss the ground there nor face the grave from any direction for the sake of making salaah with the intention that the grave is there." The same author goes on to say that if for the sake of honoring the grave anyone makes his salaah facing the grave then a fatwa of kufr is decreed against such a person. It is however permissible to say ones prayers in that section of the mosque which lies behind the grave if the intention is not to

honor the grave. There we have a wall between the musallee and the grave. (Sharh Lubaab) hazrat Mawaffaq bin Qudama Rah writes in Mughni that it is not mustahab to touch the walls of the grave or to kiss it. Hazrat Imaam Ahmad Rah says that it was not known among the companions to touch or kiss these places. However he does mention hazrat Ibn Umar R.A. having touched the place where Rasulullah Sal'am sat on the mimbar and then wipe his hands over his face. Hazrat Imaam Nawawi Rah says it is haraam to perform tawaaf around the grave and makrooh to place the stomach or waist against the walls of the grave. It is also makrooh to touch the grave with the hands or to kiss it. The correct manner of showing respect is to stand some distance away in a quiet and respectful manner in the same way as one would have stood in his presence during his lifetime.
Regarding the wrong practice of kissing or touching the grave or the walls around it, all the ulama are agreed and advise that one should not be influenced by the misguided actions of the vast majority of ignorant people. Whoever suggests that touching of the walls etc., brings blessings makes a great mistake out of ignorance, because blessing lies only in the proper execution of deeds sanctioned by Shari'ah. Blessings cannot be attained by acting against the Shari'ah.

48. Where there is not a pressing need for it and except where it is unavoidable, one should on no account ever turn ones back towards the grave not even in salaah nor out of it; (sharh Lubaab). In salaah, try at all times to stand in such a position where neither ones front nor back is towards the grave. Out of salaah there cannot be any possible reason why the back should ever be turned towards the grave.

49. When at any time one has to pass in front of the grave, stand quietly for a while and say salaam before proceeding. Some ulama have said that should one even pass the mosque from the outside one should still read the salaam from there.
It is reported by one companion; hazrat Abu Haazim R.A. that a man once came to him saying "Rasulullah Sal'am has appeared to me in my dream saying to me; Go to Abu Haazim and say to him that he has turned away from me, and that he ignores me for when he passes my resting place he does not even stop to greet me." Thereafter Abu Haazim made a special point of stopping to greet Rasulullah Sal'am whenever he passed outside the front of the mosque. (Sharh Lubaab)

50. According to Hazrat Imaam Abu Hanifa Rah, hazrat Imaam Shafi

Rah, and Hazrat Imaam Ahmad Rah, it is praiseworthy to visit the grave on numerous occasions. Hence as long as the Haji is in Madina he should repeatedly go to the graveside to recite salutations. Hazrat Imaam Maalik Rah, however does not approve of it. For this reason some ulama have advised against oft repeated visits; fearing that the keenness of the visitor may decrease.

51. During the stay in Madina, whenever one is inside the mosque, ones eyes should be fixed on the Hujra Shareef; the Rowdha; wherein lies Rasulullah Sal'am. When one is outside the Masjid then one should time and again gaze at the Green Dome above the grave. Insha Allah this will be a reward act. (Shar'h Lubaab and Shar'h Manaasik of Nawawi). When looking at these two places do so in silence and with due respect.
"More preferable in my sight now is, the patient silence of my deep love for you; Than the loud exclamation of love;)
For often indeed the loud claims of a lover, from a breast with no effect and no depth."

52. Spend as much of your time as is possible inside the Masjid for as long as you are in Madina. Try to recite at least one Khatam (complete recitation) of the Holy Qur'an. Spend as much time as you can in I'tikaaf there during the day and spend the nights or as much thereof as possible in the worship of Allah. These are blessed times that you may never experience again. (Shar'h Lubaab). In 'Zubda' Qutube Alam Rah wrote: "While in Madina continue reading the Qur'aan and making Zikr, recite many salawaat, spend the night in prayer and waste not the days."

53. In 'Zubda' we read: "Having visited the Holy grave, try to visit the graves in Jannatul Baqi daily or at least on every Friday for there lie buried Uthman R.A., Hazrat Abbas R.A., Hazrat Hasan R.A., Hazrat Ibrahim R.A., the infant of Rasulullah Sal'am and the wives of Rasulullah Sal'am. The visitor to Madina should preferably visit the Baqi daily whereas the permanent residents should do so every Friday. (Lubaab)
Hazrat Imaam Nawawi Rah states that to do so daily is mustahab and especially on Fridays, but it should at all times be preceded by greetings at the grave of Rasulullah Sal'am. In the Baqi the graves of other well-known sahaba should also be visited e.g. hazrat Ibrahim R.A. Hazrat Zainul Aabideen R.A., Hazrat Muhammad Baaqir Bin Ali R.A. and Hazrat Ja'far bin Muhammad R.A., etc. and last but not least Hazrat Safiya R.A., the aunt of Rasulullah Sal'am. It should be noted that a visit to the Baqi is a virtuous act and numerous Hadith

can be quoted explaining the virtues thereof. Some of the Hadith are mentioned at the end of chapter ten, Hadith number nine.
In the Shar'h of Manaasik, Hazrat Ibn Hajar Rah, writes that in the Baqi one should first of all proceed towards the grave of Hazrat Uthman R.A. if however the visitor passes the grave of any of the other Holy ones en route to the resting place of Hazrat Uthman R.A. he should merely recite salaam and proceed. Having greeted Hazrat Uthman R.A. in the proper manner he may now return to those he had passed. This is because Hazrat Uthman R.A., is the most virtuous of all those resting in the Baqi. Thereafter visit the grave of Hazrat Abbas R.A., uncle of Rasulullah Sal'am.
A very large number of sahaba (companions) are buried in Baqi. Hazrat Imaam Maalik Rah, puts their number at ten thousand; and the ulama advise that duaa and eesal-e-thawaab should be made for all. (Shar'h Manaasik)
Hazrat Imaam Ghazaali Rah writes; "It is mustahab that one should greet Rasulullah Sal'am everyday; and thereafter the inmates of Baqi." In It'haaf a hadith is reported wherein Imaam Muslim relates from hazrat Aa'isha R.A; "On the evening of those days-when Rasulullah Sal'am used to come to me-Rasulullah Sal'am always used to visit the Jannatul Baqi."
Among some ulama there is a difference of opinion as to where one should commence the visit to Baqi. Some say that one should start at the grave of Hazrat Uthman R.A. in view of the fact that he is the most virtuous of all buried there, whereas others say that one should visit Hazrat Ibrahim R.A., son of Rasulullah Sal'am. Rasulullah Sal'am is reported to have said that: "If Ibrahim had been alive he would have been a Nabi". Some even felt that one should start with Hazrat Abbas R.A., as he is the uncle of Rasululllah Sal'am. Further more, on entering Baqi, his is the first grave one passes and it would be very inadvisable to pass there without salaam. Then near there we have the grave of Hazrat Hasan R.A., and other members of the household of Rasulullah Sal'am, and together they are more virtuous than Hazrat Uthman Rah. According to Hazrat Mullah Ali Quari R.A. this is very suitable and makes it easy for the visitor because these graves are near the entrance of the Baqi.

54. Hazrat Imaam Ghazaali Rah, writes that it is mustahab for the visitor to Madina to visit the graves of the Shohada (martyrs) of Ohad on every Thursday. One should perform Fajr salaah in the Masjidun Nabawi and proceed so that one may return before Zuhr so that salaah is made with jamaat in the masjid. Perhaps Thursday is chosen for this visit because it was on that day that this epic battle was fought, or because on this day the people of Madina have a

semi-holiday, or because it was on the morning of this day that Rasulullah Sal'am prayed for blessings on this ummat or gave some good news. (Ithaaf). According to Hazrat Mullah Ali Qari Rah: "The visitor should make two different niyyats (intentions) to visit Mount Ohad because the virtues of Mount Ohad itself too have been expounded in the Hadith. Hence it is most advisable to proceed from Madina for Ohad because early on a Thursday morning so that one may return by Zuhr salaah time. On arrival there one should first present himself at the grave of the great martyr Hazrat Hamza R.A. uncle of Rasulullah Sal'am about whom Rasulullah Sal'am is reported to have said: "The best of my uncles is Hamza." And "on the day of Qiyaamah Hamza shall be the leader of all the Shohada in the way of Allah." There the visitor should stand with humility, humbleness and respect having all regard for his nobility and honor before presenting himself at the graves of the rest of those who fell in the Battle of Ohad for the sake of Allah and Islam.

55. Another noteworthy place of ziyaarat is the Masjid Quba. Hazrat Imaam Nawawi Rah stressed the importance of visiting it saying that it is best for the visitor to Madina to go there on a Saturday with the niyyat of both visiting the Masjid as well as performing salaat in it. According to an authentic hadith of Tirmizi: "Performing salaah in the Masjid of Quba is equal to performing Umra." Another Hadith states that Rasulullah Sal'am used to visit the Masjid of Qubla on every Saturday.
Hazrat Mullah Ali Qari Rah, writes: "After the Mosque of Mecca, the Mosque of Madina and Baitul Muqaddas, the Mosque of Quba is next in virtue." In fact a saying of Rasulullah Sal'am says: "For me to perform two rakahs in the Mosque of Quba is more liked than I should travel to Baitul Maqaddas twice." However in spite of that (if we take all other hadith and facts into consideration) Baitul Muqaddas is definitely held in higher esteem. A point to bear in mind here is that when something is held in high esteem it does not mean that it is necessary for it to be preferred above other similar virtuous things.
Rasulullah Sal'am used to prefer visiting Quba on Saturdays. He also went there on a Monday and on the 20th Ramadhan.

56. After these places one should also visit the other blessed places of Madina. According to Hazrat Imaam Nawawi Rah, there are about thirty such places well known to the people of Madina. Similarly there are seven famous wells, from the waters of which the visitor should drink. These are the wells from the waters of which Raulullah Sal'am used to perform wudhu and ghusl.

Hazrat Imaam Ghazali Rah, also stresses the visits to these wells. He says that one should go to the well of Bir Arees near Masjid Quba, drink of its water and perform wudhu. It is related that Rasulullah Sal'am allowed of the sweetness of his mouth (saliva) to fall into this well. Of similar importance is the well near the Masjidul Fatah in the vicinity of the Knandaq (trench). In any case the visitor should endeavor to visit these blessed places well known to the people of Madina and drink of these waters with the niyyat and prayer for health and blessing. The names of these wells are mentioned in Ithaaf as follows: Bir-e-Arees, Bir-e-Kha, Bir-e-Rooma, Bir-Aras, Bir-Buda'ah, and Bir-Bassa. These total six. As for the seventh there is a difference of opinion as to which one of the following it is Bir-Suqya, Bir-Ahn, or Bir-Jamal. Ithaaf also mentions ahadith about these wells.
The writer of Lubab points out that there are altogether seventeen wells about which it is reported that Rasulullah Sal'am used of their waters. Not all of these are known today as also is the case of many masjids between Mecca and Madina where Rasulullah Sal'am is reported to have performed some act. Most of these are mentioned in Ziyaratul Haramayn and should be seen in the Holy Land.

57. During the stay in Madina give as much sadaqah as possible to the people of Madina. The author of Lubab writes that the original inhabitants of Madina or those that have settled in Madina are more entitled to sadaqah than those residing elsewhere because it is waajib to love the residents of this Holy city. Imaam Nawawi states that as many facts as possible should be kept during the stay in Madina. Similarly as much charity as possible should be given to those living in the neighborhood of Rasulullah Sal'am for this will be regarded as it you have served him.

58. Whenever you purchase anything in Madina do so with the intention of assisting the merchants in their trade. Say to yourself that this is the way of livelihood carries on they will be able to live without want and the visitor having partly being the means to this end.
Bearing these points in mind and buying with these noble thoughts one will not be troubled by the thought of having been extravagant in that more money was spent than was necessary. In actual fact that will then be a form of charity on condition that such was the niyyat. It is even advisable to buy some goods specifically with this in mind. In such cases the trader will be able to benefit thereby for as long as the money remains with him which can be for a long time since his business prospers. As for those who are not traders one

should present gifts to them. It is better that the niyyat should not be for sadaqah. Because the people of Madina are of noble offspring one should rather present gifts to them.

59. Behavior towards the people of Madina must be in best and noble manner. These are the neighbors of Rasulullah Sal'am. Hazrat Allama Zurqani Rah, says: "Honor the people of Madina and even though some unpleasantness may be experienced with them or becomes known about them still they are worthy of honor by virtue of being neighbors of Rasulullah Sal'am having enough to be proud of. Even though they commit any unbecoming acts they do not become deprived of being neighbors of Rasulullah Sal'am for as long as they remain there.
Rasulullah Sal'am said: "Hazrat Jibra'il A.S. repeatedly advised me regarding correct behavior towards neighbors." In this Hadith all neighbors are included. The hadith did not only refer to the righteous ones and excluding the unrighteous. It includes the God-fearing one as well as the evildoer. Let it be known that even though one of them accuse another of having discarded the practice of Rasulullah Sal'am (and this is proved to have been true) then too it does not mean that he should be deprived of the honor and respect gained by virtue of being a neighbor of Rasulullah Sal'am. In fact there is great hope that Allah will grant him the ability to return to the path and Insha-Allah die the death of the righteous.
Says the poet: "O you people of Madina Tayyiba; Through the greatly beloved lying in
Your midst; You are all to me most beloved."
The writer of the above couplet continued to write numerous verses in praise of the people of Madina.
Once Hazrat Imaam Malik Rah, visited the Hazrat Khalifa Al Mahdi Rah. The khalifa implored of hazrat Imaam Malik Rah to advise him to which the esteemed Imaam said: "I advise you to fear Allah and to be mindful of your duty towards him. Then behave towards the people of Madina with mercy and gentleness because they are the inhabitants of the city of Rasulullah Sal'am. Regarding his neighbors, the people of Madina, Rasulullah Sal'am said: "Madina is the city towards which is my flight (hijrat), there shall be my grave and there shall I be raised up on the Day of Qiyaamah. Its inhabitants are my neighbors. It is the responsibility of my ummat to care for them. Whoever for my sake fulfils their needs , for him shall I act as an intercessor or witness and whoever disregards my advice about my neighbors, him shall Allah cause to drink of Tinatul Khibaal (a most distasteful punishment). According to another hadith Tinatul Khibaal is a drink that consists of blodd, sweat, puss etc. of the inmates of

Jahannam.

60. Hazrat Imaam Nawawi Rah, states that among the aadab of Madina it is also required that the visitor should at all times be mindful of the sanctity of the city and tat this indeed is the place chosen by Allah for the repose of his beloved Rasool after his flight from Mecca. Here then is the place where Rasulullah Sal'am used to tread on.
Hazrat Imaam Ghazali Rah, writes: "When first you set eyes on Madina let this come into mind that this is the city which Allah had chosen for His messenger and to which he was to flee for safety. This is the city where Allah revealed to him the obligatory duties of a Muslim. He set forth the sunnat of his deen and here is the place from where he had to fight against the enemies. Here is the place where his deen became victorious and here he strove until death overtook him. Here he lies buried and also his two successors. Here at every step one finds the spots where his feet once trod.
Proceeding forward step lightly in dignified manner thinking that you are now treading on the soil where surely lie the footprints of Rasulullah Sal'am. Keep in mind the description of his walk and gait as explained in the Hadith. Keep in mind his greatness and his elevated position. He whose name Allah has connected to his own.
Fear for yourself that there in those hallowed surroundings you do not commit such acts which are evil and whereby your good deeds are all wiped out.
Regarding this Hazrat Imaam Ghazali actually referred to the verse of Qur'an which says:
"O you who believe, raise not your voices above the voice of the prophet nor speak aloud to him as you may speak aloud to one another lest your deeds become vain and you perceive not." (Hujurat 2)
We have already dealt with this verse in detail. (NO. 31) Imaam Ghazali Rah, continues: "Then think about the time when the Hazrat Sahaba Rah used to be with Rasulullah Sal'am looking at him, listening to him and benefiting from him."
"When in the garden, on the branches,
A beauteous rose did bloom,
Thousands were the nightingales around
With sweetly voice,
When came the day of parting as the
Rose ceased to bloom,
Long was the cry of lamenting:
"Here was the rose."
Thereafter feel sorry that before now you have been deprived of the

blessing to have visited Rasulullah Sal'am and the hazrat Sahaba Rah. This is the position here in this world. What will be the state in the hereafter? Will you be allowed to come before Rasulullah sal'am with all the excitement and exultation or will you be denied this honor and turned away in disgrace? Will evil deeds deprive you of the pleasure of being in his presence?
Rasulullah Sal'am has said: "On the day of Qiyyamah some people will be turned away from me. I shall say: "But these are my people." To which shall be replied: "You are unaware of what they did after you."
Thus dear reader, if you have acted against the commands of Shariat of Muhammad Sal'am then be not unmindful of your position. Do not be at ease thinking that your evil deeds will not come between you and Rasulullah Sal'am.
At the time of entering Madina have the hope that just as Allah had brought you from far off lands to the door of Rasulullah Sal'am so also is it not too much to hope that Allah in His mercy will not deprive us the hereafter of meeting him.
May Allah grant this meeting to this humble writer through the waseelah of his beloved Nabi Muhammad Sal'am. Ameen.

61. Having completed the visit to the grave of Rasulullah Sal'am and the Holy Places of Madina, the visitor should first perform two farewell rekaahs in the Masjidun Nabawi, preferably in the Rowdha. Then offer the farewell salaam to Rasulullah Sal'am. Now before leaving Madina, pray for your needs and for acceptance by Allah of your Haj and ziyaarat. Pray also for a safe return to your home and that this should not be your last presence in the Holy Land.
Let the tears flow at the time of parting. If sincere, these tears can be a sign of acceptance. When tears do not flow then at least imitate those who cry. On departing give charity and read those sunnat prayers normally read on returning from somewhere. Depart now in the sunnat manner.
Due to my own weakness I could not fully write the proper aadaab of the presence at Madina. However these points should serve as guide and I appeal to readers to overlook shortcomings. In my humble manner have I tried to stress two things while remaining inside the circle of the Shari'ah.

MOHAMMAD ZAKARIYA KANDHLAVI

Firstly, honor and respect and secondly keenness and enthusiasm. It is now my intention to end this chapter with some incidents and stories about visitors to the Holy Tomb of Rasulullah Sal'am so that these may serve as examples to intending visitors. The famous story of Hazrat Utbah Rah, and some others have already been mentioned.

Story No. 1: (Episode)
Hazrat Uwais Qarni Rah was a famous Taabi'ee who was known as the best of Taabi'een (those who met the Sahaba, companions of Rasulullah Sal'am). He lived during Rasulullah Sal'am's lifetime but because he had to serve his mother he could not meet Rasulullah Sal'am. Rasulullah Sal'am himself called him; 'The best of the Taabi'een' and said to him: "If he should take an oath that something should happen then Allah will let that come to pass." And "If anyone should meet him, let him pray for your forgiveness." To hazrat Umar R.A. and Hazrat Ali R.A. Rasulullah Sal'am said: "Let Uwais pray for forgiveness on your behalf."
His virtues are great. He died in the Battle of Siffeen fighting on the side of Hazrat Ali R.A.
When he came to Madina after Haj he entered the Masjid where someone pointed out to him the resting-place of Raslulullah Sal'am. Beholding it he became so deeply affected that he fell down unconscious. On regaining his senses he exclaimed: "Take me forth from this city for never will I find rest in this place where lies buried the most beloved Rasul of Allah." (Ithaaf)

Story No. 2: (Episode)
Once one of the bedouins visited the grave of Rasulullah Sal'am and said: 'O Allah you have commanded that slaves be set free. Here lies your most beloved messenger and here stands your slave at the final resting-place of Your Messenger. I beseech you, set free this humble slave from the fire of Hell. From the unseen came a voice: "For yourself alone did you ask freedom. Why not on behalf of all mankind? We have you free from Hell." (Mawaahib)

Story No.3 : (Episode)
Hazrat Asma-ee Rah relates: "Once a bedouin stood in front of the grave of Rasulullah Sal'am saying: "O Allah, here lies Your beloved, I am Your slave and Shaytaan is Your enemy. If You forgive me Your beloved here shall be pleased. Your slave will be successful, and the heart of Your enemy will be in great agitation. My Lord if You do not forgive me the heart of Your beloved shall grieve, your enemy shall be overjoyed and Your slave here will have been vanquished. O Allah it is a custom among the Arabs that whenever a great ruler among

them pass away, they used to set free slaves besides his grave. Now Lord here lies the lord among leaders and rulers and here stand I, Your slave. Set me free O Allah from the fire of Hell."
Hazrat Asma-ee Rah says further: "Hearing all that, I said to that person: "O Allah, for that most appropriate question and the manner of asking Allah will surely forgive your sins." (Mawaahib)

Story No.4: (Episode)
Hazrat Hasan al Basri Rah says: "Haatim Asam Balkhy was an ascetic soofi who secluded himself in a vault for thirty years. He did not speak to anyone except when it was of dire necessity. When he visited the grave of Rasulullah Sal'am in Madina he merely said: "O Allah, we have come to the grave of your beloved. Do not send us away from here with desires unfulfilled." A voice was heard from heaven saying: "Indeed have We only granted you the favor of visiting the grave of My beloved so that your greatest be granted. Go forth now. We have forgiven your and your companions and all those are present here." (See Zurqani on Mawaahib)

Story No.5: (Episode)
In "Qowl Badeeh" it is reported that Shaikh Ibrahim bin Hazrat Shayban Rah said: "When I visited Madina after performing Haj, I said Assalamo alaykum at the grave of Rasulullah Sal'am and behold I heard a voice in reply from the inside of the room wherein he is buried saying "Waalaykum salaam."

Story No.6 : (Episode)
Hazrat Allama Qastalani Rah the famous scholar of Hadith writes in his book Mawaahib Ladunni: "Once I became so severely ill that doctors despaired for my health. For many years I remained thus. then one day on the 28th of Jamadil Ula 893 A.H. while in Mecca I prayed to Allah through the waseelah of Rasulullah Sal'am that Allah heal me of my affliction. While I was asleep I saw a vision in which I saw a man with a piece of paper in his hand on which was written: "Rasulullah Sal'am has commanded that this medicine be given to Ahmad bin Qastalani." When I awoke I discovered that no sign of my illness remained."
Hazrat Allama Qastalani Rah further relates: "During the year 885 A.H. another such incident happened to me. On my return from visiting the holy grave of Rasulullah Sal'am my maid-servant seriously hurt in a collision with a deer as a result of which she suffered great pain and discomfort. Seeing this I prayed through the wasselah of Rasulullah Sal'am for her health and soon after I had a dream in which I saw a man by whose side was a Jinn in the form of

a deer. It was that deer which had hurt my servant. The man said to me: "Rasulullah Sal'am has sent him to you." I then scolded the Jinn and made him swear never to do such a thing again. Thereafter I awoke and behold. I found that no sign of the maid's affliction remained."

Story No. 7: (Episode)
Hazrat Ibrahim Khawaas Rah relates: "Once on a journey I suffered such thirst that while traveling I fell unconscious. While in that state someone threw water on my face. When I regained my senses I beheld a very handsome man on horseback. He gave me water to drink and bade me to join him on his horse. I accepted his offer. Having gone a short distance he turned to me asking: "What place is this?" I replied: "This is the enlightened city of Madina." He said: Descend now and when you reach the holy grave of Rasulullah Sal'am say to him that your brother Khidr sends his choicest salaams and greetings. (Rowda)

Story No. 8: (Episode)
Hazrat Shaikh Abdul Khair al Aqta Rah said: "Once on a visit to Madina I suffered such hunger that for five days I had absolutely nothing to eat. I could not even find something to taste.
I went to the grave of Rasulullah Sal'am and having greeted the Master and his two companions I said to Rasulullah Sal'am: "O Rasulullah tonight it is my desire to be your guest." Having said that I proceeded towards the mimbar and went to sleep behind it. In my sleep I saw a vision of Rasulullah Sal'am sitting with Hazrat Abu Bakr R.A. in front of him. Hazrat Ali R.A. called me and said: "Look, Rasulullah Sal'am has arrived." "I rose and Rasulullah Sal'am gave me a piece of bread in my hand. I ate half of it. I woke up from that sleep I discovered that I still had the other half of that bread in my hand." (Rowd & Wafa)
A similar incident of Shaikh Ibn Jalaa is related in Story No. 23.

Story No. 9: (Episode)
Once one of the Abdal met Hazrat Khidr A.S and inquired from him whether he had ever met anyone among the saints whom he considered higher in rank than himself. To this he replied: "Yes, I have." I was present once in the Masjid in Madina where I saw Hazrat Shaikh Abdur Razzak Rah dictating Hadith to his students. On one side was a young man sitting with his head bent on his knees. I went to him and addressed him thus: "do you not see the gathering listening to the words of Rasulullah Sal'am. Why do you not join them?"

Without lifting up his head or turning in my direction the youth answered: "Over there you see those who listen to Hadith from the mouth of Abdur Razzak (slave of the sustainer), while over here you see him who listens to hadith directly from the Razzak (Allah)
Hazrat Khidr Rah said: "If what you say is true then you should be able to tell me who I am m who am I?"
He lifted up his head and said: "If my intuition does not fail me then you are Khidr Rah." Hazrat Khidr Rah said: "From that I realized that among the saints of Allah there are such who are so exalted in rank that I cannot recognize them."
May Allah be please with them and cause us all to benefit through them -Ameen.

Story No. 10: (Episode)
One saintly person relates: "Once in Madina we were discussing the miracles Allah caused to take place at the hands of those souls who are close to him. Near us a blind person was sitting listening to us, coming towards us he said: "I greatly enjoy your discussion. Listen to this story of mine. I am a person with the responsibility of feeding a family. I used to go in the direction of Baqi to fetch firewood. There on one occasion I saw a young man. Seeing him I thought to myself that perhaps he was mad. I wanted to rob him of his robe and ordered him to take it off. He refused saying: "Go away, go in Allah's care." Three times did I order him to do that and he then said: "Do you seriously want to rob me of my robe?" I replied: "You have no other choice. I shall take it by force." Thereupon he pointed two fingers in the direction of my eyes and immediately both my eyes sprang out of their sockets and fell to the ground. Greatly perplexed and sorry I said: "For Allah's sake tell me who you are? " He replied: "I am Ibrahim Khawas."
Here we see one saint cursed the man, which made him blind another saint, hazrat Ibrahim Adham Rah on the other hand made duaa that the soldier who beat him be granted Jannah. The writer of Rowd explains the difference between the manner of retaliation of the two saints. Hazrat Ibrahim Khawas R.A. realized that his attacker would not repent unless he was punished, whereas Hazrat Ibrahim Adham Rah knew that his attacker would not repent unless he made duaa for him. In these ways both of them we helped unless towards repentance. (When the soldier came to hazrat Ibrahim Adham R.A. to seek forgiveness) he was told: "The head that require forgiveness I have left behind in Balkh." (Rowd)

Story No.11: (Episode)
Another saint relates: "While residing in Mecca there once came to

me a Yamani friend saying: "I have brought for you a present." Having said this he told a companion of his: "Tell him your story." The man then related: "When I left my hometown Sa'faa in order to perform Haj a very large crowd of friends and well-wishers came to bide me farewell. Many came to the outskirts of the village. From among them one person asked me to convey his greetings to Rasulullah Sal'am and the two companions in Madina. I went to Madina but there in the Holy City I forgot to convey his salaams. I only remembered when we stopped at the first manzil, Zul Hulaifa, to put on our Ihraam. I said to my companions of the caravan: "Please take care of my camel for I have to return to Madina as I have forgotten something there. They replied: "It is now time for the caravan to proceed. If you now return to Madina you will never catch up with us before we reach Mecca." I said: "In that case when you proceed to convey my friend's salaam to Rasulullah Sal'am and the two companions R.A. night was already falling when I had done that. Outside the Masjid I met a person who had returned from Zul Hulaifa who informed me that my companions had left the first manzil and were already on route to Mecca. I went back to the masjid hoping that I would join another caravan that may leave for Mecca. Later I fell asleep. During the latter part of the night I saw Rasulullah Sal'am and his two companions R.A. in a dream. They were coming towards me.
Hazrat Abu Bakr R.A. said: "O Rasulullah, this is the person." Rasulullah Sal'am turned in my direction saying: "O Abul Wafaa!" I replied: "O Rasulullah Sal'am, My name is Abul Abbaas!" Rasulullah Sal'am replied: "No, your name is Abul Wafaa (he who carries out his promise).
Then Rasulullah Sal'am took me by hand and placed me right in to the Masjidul-Haraam in Mecca. I had been there eight full days. When at last my former companions of the caravan arrives." (Rowd)

Story No. 12: (Episode)
Hazrat Abu Imaam Waasity Rah narrates: "One day I made up my mind to visit the grave of Rasulullah Sal'am. Having reached the borders of the Haraam on the way to Madina, I felt such extreme thirst that I feared for my life. Fearing that death was going to overtake me, I sat under a thorn tree. Suddenly there appeared before me a rider on a green horse, with green reins and a green saddle. In his hand he held a green glass in which was a greenish drink. Three times I drank from it but not a drop became less in the glass. Then he asked me where I was going to and I replied: "I was on my way to Madina to convey my salaam to Rasulullah Sal'am and his two companions R.A."

Then he said: "When you reach Madina and when you have greeted them then please convey salaams from me to Rasulullah Sal'am and his companions R.A. saying that Ridwaan conveys salaams to you three." (Rowd)
(Ridwaan is the name of the angle who is guardian over Jannat.)

Story No. 13: (Episode)
Hazrat Sayyed Ahmad Rifa'ee Rah is very well known as one of the foremost saints and mystics of Islaam. In the year 555 A.H. he went for Haj. Thereafter he visited Madina and standing in front of the grave of Rasulullah Sal'am he recited the following couplets:
"From far off the thee did I send my soul,
On my behalf to greet you in your resting place,
Here now O Rasulullah Sal'am is my body to greet you,
Stretch forth your hand that my lips may kiss you."
Indeed was the hand of Rasulullah Sal'am stretched from the grave and in the presence of an estimated 90 thousand visitors did Sayyed Ahmad kiss it. (See Al Haawee by Suyuti)

Story No. 14: (Episode)
It is related that when the father of hazrat Sayyed Nuruddin Ayjee Shareef Afeefuddin Rah visited Madina he read the salutation in front of the grave of Rasulullah Sal'am. When he said Assalamo alaika Ay-yuhan-nabiyu wa-rahmatullahi wa-barakatuh, he and al those present with him heard a voice from the direction of the grave answering: "Wa alaykum salaam, O my son."

Story No. 15: (Episode)
Hazrat Shaikh Nasr Abdul Wahid bin Abdul Malik bin Muhammad bin Abi Saeed Soofi al kar-khi Rah says: "After Haj I went to visit Rasulullah Sal'am in Madina. Having greeted him I was seated near the grave when shaikh Abu Bakr Diyar Bakri arrived and greeted Rasulullah Sal'am: "Assalamu Alayka ya Rasulullah."
From inside the room of the grave I heard a voice replying: "Wa Alaykumsalaam ya Aba Bakr." All those in the immediate vicinity also heard this reply.

Story No. 16: (Episode)
Hazrat Yousuf bin Ali Rah relates: "In Madina there lived a woman from the Hashimi family whose servants used to ill-treat her. She went with her complaints to Rasulullah Sal'am where she poured out her heart. From the grave was heard this reply:
"Do you not prefer to follow my excellent example.
Have patience as I patiently preserved"

She said: "After hearing that voice all my grief disappeared and all the servants who used to annoy me passed away."

Story No. 17: (Episode)
Hazrat Ali R.A. relates: "Shortly after the burial of Rasulullah Sal'am a bedouin came to the grave and said: "O Rasulullah Sal'am we have indeed heard all that you came to convey and whatever Allah had revealed to you did you preserve and so did we. Indeed in that book, which Allah revealed to you do I find this verse?
"And when they were unjust to themselves, they come unto thee and ask Allah's forgiveness; and the Rasul had asked forgiveness for them; they would have found Allah indeed Oft-Forgiving, Most Merciful. (Surah Nisaa-64)

Story No. 18: (Episode)
Hazrat Abdullah bin Salaam R.A. narrates: "While Hazrat Uthman R.A. was besieged in his house by his enemies I once went to greet him there. He said to me: "Dear brother it is good that you have come. Through that window I have seen Rasulullah Sal'am in a vision and he said to me: "O Uthman I notice that men have detained you in your home. They have let you suffer thirst without water." I replied: "Yes sire, they have." Rasulullah Sal'am then hung down a pail of water from which I drank- the coolness of which I still feel between my shoulder blades and my breast. Thereafter Rasulullah Sal'am said: "If you so desire then you will be assisted in combat against them, and if you so wish you may come and break fast with us this evening." I then expressed my desire to meet the Holy Rasul."
That same day Hazrat Uthman R.A. was killed. May Allah be pleased with him.

Story No. 19: (Episode)
In Mecca there once lived a man called Hazrat Ibn Thabit Rah. He used to perform Haj every year and thereafter he used to travel to Madina for ziyaarat. This he did for seventy consecutive years. It so happened that for some reason he once could not go for ziyaarat to Madina. While sitting in his room one day, lightly asleep, he saw Rasulullah Sal'am saying to him in a vision: "O Ibn Thabit, this year you did not come to meet me, for this reason I have now come to visit you." (Al Haawee)

Story No. 20: (Episode)
During the Khilafat of Hazrat Umar R.A. Madina was troubled by great draught and hunger. A certain man presented himself at the

grave of Rasulullah Sal'am saying: "O Rasulullah Sal'am your ummat is suffering destruction. Beseech Allah that rain descend from the heaven."
Thereupon he saw Rasulullah Sal'am in a dream in which Rasulullah Sal'am said to him: "Convey my salaams to Umar and tell him rain will come. Tell him also he holds on to intelligence and reason."
The man conveyed the message to hazrat Umar R.A. when he heard the message hazrat Umar R.A. wept bitterly and exclaimed: "Allah as much as is in my power I try not to be unmindful." (Wafaul-Wafa)

Story No. 21: (Episode)
Hazrat Muhammad bin Munkadir Rah relates: "A man once left eighty gold coins in trust with my father before leaving for Jihaad. He said to him on leaving: "If you should be in need, you may use them. Then I shall reclaim the amount when I return." After that Madina experienced great need with the result that my father spent the whole amount.
When the man returned and claimed his money, my father promised to return the sum the following day (not knowing where it was going to come from). My father then went to the grave of Rasulullah Sal'am where he made duaa for the whole night, sometimes at the grave and sometimes at the mimbar, begging for a way out of his predicament. In the latter part of the night he heard a voice coming to him from the darkness near the grave saying: "O Abu Muhammad, take this."
My father stretched forth his hand and a bag was given to him. In it were eighty gold coins!" (Wafaa)

Story No. 22: (Episode)
Hazrat Abu Bakr bin Al Muqri R.A. relates: "Hazrat Imam Tabrani R.A, Hazrat Abu Shaikh R.A. and I were together in Madina. We could not find anything to eat. Suffering hunger we used to fast for days on end. In the evening at Esha time I went to the grave of Rasulullah Sal'am and said: "O Rasulullah Sal'am hunger has overtaken us." Returning from there Hazrat Abu Qasim Tabrani R.A. said to me: "Sit down. Food shall either come to us or we shall die."
Hazrat Ibn Munqadir R.A. (Abu Bakr) says: "Abu Shaikh and I waited while Hazrat Imam Tabrani R.A. remained seated, in deep thought. Suddenly a man from the Alawi family knocked at the door. We opened the door and found a man with two servants, each one carrying a large basket with many kinds of delicious foods. We all then ate and having filled our stomachs we thought that the leftovers would be eaten by the servants. However the Alawi left all with us and said before leaving: "You have complained about hunger to

Rasulullah Sal'am. I have seen Rasulullah Sal'am in a dream and he commanded me to bring food to you. (Wafaa)

Story No. 23: (Episode)
Hazrat Ibn Jalaa R.A. relates: "While in Madina I once suffered tremendous hunger. It became so unbearable that I presented myself at the grave of Rasulullah Sal'am and said: "O Rasulullah Sal'am I suffer great hunger. I am now your guest." Thereafter sleep overtook me and in a vision I saw Rasulullah Sal'am gave me a piece of bread. I ate half of it and when I woke up I found myself with the other half of that piece of bread still in my hands." (Wafaa)
(A similar incident of Shaikh Abdul Khair Aqta is related in story No. 8)

Story No. 24: (Episode)
Sufi Abu Abdillah Muhammad bin Abi Zar'aa relates: "My father, Abu Abdullah Khafif and I once came to Mecca and in the Holy city we suffered great hunger. In that destitute condition we traveled to Madina. We slept without any food on empty stomachs. I was then a mere child and repeatedly complained to my father of the hunger that I felt. My father then went to the grave of Rasulullah Sal'am and after having greeted him said: "O Rasulullah Sal'am today I am your guest." Having said that my father sat down in meditation. After sitting like that for a short while he lifted up his head and we saw him first crying and then laughing. Someone asked him the reason for his strange behavior and he replied: "I have seen Rasulullah Sal'am and he gave me a few dirhams. When I opened my hands I found a few dirhams there."
Sufi Abu Abdillah further relates: "Allah blessed us so much that with those dirhams we fulfilled our needs till we reached our hometown of Shiraz."

Story No. 25: (Episode)
Hazrat Shaikh Ahmad Muhammad Sufi R.A. says: "Once I wandered around in the wilderness for about thirteen months suffering such great tribulation that my very skin dried out. In that perplexed condition I reached Madina. There I first greeted Rasulullah Sal'am and his two companions. Afterwards I fell asleep. In my dream I saw Rasulullah Sal'am. He said to me: "O Ahmad, you have come to me." I replied: "Yes Sir, I have come and I am suffering from hunger. Now I am your guest." Rasulullah Sal'am said: "Open your two hands." I did as I was bid and Rasulullah Sal'am filled them with dirhams. When I awoke both my hands were still filled with money. From there I immediately rose to buy bread and faluda and then returned

to the wilderness (desert) (wafaa)

Story No. 26: (Episode)
Hazrat Thabit bin Ahmad Abul Qasim Baghdadi R.A. relates that he once saw a muazzin reciting the azaan for Fair salaah in the Masjid of Madina. When the muazzin said:
"Assalaato Khairum minan nowm."
(Verily salaah is better than sleep).
A servant came along and struck him a hard smack. Crying he exclaimed. "O Rasulullah Sal'am see what is done to me in your esteemed presence!" immediately after the complaint the servant was paralyzed and fell down. People who were nearby picked him up and took his home where after three days he died. (Wafaa)
Story No. 27: (Episode)
Hazrat Sayyad Abu Muhammad Abdus Salaam Husainy R.A. says: "Once, for three days I could find nothing to eat in Madina. Then I went to perform two rakaahs near the mimbar. I then turned to the grave of Rasulullah Sal'am and said: "O my grandfather, I am hungry and my heart desired that I eat thareed."
Thereafter I went to sleep. After a short while someone came along and woke me up. He had with him a wooden bowl in which was the most delicious thareed made with oil and meat, and with a very fragrant aroma. This he gave to me. I asked where that came from and he replied: "for three days now my children have been asking me to cook the thareed and only today did I find the means to do so. Then having cooked it I fell asleep and in my sleep Rasulullah Sal'am came to me and said: "One brother of yours has asked of me to feed him with that very food. Feed him now on my behalf." (Wafaa)

Story No. 28: (Episode)
Hazrat Shaikh Abdus Salaam bin Abil Qasim Saqali R.A. says: "a man told me." I was once in Madina and had become so destitute that I had nothing and as a result I became very weak. At the grave of Rasulullah Sal'am I said: "O you sire of the predecessors and those who come after! I have come from Egypt and for five months now I have been in your presence. I beg of Allah and of you that one such person should take charge of feeding me or that I be made able to depart homewards from here. Thereafter I prayed for further things and went to sit down near the mimbar."
"Presently I noticed a man standing before the grave saying something of which I heard him say:
"O my grandfather, O my grandfather."
From there the man came to me. He took me by the hand and said" Rise".

"I arose and went with him. We left the Masjid through Baab-e-Jibra'il and from there past Baqi and entered a tent. In it we found a slave-girl baked bread. While they worked my host kept me busy in conversation. When the bread was ready the girl cut them in halves and placed them before us in two places. Then she brought a container with ghee and poured it over the bread. Then she put before us some of the very best dates. My host did me to eat which I did."
"He again asked me to eat and once more I ate till I was full. When he encouraged me a third time I said: "Sir, for many months now I have not eaten wheat. I cannot eat any more." He took all that was left and place it in a basket and put with it about one Sa'a (about 7 kilograms) of dates. Then he asked me my name, which I told him. Then he said: "By Allah, do not ever complain to my grandfather, Rasulullah Sal'am again. It disturbs him greatly. For as long as you remain here and whenever you have the need for food it shall be sent to you."
Then he said to his slave: "Take this basket and go with our guest to the grave of Rasulullah Sal'am." I took leave of him and went with the slave towards the grave. When we reached Baqi I said to the slave: "It is alright, for now I know the way. You may return. The slave replied: "By Allah, I have not the right to return without having left you at the grave. Perchance Rasululllah Sal'am will inform my master if I should. So saying he accompanied me right to the grave. For four days did I eat from that basket. When the supply was exhausted and I felt hungry, the same slave came to me again with food and so it went on until a caravan left for Yanbu and I went with them (to return home) (Wafaa)

Story No. 29: (Episode)
A blind man, hazrat Abul Abbaas bin Nafes Maqri R.A. relates: "While in Madina I suffered hunger for three days. I then went to the grave of Rasulullah Sal'am and said: "O Rasulullah Sal'am! I am indeed suffering from hunger. Thereafter as a result of the great weakness in my body, I fell asleep. While asleep a young maiden came to me and shook me by the leg to awaken me and called me to follow her. I did as she requested. She took me to her house and placed before me some bread, ghee and dates. Then she said: "Abul Abbas, eat for my grandfather commanded me to feed you and whenever you feel hungry you are free to come here and partake of our food." This story is also rebated by hazrat Abu Sulayman R.A. who goes on to stay that numerous similar stories are related.
It will be noticed that in the majority of cases Rasulullah Sal'am ordered such people who were blood relations belonging to his noble

family. This was especially the case when the hungry were in need of food. And so it should be because those who love to give in charity will always take from their own household to assist those who are in need. For this very reason Rasulullah Sal'am preferred to command members of his own family (the sayyads) to feed the needy. (Wafaa)

Story No. 30: (Episode)
In his book Tow-theeq Ural-Imaam, Hazrat Imaam Baazri R.A. reports a story on the authority of Hazrat Abu No'maan R.A.: "A ma from Khurasan used to come for Haj annually. After Haj he used to visit Madina and among other things always paid his respects to Hazrat Sayyad Tahir Alawi R.A. and presented him with gifts. Once someone from Madina said to the Khurasani: "whatever you give to Sayyad Tahir Alawi is being wasted by him and in fact is being spent for sinful purposes."
For this reason, when he again came to Madina, he gave him nothing. When he came the following year he again has him nothing and distributed his presents among the poor of Madina. Before he left his home for Haj in the third year he saw Rasululllah Sal'am in a dream in which Rasulullah Sal'am said to him: "You have wronged Sayyad Tahir Alawi. You believed the words of his enemy and thereupon stopped your gifts to him. Let that not happen again. Whatever you refused him in the past should be given and continue to do so in the future."
When the Khurasani awoke he was overcome by great fear. He filled a bag with six hundred dinars on which he wrote the name of Sayyad Tahir and took it with him to Madina. When he arrived at he house of Sayyed Tahir he found a large gathering around him, listening to him. On seeing him the Sayyad said: "O man from Khurasan, if Rasulullah Sal'am did not speak to you, you would not have reached me now. You have believed the words of Allah's enemy and withheld your charitable gifts from me. And only when you were commanded by Rasulullah Sal'am to present the gifts of three years did you come here. Come forward and give me the six hundred dinars."
Hearing this the Khurasani was surprised. He admitted that it was indeed as the Sayyad said. Before handing over the bag he asked: "But how did you come to know of this?" to which Sayyad Tahir replied: 'I know the whole story. When the first year gave me nothing, it affected me greatly because I suffered of want. When the second year you came and wen away without giving anything, and I came to hear of it, it pained me much more and I still suffered. Thereafter I saw Rasulullah Sal'am in a dream in which he said to me: "Be not distressed for I have scolded the Khurasani n a dram and I have exhorted him to present that which he withheld in the

past and that as long as it is within his power, never to stop giving you." And I thanked Allah for that dream and vision. So when you appeared before me today I was certain that my dream was true and that you did see a dream.
On hearing this the Khurasani took out the bag with the 600 dinars and gave it to the Sayyad. He kissed his hand and begged forgiveness for his fault in believing the word of his enemy.
Sayyed Samhudi related this story and then explained that hazrat Sayyad Tahir R.A. was actually the son of Hazrat Yahya R.A. son of Hazrat Husain R.A. son of Hazrat Jafar R.A. son of Hazrat Ubaid husain R.A. the son of Hazrat Ali bin Abi Talib R.A. May Allah be pleased with them all. (Rushfa)

Story No. 31: (Episode)
A lady came to hazrat Aa'isha R.A. begging her to let her see the grave of Rasulullah Sal'am in the room where he is buried. Hazrat Aa'isha R.A. pulled away the curtain and when the lady saw the grave she cried so bitterly and continuously that she died there. (shifa)

Story No. 32: (Episode)
Abdah the daughter of Khalid bin Hazrat Ma'dan R.A. says: "Whenever my father used to lie down to sleep at night he used to become very restless and impatient to see Rasulullah Sal'am. Then he used to call out the names of the Hazrat Muhajireen R.A. and Hazrat Ansar R.A. and say: "O Allah these men are my predecessors and indeed does my heart long to meet them and my longing and yearning for them knows no bounds. O Allah let death overtake me quickly that I may meet them. " This he used to say until he fell asleep." (shifa)

Story No. 33: (Episode)
Hazrat Uthman bin Haneef R.A. reports: "A certain man came to see Hazrat Uthman R.A. on more than one occasion for some need but found that the Khalifa paid no attention to him and neither did he try to assist him in his need. This man then complained to Hazrat Ibn Haneef R.A. who advised him thus: "Perform wudhu and go to pray two rakaahs in the mosque of Rasulullah Sal'am. Then recite this duaa:
"O Allah I beseech Thee and I turn to Thee through Our Nabi Muhammad Sal'am, The Prophet of Mercy. O Muhammad, through thee I turn to thy Lord that my need be fulfilled.
Then having read this put your need before Allah."
The man did as he was advised. Thereafter he went to Hazrat

Uthman R.A. when he reached there he was surprised to seethe gate keeper coming out to meet him and guide him into the presence of Hazrat Uthman R.A. who met him with great honor and respectfully begged his pardon for not having been able to assist him. Hazrat Uthman R.A. then asked him about his needs and very quickly settled and assisted him saying: "And if there is any further need for my help in future then inform me thereof without any hesitation." The man left and returned to Hazrat Ibn Haneef R.A. to thank him for his advice and said: 'Through your intercession and pleading, my problem is settled." Hazrat Ibn Haneef R.A. replied: "I never did any pleading on your behalf. The truth of the matter is that I was once in the presence of Rasulullah Sal'am when a blind man came to complain of his blindness. Rasulullah Sal'am said: "If you so wish, then have patience and if you so wish, I shall pray to Allah for your sight." The man said: "O Rasulullah Sal'am, I even have no guide to lead me: and suffer great discomfort." Thereupon Rasulullah Sal'am told him to make wudhu, perform two rak'ahs and then recite this same prayer; thereafter problem to Allah. It was not long afterwards that the same man came along healed of his blindness with no loss of sight at all." (The story of the blind man already passed under number thirty two of 'Adaab of Ziyaart')

Story No. 34: (Episode)
Hazrat Abdullah bin Mubaarak R.A. says: "I heard Imaam Abu Haneefa say: "When Hazrat Ayyub Sakhi'tiyani R.A. was in Madina, I also was present and I watched to see how he was gong to pay his respects to Rasulullah Sal'am. I saw him standing facing the grave and with his back to the Qiblah. Standing there without saying any words he just cried and cried." (Wafaa)

Story No. 35: (Episode)
Abu Mihammad Ash'baily says: "Once a man from Granada become so seriously ill that doctors gave up al hope for him. The Vazir, Hazrat Abu Abdullah Muhammad R.A. wrote a letter addressed to Rasulullah Sal'am, which he gave to the Haajis to be read at the grave of Rasulullah Sal'am. In it he also wrote a few lines of poetry, which are mentioned in 'Wafaa'. In the letter he wrote a prayer asking for the return of good health of the sick one. The caravan reached Madina where the letter was read before the grave. When the reader returned from Haj and met his former sick brother he was surprised to see him in such excellent health as if he had never been ill at all (Wafaa)

Story No. 36: (Episode)

Hazrat Aa'isha R.A. relates that when her father, Hazrat Abu Bakr R.A. fell ill, he said: "When I pass away bring my body to the grave of Rasulullah Sal'am and inform him that this is Abu Bakr whose heart-felt desire is to be buried next to you, if from the grave permission is granted bury me there: otherwise let me be buried in the Baqi."
Thus when he died his body was taken to the grave of Rasulullah Sal'am and permission was requested, to which a voice from the grave replied: "Let him enter with honor and respect."
Hazrat Ali R.A says: "That when the end came near for hazrat Abu Bakr R.A. he made me sit near him and said: "O Hazrat Ali R.A. when I die, wash me with those same hands with which you washed Rasulullah Sal'am and having put scent over me take my body to the room wherein lies Rasulullah Sal'am. Beg his permission for me to be buried there. If permission is granted, let me be buried there; otherwise let me lie with the Muslims in their graveyard; -Baqi."
Hazrat Ali R.A. continues: "When the body was ready for burial and placed before the grave, I came forward and said: "O Rasulullah Sal'am, this is Abu Bakr who begs permission to be buried next to you." Hazrat Ali R.A. says: "I saw wit my own eyes the flap of the door opening and a voice was heard saying: "Bring the friend to his friend."
(In his book Hazrat Khassa'is-e Kubraa Allama Suyuti R.A. discussed these reports and considered them both weak and rejected. However that is looking at it from the eyes of a Muhad'dith. The historical aspect is not denied.)

Story No. 37: (Episode)
Hazrat Sa'eed bin Musayyib R.A. is one of the most noted Taabi'een, about whom many wondrous tales are told regarding his great asceticism, fear of Allah and fearlessly speaking the truth in the face of adversity. For fifty years he did not miss any salaah with jama'ah, and for forty years he heard the Azaan for salaah while already in the Masjid; awaiting salaah at all times. For fifty years he performed Fajr salaah with the same wudhu with which he performed Isha salaah.
In the well-known battle of Harrah in the year 63 A.H. between the forces of Yazid and the people of Madina, the people of Madina were so filled with fear that many of them fled and dispersed. Some remained in their homes, while the horses of Yazid 's armies roamed around in the Masjid. It was such a battle wherein 1700 strong Muhaajereen and Ansaar were killed and more than 10,000 civilians lost their lives apart from women and children (see Wafaa)
During that period Hazrat Ibn Musayyib R.A. found himself

completely alone in the Masjid at times. He says: "For days on end no one else entered the Masjid for all that time; I heard the Azaan and the Iqaamat from the grave of Rasulullah Sal'am. (Khasa'is kubra)
These stories were examples from the lives of those filled with love for Rasulullah Sal'am, ready to sacrifice for his sake. Now, before ending this chapter, I wish to mention three incidents by way of a warning.

Story No. 38: (Episode)
During the Khilaafat of Ameer Mu'aawiyah, Marwaan the governor of Madina, desired to remove the mimbar of Rasulullah Sal'am from the Masjid of Madina to Syria. It is possible that the intention may have been formed after consultation with Muaawiya or merely for the sake of attaining blessing.
As soon as workmen began to dismantle the mimbar, and eclipse of the sun took place at Madina, as such darkness descended that the stars became visible. People were filled with fear and ascribed this to the fact that the mimbar was being removed.
Marwaan appeared before the people and in a sermon apologetically explained that the intention was not to remove the mimbar. Ameer Mu'aawiyah had written from Damascus saying that there was the danger of the mimbar being attacked by white ants eating away the bottom steps. For this reason it has been decided to add further steps to the buttom, and thus increase the height. Soon a carpenter was called to add six more steps to the bottom, and on top of that the mimbar was palced. The mimbar then came to have nine steps, whereas previously it had only three steps during the time of Rasulullah Sal'am; viz, two steps and one for seat on top. (Nuz'hah)

Story No. 39: (Episode)
Hazrat Sultan Nuruddin R.A. was a very just ruler, and a very god-fearing person who spent much of his time in special prayer, meditation and Zikr'ullah. He was a very saintly man whose nights were spent in Iaadah.
After performing salaah of Tahaj'jud one night he went to sleep and in a dream he saw Rasulullah Sal'am; who pointed out towards two squint-eyed persons and said: "Protect me from these two."
The Sultan awoke in distress. He performed wudhu and said nafl prayers before he went back to bed. He had hardly fallen asleep when he saw exactly the same dream. Once again he woke up, did as before and again fell asleep. He had hardly closed his eyes when he saw the same dream for the third time. This time he rose from his bed and realized that there was no time for sleep. Hastily he

summoned his wazir a man called Jamaluddin- who also was a very saintly person. After having told him the story thus far, the wazir said: "Now there is no time to loose, let us hasten to Madina and let no one be informed of this dream."
Preparations were made in great haste and with twenty chosen men and fast camels loaded with goods they set forth. They traveled speedily by night and day. On the 16th day they arrived in Madina from Egypt. Outside Madina they washed themselves and with dues respect and humility came to the Mosque to perform salaah in the Rowdha. There the Sultan remained seated, deep in thought wondering what to do, elsewhere the wazir was making an announcement that the King had come for Ziyaarat and to distribute gifts to the people of Madina. He also made arrangements for a huge feast to which all people of Madina were invited. All the people had come for the gifts. While these were distributed the king stood by eagerly scanning the faces of all who came forward, more and more came but he did not seethe two faces, which appeared in the dream. When at last the king inquired whether all the people of Madina had come forward, it became known that there were two persons who did not do so. He was informed that there remained two such saintly persons who had come from the west and usually distributed much charity; neither did they take any gifts from anyone; nor did they mix with the people. They appeared to be two ascetic persons.
The king summoned them to his presence and on seeing them immediately recognized them. They were the ones showed to him by Rasulullah Sal'am.
The king asked them: "Who are you?"
They replied: "We are from the west. We have come to perform haj and now have come here for Ziyaarat. We desire to stay here as neighbors of Rasulullah Sal'am and thus we are here."
The king said: "I bid you to tell me the truth."
Again they insisted on what they had said. The king inquired as to where they lived and was informed that they had taken up their residence in a house just outside the mosque opposite the grave of Rasulullah Sal'am. Thereupon the king ordered them to be kept there in custody while he himself went to investigate. He went to inspect their house. There he found numerous goods, wealth and books. Etc. but the investigation brought forward nothing starling, which could be connected with the dream. This left the king greatly troubled and worried. From all sides the people of Madina came to intercede on their behalf, begging their release, saying:
"These are two saintly and ascetic men; they fast b y day and pray all night saying their prayers in the Rowdhatul Jannah, they visit the Baqi daily and every Saturday visit the Masjid of Quba. They never

refuse any begger and during the year of drought and famine in Madina, they had great sympathetic dealing with the Madinites."
When the king heard this, he was even more distressed, worried and amazed. He knew not what to do. Then a sudden thought came to him that he should lift up their prayer mat, which had been spread over the floor. Underneath was hole a which had been dug into the earth and which extended to very near the grave of Rasulullah Sal'am. When the people saw this they were struck dumb. Trembling in anger the king started beating them incessantly and said: "Tell the truth."
At last they came out with their true story that they were Christians and a certain Christian king had given them much wealth and had promised them even more; and the disguise themselves as Hajis; to proceed to Madina and to remove the body of Rasulullah Sal'am. Hence they came to Madina. By night they dug a tunnel, took the earth in bags and spread it out at Baqi.
On hearing the true story the king cried bitterly in gratitude. Allah and His Rasul Sal'am had chosen him for this great service. Thereafter he had them both killed. Then he had deep trenches dug all around the grave. It was so deep that the diggers had to dig till they reached water level. Then he had the trenches filled with molten pewter or lead so that none could reach the body of Rasulullah Sal'am from underneath. (Wafaa)

Story No. 40: (Episode)
Hazrat shaikh Shamsuddin Sawab R.A. who used to be one of the Supervisors of the Haram of Madina relates: "I once had a close friend who used t frequent the house of the Governor of Madina. Whenever I requested any special favors from the Governor, I used to acquire it through him. One day he came to me and said:
"A terrible thing happened today. Some people came to the Governor and gave him a substantial bribe in exchange whereof he should assist them in removing the bodies of Hazrat Abu Bakr R.A. and Hazrat Umar R.A. from where they lie buried, and the Governor has accepted the bribe."
Hazrat shaikh Sawab R.A. reports further: "This news filled me with sorrow and distress and I was lost in sorrow when suddenly the messenger of the Governor arrived at my door to call me to the Governor. I accompanied him and the governor told me: "Tonight some people will come to the Masjid . Do not oppose them. Let them do whatever they wish, and do not try to stop them."
I said: "Very well," and left.
However I could not find ret. Instead remained seated behind the

grave of Rasulullah Sal'am crying the rest of the day. Not for a second did my tears stop flowing. And no one knew what I was going through. When later that evening after Isha salaah, all the people had left the Masjid and we closed the doors of the mosque, some people came and made us open Baab as Salaam-the door nearest to the house of the Governor. As they entered I counted them and they were forty men in all. With them they had shovels, baskets for carrying the earth, and many other tools, normally used for digging. They all went towards the room wherein the graves are. I swear by Allah! That they had hardly reached the mimbar when the earth opened up and swallowed them all with their tools. It happened in such a way that not a sign was left of them.
The Governor waited for them in his house for a long time. Then he called me and asked: "O Sawaab, have these people still not reached you? "I replied: "Yes sir, they came."
I explained to him what had happened. This shocked him and he exclaimed: "What did you say? "Did that happen?" I replied: "Yes that is what happened. Come I shall show you the spot." He said: "No, there is no need thereof. Keep this quite, if you tell anybody about this, your head will be cut off." (Wafaa)
May Allah through his mercy and favors guide us to the correct behavior of this sacred place; and save us from the punishment due to misbehavior.

Important:
In these stories just related we have come across many cases where Rasulullah Sal'am had been seen in a dream. Now it is my duty to bring to the notice of the readers, something important. It is that whenever Rasulullah Sal'am was seen in a dream, it must be believed that it was the Rasul Sal'am who was seen and no one else. For numerous are the authentic reports wherein is stated the Rasulullah Sal'am said: "Whoever sees me in a dream, has indeed seen none but me, for verily Shaytaan is not allowed to imitate me." The form in which various people see him differs in many cases. The difference does not lie in the object seen but in him who sees. The eyes belong to the body of the beholder and as much; the instrument (eyes) changes from person to person. For example in the case of a green, red, blue or black spectacles. If one looks at any object with any of these colored spectacles the picture will be according to the color of the spectacles. However the form and shape of the actual object did not change.
Hence when any one sees Rasulullah Sal'am and on him sees anything which does not become one of such exalted rank, it should be borne in mind that the fault lies in the beholder and not in the

Rasul Sal'am. Similarly, if the dreamer hears anything from the Rasul Sal'am which goes against Shariah; the fault lies with the hearer and not with Rasulullah Sal'am.
Hazrat Ibn Ameerul Haaj R.A. writes in his " Mad'khal": "When having seen a dream or heard a voice form the unseen, one should be careful about inclining towards implementing that order which was seen or heard; when that order is not in accordance with the practice of the elders of Islam of the first century. And so also one should guard against following a practice seen in a dream when the practice is against the Shari'ah.
An example of this is those people to whom the Rasul Sal'am in a dream gave some order or prohibited something. They then started to follow that act accordingly without having referred back to the Qur'aan and sunnah.
The Qur'aan says:
"And if you differ in anything among yourself, refer it to Allah and His Rasul." (Surah Nisaa: 59)
Referring to him in person during his lifetime and comparing with his sunnah after his death. Note also that even though the saying of Rasulullah Sal'am; " Whosoever sees me in a dream has indeed seen none but me" is truth, yet, did Allah not command us to follow the injunctions received during dreams nor act in accordance therewith. In fact Rasulullah Sal'am told us that the pen is lifted from three people; the sleeper till he awakens; the infant and the insane. Further also, one can receive an authentic report only from one who awake, of sound mind and conscious not from him who is asleep. Thus whenever any order reaches us from Rasulullah Sal'am during our sleep, it should be first examined in the light of the Qur'aan and the sunnah. If found according to the Shari'ah; the dream is truth, and so also the words spoken; having come to the dreamer as glad tidings. However if found to be against the Shari'ah, then let it be known that the dream is truth, but as a result of Satanic influence some distortion has taken place in the hearing or seeing instruments (eyes and ears)
Hazrat Imaam Nawawi R.A. writes at the beginning of his book 'Tahzeebul Asmaa wal Lughaat' about the specialities of Rasulullah Sal'am: "Whoever has seen him in a dream, has indeed seen him; for Shaytaan cannot imitate him. However, if anything is heard about the prescriptions of Sharia'h, it is not possible to follow these; not because of any doubt about the truth of the dream, but because the memory of the dreamer is unreliable."
The same is also explained in greater detail in 'Mad'khal', I have quoted as much as was felt necessary. The same is said by

numerous other ulama.

MOHAMMAD ZAKARIYA KANDHLAVI

~ Virtues of Hajj ~

Chapter 3 - Enduring the inconveniences of the Hajj journey.
Any journey has its difficulty and sufferings. Our shariat having taken that into consideration allowed that any Salaat composing four Rakaats should be reduced to two while on travel. Rasulullah Sal'am himself said about travel: "travel is a portion of hell-fire." Therefore traveling means inconvenience and difficulty. So come what may any traveler to the Holy Places will undergo some suffering enroute. But bearing in mind that this journey to the Kaaba is a journey in search of the Beloved One, one should behave on the road like a lover seeking the beloved who awaits him. So whether he hears abusive language directed at himself or whether he is being sworn at or whether stones are cast on him, no matter what difficulty he encounters the Haji should go ahead to the destination undeterred by any such obstacle. And by tolerating all sufferings and hardships with patience, ones reward is increased, (in case where such hardships are not contrary in effect to the interests of our Deen and health).
Hazrat Imam Ghazali R.A. mentions an interesting point by saying: "whatever a person spends on this journey, should be spent with pleasure, and whatever loss of life or wealth one experiences should

be borne with patience, because such things are the signs of a Hajj that is accepted by Allah."
To experience difficulty on the journey of Hajj is like spending in the way of jihad, where one Dri'ham is rewarded up to seven hundred times. To experience pain and hardships on Hajj is similar to the experience of the hardships of jihad. It should be noted that all hardships and losses experienced are not forgotten by Allah, but are turned into rewards. (It'haaf)

Rasulullah Sal'am said to Hazrat Aa'isha R.A: " Verily the reward (of your Umrah) is according to the amount of your hardships. "One's reward is increased to the extent of his hardships. This does not mean that a person should create unnecessary or unnatural difficulties for himself. For such artificial difficulties there is no reward.
One Hadith in Bukhari illustrates this: "Once Rasulullah Sal'am passed a person whose hands were tied with rope. Another man was pulling him by the rope around the Kaaba for tawaaf. (Apparently the person was blind or had some other difficulty). Rasulullah Sal'am cut the rope and said: "Lead him and pull him by the hand."
Another time Rasulullah Sal'am saw two persons tied together by a rope towards Mecca. Rasulullah Sal'am asked: "what is this?" They replied: "we made a vow that we would proceed towards the ka'bah tied together like this." Rasulullah Sal'am then said: "Cut the rope; such a vow is wrong. A vow is only made for righteous deeds; while this that you are doing is Satanic." (ainy-Bukhaari)
Going to Hajj on foot is a praiseworthy act, but only as one can bear the burden of it. At the beginning of this booklet we quoted the verse: "And proclaim the pilgrims among men. They will come to You on foot and on every kind of camel, lean on account of journeys through deep and distant mountain highways."
One will notice that those coming on foot are mentioned before those " on camel." Some Ulama therefore, deduce from this that traveling for Hajj on foot is more virtuous than traveling by any other means of conveyance.
Ulama have gone s o far as to say that "For those people who have the habit of performing Hajj on foot, it is not necessary for them to have the means of transport before Hajj becomes obligatory on them. When they are healthy and have the strength of body, and when the road is safe (with sufficient food and drink) Hajj becomes compulsory on them. (see Ainy)
The great blessings of traveling for Hajj on foot has also been expounded by Rasulullah Sal'am. We quote a few of these Ahadith.
Hazrat Ibn Abbas R.A reports from Rasulullah Sal'am who said:

"Whoever goes for Hajj to Mecca on foot, and return; for him is written the reward of seven hundred good deeds performed in the Holy Haram for every stride taken." The companions asked: "And what is the meaning of good deeds of the Haram?"
Rasulullah Sal'am replied: "Every good deed is granted the reward of one hundred thousand good deeds." According to the above calculation it would mean that seven hundred good deeds are equal to seventy million good deeds. And such is the reward gained at every step; hence on can only imagine what the sum would be after completing the whole journey. Hazrat Ibn Abbas R.A. is reported to have recommended to his children; at the time of his death; that they travel for Hajj on foot, and quoted this Hadith to them. (It'haaf)
On numerous occasions the companions are reported to have heard Rasulullah Sal'am say: "The Salaah in the Haram is equal to one hundred thousands Salaah."(Elsewhere)
Hasan-ul-Basari used to say: "In the Holy Haram one fast is granted the reward equivalent to that of one hundred thousand fasts, and giving one Durham in charity brings the reward of one hundred thousand Durham's. Similarly, every good deed inside the Holy Haram is rewarded one hundred thousand times more than any good deed outside the Haram." (It'haaf)
In the same way as reward is increased for good deeds in the Haram, so also are the punishments for evil and sin increased. This is why some Ulama maintain that it is makrooh to reside in Mecca (more than is necessary). At some time or other sins are committed, as man is prone to sin. And to commit sin there is a great calamity brought upon one's self by oneself.
Just outside the Holy Haram is a place name RUKYA. Hazrat Ibn Abbas R.A. says: "For me to commit seventy sins at Rukya is so much better than committing a sin inside Mecca."
This will be dealt within detail under the seventh Hadith of chapter six.

Hadith Number Two.
Hazrat Aa'isha R.A. reports from Rasulullah Sal'am: "Verily the angels shake hands with the Hajees arriving in Mecca mounted (on horses, camels etc), and embrace those arriving on foot."
When Hazrat Ibn Abbas become sick, he said: "Nothing fills me with more regret and sorrow than the fact that I did not perform Hajj on foot."
Indeed Allah mentioned those arriving in Mecca on foot in the Ayah of the Quran (Durre Mansoor)
This Ayah and its translation has been mentioned at the beginning of

the book.
Hazrat Ismail A.S. used to perform Hajj on foot. (Durre Mansoor)
Another report says that Hazrat Adam A.S performed Hajj one thousand times on foot from India. (Targheeb)
Another report says that forty of those pilgrimages were on foot. (It'haaf)
Hazrat Ibn Abbas R.A. says that this was the practice of all the Hazrat Ambiya A.S. to perform Hajj on foot. (It'haaf)
Mullah Hazrat Ali Qari R.A says: "That no matter what ones form of transport may be; the best is to enter the Haram on foot. And in this respect Hazrat Imaam Ghazali R.A. also states; that it is better for a person who is fit and able to walk to Mecca and perform Hajj on foot. And to substantiate this he quotes that Hazrat Ibn Abbas R.A. made wasiyyat (a bequest) to his children at the time of his death to do that, telling them that every stride taken, seventy hundred good deeds are rewarded each of which is rewarded one hundred thousand times. Therefore those who are used to walking long distances and it is safe for them to do so; then it is desirable for them to perform Hajj on foot. Further, as for those young men who are strong and healthy and all those who have a habit of walking and are sufficiently healthy and strong, it is best for them that they should proceed on foot from Mecca to Mina and then onto Arafat Muzdalifah Mina etc. at least this much should be done. Apart from the great reward, one get the opportunity by going on foot and performing so many of those deeds which are mustahab. How much do we not lose by not performing those mustahab deeds as a result of being more or less bound to a certain form of transport. Moreover, the distances during Hajj are not great at all for a strong and healthy person. On the eighth day from Mecca to Mina is a mer three miles; on the morning of the ninth from Mina to Arafat is a distance of five to six miles. This should be no burden for those who are fit and able to walk. The thawaab is so great that for each step taken; the reward will be 70,000,000 rewards.
Hazrat Ibn Abbas R.A. also said: "whoever walks (in Hajj) from Mina to Arafat shall receive 100,000 good deeds of the Holy Haram."
It is reported that Ali bin Shu'aib came walking for Hajj from Nesapur more than sixty times. And about Mugheera bin Hazrat Hakeem R.A. it is known that more than fifty times did he go walking from Mecca for Hajj. Hazrat Abul Abbas R.A performed Hajj more than eighty times on foot. Hazrat Abu Abdullah Magrabi R.A. performed Hajj ninety seven times on foot. (Ithaaf)
How great is their reward at seventy million per step Qazi Ayaaz wrote in his book Shifa that a saintly man traveled the whole journey on foot? When people asked him about the great difficulty he

encounter and the reason for undertaking his journey on foot, he said: "when a slave has run away from his master, is it suitable that he returns to Master on foot or on horseback. Had I the strength to present myself before Him traveling on my head; I would have done so." These are only a few examples about the hardships of this journey. Similarly, one should bear all those things that are against one's nature.

Rasulullah Sal'am in a hadith; to Hazrat Aa'isha R.A. that was mentioned at the beginning of this chapter; said to her: " Your reward is proportionately according to the hardships you undergo." This includes all types of hardships. All the hardships of this journey should be borne with patience, tolerance; without anger or arguments. Hazrat Imaam Ghazali R.A. writes that one should never nag or annoy one's companion on the journey, instead one should be soft-spoken, friendly and brotherly. When any pain or injury is caused from their side then patience is required. In a case where one's temper becomes unpleasant through walking, it is best to go by transport.

Such is the journey to one's Beloved. Like an ardent lover traveling in the direction of the town where the Beloved resides. His happiness, yearning and expectation is such that nothing on his way to his Beloved discourages him, not the heat of the day, nor the cold by night, nor the fierce winds or the rain from above. Neither should the taunts or disturbances of others, nor their abuse cause one's temper to flare and change from remaining cool and calm.

Chapter 4 - The meaning of Hajj.

Significance of Hajj and its Meaningful Benefits.

In the real and true state of Hajj there is as a matter of fact a specimen or pattern of two scenes, and in each and every act of Hajj there are two implied realities. Although in every one of Allah's commands there are manifold benefits and much wisdom, of which the significance and deeper meanings are mostly of such depth that our minds cannot even conceive them. But much significance on the other hand is such that every mind's can comprehend. Similarly, Hajj is such that mostly the significance and wisdom that lies in its each and every act is not easily understood. While many other significance and the Wisdom in them can easily be grasped.

Firstly, Hajj depicts death i.e. our departure from this world and the circumstances after death. Secondly, it gives a most vivid practical description of true love; devotion and adoration.

Let us see how Hajj depicts death and the hereafter. A Hajee leaves his home, bids farewell to all his dear ones and relatives; and departs from them just before he sets off alone. From there he proceeds to another country (as if into another world) leaving behind

all those things which he was attached to and which had occupied most of his time; his house, his family, his farm, his orchards and the company of his friends. Death is the same, therefore, when one dies he leaves behind all this; his home, his family, friends, country and everything that he loves. Such should the Hajees thoughts be when leaving for the house of Allah, that in the same way as he is now leaving all worldly things behind for a short period of time, similarly, that time shall soon come; when without a choice he shall have to leave them forever. After that, as when the Hajee mounts his camel, his horse or gets on the train, which begins to move him further and further away from his house and dear-ones, so does his dear-ones relatives and friends lift his janazah. Having lifted it to their shoulders they begin to move him further and further away from everything that he loved. So he departs like the janazah being carried to the grave. Some would come to bid farewell at home, some will go as far as the station and the real faithful ones may even go further; up to the boat. The position of the deceased and his friends is similar to that. Some may come only to the house to have a last look at him; others will go a short way for the janazah prayers. The real friends will go as far as the grave, to place him inside and fill the grave with soil. The latter are like those faithful ones who will bid farewell on the docks. However on the boat (as well as in the grave) only those will accompany him, who could have been of assistance to him n this life only, whether that be a friend, a relative or wealth. With regard to the journey, some companions are such that at all times they will see to his comfort and happiness, thereby making the journey a happy and pleasant one. Others will be such ill tempered and quarrelsome that at every step they will make his journey a most unpleasant ordeal. Exactly so are the circumstances of the deceased one. With him will remain his deeds, which will abide by him till the end. His good deeds will indeed cause him great comfort and pleasure on the journey to the hereafter, (Akhirah), and his evil deeds will indeed cause him severe pain and suffering. The good deeds will remain with us in the grave in the form of a most handsome person, while evil deeds will remain with us in the grave in the form of an exceedingly ugly and fearsome person. The greatest comfort a Hajee enjoys in Hajj comes from the money and provisions, which are prepared by him before leaving. Likewise, the greatest comfort one enjoys in the life after death is that which comes from the good deeds he performed before his death. Sometimes, in Hajj a person due to lack of money urgently requires more money; and you can imagine how happy one becomes; if that which he needs urgently is sent to him by some near relative or friend. How thankful is one at that time? Similarly, how thankful will

the deceased be if after his demise his relatives, his friends or his children give charity, or recite Quran etc; and pray for the rewards and blessings of that to be conveyed to him. These will surely reach him; because that is what our Rasulullah Sal'am said. In the next stage the Hajee then has to pass through many perilous and unpleasant things. Thieves may rob him, ill-tempered government officers will search his luggage, query his documents etc. All these experiences remind us of various of the graves as when Munkar and Nakeer will come to question us; our Imaan will be tested; snakes and scorpions and various insects will be in the grave to punish us. In addition to this each one will have the book of his deeds with him. "Every man's fate we have fastened on his own neck."

Certainly, many a rich Hajee; instead of having to go through all these bitter and unpleasant experiences goes through the normal passport, immigration and customs formalities unharassed; and experiencing no inconvenience reaches Hijaaz (his destination) in a short time. Likewise, those who toiled in this world and successfully accumulated many good deeds will not even feel the ordeal of being put to test by the questioning of Mankar and Nakeer; nor will they suffer other punishments of the grave on the journey to their destination-the Akhirat; which he will similarly reach in a short time. Then until Qiyamah he will rest in great comfort like a bride on her first night delighted and happy; completely unaware of the hardships surrounding her. Then again for the Hajee in the next stage the two white cloths worn by him as ih'raam should always bring to mind the kafn he is to wear one day. When Labbaik (I am at thy service; I am present) is being uttered aloud by him, he; the Hajee should remember the day of Qiyamah when all people will be called upon by the angel who will blow the horn, to assemble before Allah for reckoning.

Entrance into Mecca brings safety and peace. It is a place where Allah's mercy is sought and assured. Yet, on account of our misdeeds we should be uneasy and overcome with grief; that we do not find peace even in a place of peace; but Mecca is a place of peace and security. Therefore, throughout the stay in Mecca we are reminded constantly of the fact that this place that offers peace to us is wholly due to the mercy and favors of Allah Taala only. Looking at the ka'bah should again bring to mind the sighting The Master of the Ka'bah on the day of Qiyamah. For this reason; looking at the Ka'bah should be done with great fear and respect: as in the case of watching a great king at the time of entering his court. Tawaaf of the Ka'bah brings to mind those angels who continuously make tawaaf around Allah's throne; at all times and will continue doing so. When the Hajee holds the drapery of the Ka'bah with tears flowing down

his cheeks; throwing himself against the Multazam; it calls to mind the picture of a sinner having sinned against a most kind, noble and generous Master. He now comes to that Master, holding onto His clothes; throwing himself down before Him; and tearfully begs for mercy and forgiveness. This brings to mind how one will weep for his sins on the day of the Qiyamah.
When a Hajee runs to and from between the Safa and Marwa; it calls to mind those who will go running from place to place on the plain of Hashr (assembly) on the day of Qiyamah.
"They will come forth-their eyes humbled from their graves; like locusts scattered abroad." (Sura-ul-Qamar-7).
In my opinion this is what the Saee signifies. The story is told in full detail in the Hadith, that on the day of Qiyamah; when all people will be greatly perplexed and worried as a result of unbearable and intensive hardships, and sufferings; they will decide to run to the prophets; for them to intercede on their behalf because of being the near ones of Allah: having no blemishes, being pure of sin and transgression.
They will go first to Hazrat Adam A.S and say: "You are our father. Allah created you with his own hands. He caused the angels to perform sajda before you, and taught you the names of all the things ....; Please intercede to Allah on our behalf." He will say: "No I cannot, for what shall I answer when asked about eating of the forbidden tree?" Go to Hazrat Nooh A.S. more worried now than ever, people will then run to Hazrat Nooh A.S and he too shall reply: "I cannot intercede on your behalf because at the time of the storm (deluge) I asked an unwarranted question to save my son. Go to Hazrat Ibrahim A.S." He too will excuse himself saying: "Go to Hazrat Moosa A.S" Hazrat Moosa A.S too will excuse himself, saying: "Go to Eisa A.S." Verily he also will ask to be excused; and he will refer them to Muhammad Sal'am then he, our Holy prophet Sal'am will open the doors of intercession (Shafaa'at). The Hadith is long; but I only wish to illustrate the happening on that day; when people greatly worried, will run from one to the other. What a trying-day it will be.
What else can Arafat signify other than the Mah'shar; the plain where the reckoning shall take place? There at Arafat we see them all on one plain: with the sun shining from above; we see them begging for mercy, fearful of their sinful acts. Qiyamat will also be similar; only that it will be much more frightening and awe-inspiring; in my humble opinion the thing that one should especially ponder over is the treaty made with Allah, before time itself was created by Him.
Long before the creation of mankind, Allah took an oath from the

souls of all human beings ever to appear on earth. In the words of the Quran Allah inquired from them; "Am I not your Lord?" they replied: "Yes".
In Mishaat we find a hadith related from Musnad Ahmad that Rasulullah sal'am said: "This oath was taken at Arafat". In my personal opinion the day of Arafaat should remind us of that covenant. The greatest thought should be given to this at Arafaat. What pledge was taken from us; and to what extent did we fulfil the promise.
From Arafaat the journey is towards Muzdalifah; and Mina, Hazrat Imaam Ghazali R.A. states that this vast crowd moving in their thousands; pleading in their different languages; behind their own Imaams; each busy in his own activities brings to mind the picture of Qiyaamat even more vividly. There too we shall see them greatly perplexed, worried and in their great fear and anxiety we shall see them also behind their own prophets; moving from place to place. Hence the Haji should adopt the greatest humbleness and humility at these stations.
That is how Haj appears as a picture of Qiyaamat. A symbolic representation of what is to come to each of us. When we look at Haj in this light numerous details of it become clear to be understood.
Secondly, Haj appears as a true exposition of affection and inordinate love; which is manifest in Haj. In order to understand this properly the following should be borne in mind; man's relation with his Creator in Islam is of two kinds. Firstly, man stands as a mere slave before Him, in a Master-slave relationship; where Allah is Master, the Sustainer, the Creator, the All Mighty, and man is the servant, slave and subject. Man s the worshipper; and Allah is the only One worthy of worship. For this reason everything in salaah emphasizes this relationship and radiates humility, humbleness and submission on the part of man. Hence, man enters salaah undisturbed with dignity, neatly dressed with proper behavior; as in the case of one presenting himself at a royal court of some king; where special regulations are imposed for all as far as attire, neatness etc. is concerned. We therefore, see that for salaah the clothes must be clean, a person must have performed wudhu (ablution), and with calmness and dignity; as in the case of being present before a king; the Musalli (one in prayer) stands before his Lord with his eyes lowered; and lifting his hands up to his ears he then extols the Lord, and glorifies His name. Thereafter; complying with the rules of the royal court; the arms are folded; with hands held on the navel; and in sincerity favors are begged for by him from his king. Thereafter the servant bends down praising Him.
Things move to a climax as the musalli (one in prayer) prostrates

himself. Thereby exhibiting his complete weakness, humility and submission. While prostrating every single part of the body shows the humble attitude expected of a slave, while only the tongues praises Allah; his king. During salaah a complete tranquil and dignified manner is required; as is expected in the presence of a mighty powerful king, in his court. That is the reason why it is Makrooh to run towards the Masjid for salaah. One should walk calmly with dignity. Then while waiting for salaah it is makrooh to sit with the fingers of one hand interlocked in the fingers of the other. For the same reason it is makrooh to crack the finger joints and knuckles in salaah; and to cough without cause or necessity; to look around from side to side; to wear ones clothes in a manner other than the way in which it should be worn; to hang clothes (coats, overcoats) over the body without putting the arms through the sleeves, because salaah resembles one's presence in the Royal Court. Salaah therefore breaks if one talks to anyone (except Allah), or if the wudhu breaks, or if one laughs aloud; intentionally or unintentionally; and also if one lifts both his feet of f the ground while in sajdah. All these things nullify the salaah because it is against dignity. When one ponder over all these things no doubt exists that salaah is indeed the exhibition of true humility before the Creator and is in fact a perfect resemblance of the court of the king of kings. That is then the one aspect of man's relationship with Allah; the Master-slave; king subject relationship.
Secondly, there is between man and Allah another relationship based on love and gratitude. Here Allah is the Lord, Sustainer, Beneficent, Gracious, the One possessing all the attributes of beauty and perfection. Man by nature possesses the ability to love, admire and adore beauty and virtue. Such has he been created. The second relationship is of Allah
As the possessor of all attributes, of beauty and perfection, and man as the admirer of that. It shows Allah as the Beloved, man as the lover searching for the object of his love; and striving his utmost for the pleasure and reciprocal love of his beloved. The distinct exposition of this relationship is shown in Haj. It shows a love so great that everything is being sacrificed in the interest of gaining His love also.
The haji is seen right at the outset leaving home and severing all relations with his home, his family, his children and dear ones. He casts them all aside and then sets forth towards his most Beloved. His love is such that without complaint or doubt he braves the journey through deserts and jungles, plains and mountains, valleys and hills, rivers and oceans to reach his destination. Greatly impatient and over anxious the journey continues. The reason for

this impatience and over anxiousness is the fact that the time has come near for the annual gathering of all His lovers at His House; A gathering for which He Himself has issued the invitation. No doubt such a journey will contain its fair share of difficulties and obstacles, but with great tolerance these are overcome. So the Haji proceeds until it is time for ihraam; which is his attire in the presence of his beloved. Without any hear-gear or shirt on the body; an appearance of a man humble and submissive without any form of adornment; in fact, that of an inordinate and ardent lover. In this manner his journey nears the house of Allah; the house of his Beloved. Actually this should have been the position the moment he sets forth from his home and not merely at the borders of the Haram; hence some ulama are of the opinion that it is more virtuous and rewarding to perform the ihraam from one's home. However, because so many things become haraam after performing ihraam; and because it becomes very difficult to remain in ihraam with all its very strict rules; Allah in his wisdom decreed that it could be performed at the borders of the Haram. Therefore, when one enters the Haram borders, he should be like an ardent lover, with disheveled hair and dust-covered ihraam clothes; uttering aloud the labbaik.
That is what Rasulullah Sal'am made apparent when he said: 'Disheveled hair and one laden in dust.' The manner in which the Hajis present themselves is so much appreciated and liked by Allah that He boasts about it in front of the angels saying; 'O my angels, look at the visitor of My holy house; with hair disheveled; and laden in dust; they come to Me'. It is obvious that after a long and tiresome journey this will be the appearance. The more apparent this untidiness, the more it will show in devotion and love. The Haji searchingly continues his journey; and in this untidy state, while shouting the labbaik; he moves towards his goal, and then eventually enters Mecca.
It is to this that Rasulullah Sal'am referred when he said: "Haj means raising the voice; crying out aloud the labbaik; and shedding the blood-of the Qurbani animal". In fact many ahaadith indicate that the male Haji is encouraged to raise his voice while uttering labbaik. Rasulullah Sal'am said: "Hazrat Jibra'il A.S. said to me; "Instruct thy companions to recite the labbaik with raised voice". It is a fact that shouting this call and announcing one's presence at the gate of the Beloved with so much pleasure and yearning for Him is indeed a sign of ardent love. In this manner he enters Mecca, and also the house of his Beloved. There we see him walking in circles around the holy house. We see him in reverence and love, touching the door; and holding unto it. Tawaaf commences at the Hajarul Aswad; the black stone; which a Haji is required to kiss or to touch with his hand.

Rasulullah Sal'am called it 'The right hand of Allah'. That kissing of the Hajar is in symbolic terms the kissing of the hand of his Beloved Master. Is that not a sign of Allah's grace to allow this insignificant man such liberty? To the great ones who lost and drowned themselves; in the love of Allah, the touching of Ka'bah's corners; and the stones; also the door of the Ka'bah: signify kissing the hands and feet of the beloved, which are manifest signs of love. Perhaps there is not a poet worth his name who did not in one or another of his works express this exposition of love.
'When I arrive at the house of my Layla; then I do kiss this wall sometimes; and that wall'
When Rasulullah Sal'am once performed tawaaf he was seen placing his lips on the black stone for a considerable time, until tears flowed from his eyes. He then saw Hazrat Umar R.A; standing near him, with tears rolling down his cheeks. Seeing this he said; 'This is indeed a place where tears are to be shed". Further we see the Hajis' hugging the curtain that covers the Ka'bah. Here again it shows the lover's hugging and pulling at the clothes of the beloved; while begging for his forgiveness; and attention and favors. Similar is the case of he who attaches himself to that section of the wall of the Ka'bah called the Multazam. The Multazam is the section between the Hajarul Aswad and the door of the Ka'bah. It is significant and most blessed section where duaas are heard and supplications answered.
It is reported that Rasulullah Sal'am and the hazrat Sahabaa R.A. used to attach themselves to; and place their cheek against the multazam. It is something that brings to mind the search of one madly in love with his beloved. The description of the ardent lover does not end there. After that the Haji is seen running on top of the hill of Safa in the direction of Marwa and back numerous times. We see him with a bare head; and without his usual pants and shirts; running towards his Maker, the object of his love, as one who is deeply distressed. As a lover in that distressed state-not knowing whether he is worthy of his Beloved's love; and ready to be tested by Him-Gaining momentum we next see him leaving Mecca to spend a night in Mina; from where he then proceeds in the morning for the desert waste of Arafaat. Continuing this trail o beloved, we see him the same night at Muzdalifah where he spends the night; and early the next morning he sets forth for Mina. Thereafter, it is back to Mecca and again to Mina. "What is the love for Layla compared to the love for the every pathway is being trodden. What a hazardous journey it is; one morning the lover is in one place; the afternoon at another; the evening again in another place. The last phase of this unique scene of a searching lover comes at the time of stoning the

Sahytaan at Mina, which signifies casting aside and obliterating everyone, and everything that can possibly come between the lover and the Beloved; anything that can tear them apart; especially this Shaytaan that he now stones.
This phase ends with the sacrificial act of Qurbani. In reality this is the sacrifice of one's own self; which in His mercy; Allah has changed to an animal sacrifice. This is the climax of the lover's entity on the sacrificial altar to his beloved Master. In other words before this he was prepared to sacrifice his health, wealth, strength and time. Now he sacrifices his most precious possession, his life, for Allah.
In the above paragraphs I merely sketched in brief how Haj has great similarity with an attached devotee deeply in love. There has been no time to go into minute details. Apart from these there are numerous other points of wisdom and significance in Haj. This is the case with all Allah's commands. Very often these points of significance and intrinsic meaning are such that our intelligence does not even perceive. The more one ponders over these commands; day by day, more and more significance and meanings become clear and apparent. Everyone looks at command of Allah according to his ability; from his own point of view, and with his own professional eye, and each one will see very many different meanings. Hence a politician looking at Haj sees its many significance differently from a sufi. These cannot all be put on paper here. Following, are a further few points of the deeper meaning of Haj. These I wish to outline merely as a specimen indicative of the many significance of Haj, similar to the two points of wisdom and virtue mentioned at the beginning of this chapter.
1. There are times when rulers, governors and kings call the various classes of their subjects together to discuss matters with them and receive reports. For this reason they are often made into various organizations; and each has its annual conference. This is what happens in Haj where representatives from all over the glove, from all spheres of life and from all ranks; gather at His House. Such is the Haj congregation.
2. Should any influential personality have any proposition to put forward for the progress of the Muslim world; then Mecca during the Haj is indeed the very best place to introduce such a proposal. From there it is most certain that the terms of such a resolution will spread to all corners of the world.
3. What better place can there be for talks than at Mecca at the time of Haj; for discussions and deliberations between rulers, ministers and ambassadors of the Islamic countries; for the improvements of relations of all sorts; for the forming of unity and co-operation among them? There at the spiritual headquarters of Islam with the

added influence of the spirit of goodwill and brotherhood at the time of Haj; some solution is sure to be found to solve their problems.
4. So many are the different tongues and dialects spoken around the Ka'bah at Haj. At once one can hear Arabic, Urdu, Hindi, Persian, Japanese, Push'tu, Chinese, English etc. spoken by the many thousands of Hajees. What a grand expose of the cosmopolitan nature of Islam. A linguist and a lover of languages cannot find any place more to his liking than this.
5. No where else can a person see a better exhibit of the soldier like uniformity as on the Haj journey. This uniformity is a special and unique symbol and badge of Islam. Hence, we see all the Hajees in the same dress, following the prescriptions and commands, avoiding the same prohibitions, doing the same actions at the same time.
6. For years and years an unsuccessful struggle; resisting capitalism; is being carried on among the various nations to attain equality between the rich and the poor, and to narrow the gaps between them. To date no real solution has been found. Islam on the other hand; with its practical and realistic approach to problems has solved this one in a most easy manner. We see true equality brought to the fore in salaah, fasting, zakaah and in Haj; and no better solution and cure has been found than that up to this day. These Islamic principles, which are undoubtedly the best and most effective and workable solution to the world at large on condition that these principles be applied in conjunction with the true fundamental teachings of Islam.
7. Similar to the afore-mentioned; it is a fact that no better demonstration for the teaching and propagation of equality between the various classes can be seen, than that in Haj. Here at the same time; and at the same places; for a substantial period of time, the rich and the poor, the Arab and the Turk, the Englishman and the African etc; all dressed in the simple pilgrims garb present themselves for the remembrance of Allah. All barriers of rank, class, wealth and status are set aside.
8. To observe national celebrations people make elaborate arrangements; lavish preparations and extensive propagation, well advance. For Muslims the first two weeks of Zil Hijjah are more important than similar celebrations, for which there is neither special arrangements nor lavish expense or extensive propagation made.
9. Haj is the ideal occasion for Muslims of the world to foster brotherhood, love acquaintance and relationship of unity.
10. A golden opportunity exists at Haj time for the spread of Islam and the revival of the concept of true Islamic living. Those present in Mecca and the surrounding area duty bound ethically to deal hospitably with those arriving for Haj. True hospitality in this case

means to increase their enthusiasm for Dee; and to provide an incentive; and encourage them to follow the path of Islam; and also to revive and reform their love and liking for Deen.
Similarly, those arriving from foreign lands should assist the local people in this noble work of inviting and encouraging others to the true path. In such cases the real benefit to Islam and the Muslims world in crystal clear.
11. The intermingling of the rich and the poor during Haj has added advantage. This intermingling does much to remove the pride and haughtiness of the rich; while making the poor feel themselves completely at their own home, among fellow brothers. The rich whose necessities are many turn to the poor for help; i.e. carrying goods, cooking, transport arrangements, which they find difficult to do themselves. On the other hand, the poor to fulfill their financial needs turn to the rich. Due to this contact the relationship does not remain one of acquaintance and hospitality only, but develops into love and friendship. This it to its fullest extent witnessed during Haj.
12. We all know that a vast gathering of Muslims; particularly with humbleness and sincerity is a magnetic point for invoking Allah's mercy, grace and generosity. This is especially so when they are truly humble and sincere. No better show of this can be seen than that scene of the huge gathering of sincere and humble people on the plain of Arafaat.
13. The greatest advantage achieved from Haj is the preservation of the monumental teachings of our predecessors, especially the methods of the prophets.
14. Through this Haj journey it also becomes possible to get acquainted with the various countries which one passes; and also as a result of coming into contact with their peoples. In this manner knowledge is gained about the agriculture, industries, products and conditions prevailing in other countries.
15. From an educational point of view Haj is most beneficial. So many learned ones from a great number of countries; and graduates from numerous universities come together; which leads to worthy discussions on educational topics. One gets to know the views, progress, decline and achievements of those various institutions. All this definitely affords an opportunity of teaching others and also at the same time learn from them.
16. Similarly, great saints attend the Haj gathering annually; whereby an opportunity is offered to derive spiritual benefit from their esteemed presence.
17. In Haj, the Haji resembles the angels who are an innocent and sinless creation of Allah. They are continually busy performing tawaaf of Allah's throne. His action is similar while performing tawaaf of the

Ka'bah; as the Hadith states that: "whosoever imitates a group is regarded as one of them". Those angels never commit any act contrary to Allah's will; therefore imitate them. Thus resembling their tawaaf of Allah's throne is praiseworthy action.
18. Among previous nations monkery used to be the highest order, and greatest achievement for man. At the end of Islam it was henceforth prohibited and in its place Islam instituted a refined decree; known as the Haj journey. Thus avoiding all things of adornment, sexual intercourse; in fact even talk about sex during ihraam. (Ithaaf)
19. Among many people and religious groups there has been the custom since time immemorial to organize annual fairs; as for example the fairs of Europe in the middle ages, the Hindu Melas, Catholic masses, Ancient Egypt, Babylon, Pre-Islamic Arabia, etc; which people await, and they also prepare themselves for such gatherings annually. This all is done well in advance. In such fairs sport, play entertainment, amusement, joy and pleasure is the theme of the day. Islam removed this type of a fair; of meaningless worldly affairs; and made a change for the better by Haj which was made into a gathering where people came together in the name of Allah; for the sake spent on worldly pleasures and sheer amusement was diverted to the brief in the oneness of Allah and love for Him.
20. Haj also means a visit to the blessed places where those who had inordinate and ardent love for Allah spent their energies in worshipping Him, until eventually they sacrificed their lives for Him.
21. While on the one hand provides a means of cleansing the character; it also assists in giving health to the body. Rasulullah Sal'am said: "Travel and become healthy." (Kanz)
A change of climate is good for health, and Haj provides a good opportunity for this.
22. Haj is actually a means of continuing and reviving the remembrance of that worship which from the time of Hazrat Aadam A.S. has been part of every religion.
23. Haj in itself holds a great lesson. It is a visit to the Holy cities of Mecca and Madina. Visiting these two places; in the first place; refreshes the remembrance of them in our minds. Secondly, Mecca is the town where in the early days of Islam Muslims used to live in utter poverty, oppression, persecution and injustice. However, with great perseverance and humility they went through all those atrocities and hardships brought to bear on them by the disbeliveers of Mecca.
Later came a time; after the Hijrat: when they conquered Mecca, and after having successfully settled down in Madina; they not only completely pardoned their enemies due to the kindness at heart, but

progressed further owing to the deep conviction of the truth of their religion. They also displayed the most sublime characters to spread Islam afar; so that its light spreads to every nook and corner of the entire globe.
Haj means this visit to these towns, which revives the remembrance in us of the heroic achievements of the devotees of Allah.
24. Haj refreshes the memory and revives our love for our Nabi Muhammad Sal'am himself. Mecca is his birthplace where up to fifty-three years of age he spent various stages of his life. Thereafter he migrated to Madina, where he peacefully rests in his grave. Visiting these two towns definitely revives memories of each and every stage of his life.
When people wish to retain the love for some special person; various types of memorials, statues etc, are erected. Islam has instituted the Haj, during which; among other numerous advantages the memory of Rasulullah Sal'am refreshed and love for him increases.
25. Haj is indeed the best means of lending strength and power to the center of Islam, and it provides the best means to render assistance and help to the people of the two Holy Harams. It also gives one the ideal opportunity to study and have an insight of the citizens of these two Holy places. It has been proved that when the pilgrims do in actual fact see the needs of these people; and their plight; a feeling of readiness to assist them is therefore aroused in the hearts of the visitors of the Holy Ka'bah and Madina. This mutual and sympathetic attitude normally continues to be felt long after Haj.
In brief, these points have been mentioned regarding the benefits of Haj. There are so many more; but let this be remembered that at all times the true aim of Haj is actually to strengthen the contact with Allah, and to remove the love for worldly things.
I wish to end this chapter with a story related by the author of 'Ithaaf'.

Once one of the mureeds of Sheikh Shilbi; the great saint; came to visit him after having performed Haj. The Sheikh asked him some questions. The mureed continues the story:
The Sheikh asked me: "Did you make a determined niyah for Haj?"
I replied: "Yes I made a firm intention for performing Haj."
Sheikh: "Together with having made a firm intention for Haj; did you also have a firm niyah of forever giving up doing all those things you did since you were born that are opposed to the spirit of Haj?"
I replied: "No, I did not."
Sheikh: "In that case you had no niyah for Haj". Then he said: "At

the time of entering into the Ihraam, did you remove your clothing?"
I replied: "Yes, I did".
Sheikh: "At the time did you pledge to remove from you everything save Allah?"
I replied: "No I did not".
Sheikh: "In that case you did not remove your clothing". " Did you cleanse yourself by means of ghusl and wudhu?"
I replied: "Yes I did clean myself in that manner".
Sheikh: "At that time did you also become cleansed from all evil and faults?"
I replied: "No, that I cannot say".
Sheikh: "In that case you did not cleanse yourself". " Did you recite Labbaik?"
I replied: "Yes, I did recite labbaik".
Sheikh: "Did you at that time hear the answers of Labbaik from Allah?"
I replied: "NO, I received no reply".
Sheikh: "In that case what kind of Lab'baik did you recite?" "Did you enter the Holy Haram?" (i.e. the area around Mecca).
I replied: "Yes, I did".
Sheikh: "Did you at that time pledge to leave aside every Haram (prohibited) act forever?"
I replied: "No, I did not".
Sheikh: "Then you did not enter the area of the Haram Sharief at all". "Did you visit Mecca?"
I replied: "yes, I did'.
Sheikh: "When you did; did you also see the Hereafter?"
I replied: "No, I did not see anything."
Sheikh: "Then you did not visit Mecca". "Did you enter the Holy Mosque?"
I replied: "Yes, I did".
Sheikh: "Did you then, on entering felt the nearness of Allah/"
I replied: "No, did not".
Sheikh: "Then you never actually entered the Masjid". "Where you present at the Ka'bah?"
I replied: "Yes I was".
Sheikh: "Did you then see that entity; due to which the Ka'bah is visited?'
I replied: "No, I saw nothing"
Sheikh: "Then you never saw the Ka'bah". "Did you perform ramal at the time of tawaaf around the Ka'bah" (Ramal signifies a running motion).
I replied: "Yes".
Sheikh: "Did you at that time flee from this world in such a manner

that you felt you were completely out of this world?"
I replied: "No"
Sheikh: "In that case you did not perform ramal". "Did you place your hands on the black stone and kiss it?"
I replied: "Yes, I did".
The Sheikh then became very pale and greatly frightened, so much so that a shriek passed from him, and he said; "Woe unto you; Rasulullah Sal'am has said; "Whoever places his hands on the black stone, is like him who actually shook hands with Allah; and whoever shakes the hand of Allah shall in every way remain safe from all things". "Did you then feel anything about that security?'
I replied: "No, I did not'.
Sheikh: " Then you did not touch the black stone. "Did you perform two rak'akhs at he Maqaam-e-Ibrahim?"
I replied: "Yes I did".
Sheikh: "You were at that particular time placed on a high rank by Allah; did you carry out what is due for that high rank; for which you stood there?"
I replied: "No I did nothing".
Sheikh: "In that case you did not perform salaah at the Maqaam-e-Ibrahim". "Did you perform Sa'ee between Safaa and Marwa; and did you ascend the Safaa?"
I replied: "Yes".
Sheikh: "And what did you do there?"
I replied: "I recited takbeer, thrice; and prayed to Allah to accept my Haj".
Sheikh: "Did the angels also recite the takbeer with you?", and "Did you have any knowledge of the significance of your own takbeers?"
I replied: "No".
Sheikh: "Then you descend; did you feel all evil and every weakness departing from you, and inner cleanliness entering yourself?"
I replied: "No".
Sheikh: "Then you never ascended Safa nor descended from it". "Did you run between Safa and Marwa?"
I replied: "Yes".
Sheikh: "At that time of running, did you feel yourself running away from everything else; beside Allah; and reaching Him?"
(Referring to the Qur'anic verse; Surah Shu'ra; "And I fled from you when I feared You", and Allah in another place also says: "And flee towards Allah".)
I replied: "No'.
Sheikh: "Then you never ran". "Did you ascend Marwa?"
I replied: "Yes".
Sheikh: "While on Marwa; did you acquire great inner calmness and

peace, that descended upon you?"
I replied: 'No'
Sheikh: "Then you never ascended Marwa". "Tell me, did you proceed to Mina?"
I replied: "I did".
Sheikh: "while you were there did you attain such hopes in Allah that have nothing to do with evil?"
I replied: "No".
Sheikh: "Then you never went to Mina". "Did you visit Masjid-ul-Khaif?"
I replied: "Yes"
Sheikh: "And did you then experience such fear for Allah that you never ever experienced before?"
I replied: "No"
Sheikh: "Then you never entered Masjid-ul-Khaif". "Did you reach the plain of Arafaat?"
I replied: "Yes".
Sheikh: "And on Arafaat, did you recognize the cause for your coming into this world what you are doing here and where you shall proceed to afterwards; and did you recognize the thing that points towards these things?"
I replied: "No".
Sheikh: "Then you never visited Arafaat". "Did you visit Muzdalifah?"
I replied: "Yes".
Sheikh: "And did you remember Allah there; so much so that everything else was forgotten; as Allah has mentioned?" (Referring to the Qur'anic verse: "And remember Allah at the Mash'arul Haraam plain of Muzdalifah'.)
I replied: "No"
Sheikh: "In that case you never reached Muzdalifah" "Did you perform Qurbani at Mina?"
I replied: "Yes"
Sheikh: "Did you then sacrifice your own self?"
I replied: "NO"
Sheikh: "Then you performed no Qurbani". "Did you perform Rami?" (Pelting the Shaytaan).
I replied: "Yes".
Sheikh: "With every stone that you threw, did you feel yourself shaking off you every form of ignorance and feel your knowledge increasing?"
I replied: "No".
Sheikh: "Then you did not actually perform Rami". "Did you perform the Tawaaf-e-Ziyaarah?"
I replied: "Yes".

Sheikh: "did you experience any spiritual enlightenment at that time; and from Allah did honor and respect descend upon you?" for Rasulullah Sal'am said: "One who performs Haj, or one who performs umra is Allah's guest; and when visits someone it is only right that he should be honored".
I replied: "No, I experienced nothing".
Sheikh: "Then you never actually performed Tawaaf-e-Ziyaraah". "Did you then release yourself from Ihraam?'
I replied: "Yes".
Sheikh: "Did you at that time promise to adhere to strictly Halaal earnings at all times?'
I replied: "NO"
Sheikh: "In that case you did not become Halaal". (Released from Ihraam) "Did you perform the farewell tawaaf?"
I replied: "Yes".
Sheikh: "did you then say a complete farewell to your whole self, desires and passions?"
I replied: 'No"
Sheikh: "Then you did not perform Tawaaf-ul-Widaa". "Go back and perform Haj again; and perform it in the manner which I have described to you".
I have related this lengthy conversation to illustrate what type of Haj the saintly ones do perform. May Allah in His infinite grace and mercy grant us all that type of Haj. Aameen.

MOHAMMAD ZAKARIYA KANDHLAVI

Chapter 5 - The manner of performing Hajj.
Various ulama have written numerous booklets on Haj and how it should be performed; and the etiquette of every obligatory act. For most people a Haj journey comes but once in a lifetime. For this

reason it is advisable that the intending Haji should acquire a few such booklets by acknowledged ulama; some time before his departure; and study them thoroughly. How unworthy and unfortunate will it be that after spending so much money; one finds that it has been wasted as result of wrong and prohibited acts rendering the Haj invalid.
It is advisable that the booklets be studied thoroughly a few times. These should be taken with on the journey and referred to until the Haji is well acquainted with his duties; so that when the time comes to put them into practice, he is fully conversant with everything. Even the ulama groups are not exempted from this. It has often been seen that those learned ones who come for Haj for the first time are less conversant with what to do than unlearned ones who have visited the Holy places previously. Knowing the facts and teaching them does not necessarily mean that one is able to perform the act practically; when called upon to do so.

It is not my aim to explain each and every act of Haj in detail here. In a brief manner I shall mention some of the most important ones.

Allah says in the holy Qur'an: "And take with your provision for the journey; and indeed the best of provision is proper conduct". This verse draws attention to the most important fact that one should be in possession of the expenses and provision for the journey to Mecca. Mere reliance on Allah is not for everyone. In the time of Rasulullah Sal'am according to the hadith; at times people proceeded for Haj; without any provisions; saying: "We rely on Allah". On reaching Mecca, they took to begging. Thereupon Allah revealed this verse. According to another hadith some used to say: "When we are going for Haj; as Allah's guests; will Allah ten not feed us?" In answer to this challenge Allah revealed this verse as if to say: "Do provide for your journey by means of that provision which causes you to refrain from begging", (Durre Mansoor). i.e. that which saves you from humiliation of being in wants of the charity of others. Reliance in Allah is indeed a great thing. It is; however, not something connected with our tongue and speech. It is linked with our heart and faith. Complete reliance in Allah; without any dependence on worldly provisions; is only for him whose heart has faith in Allah, more than his confidence in the money in his pocket; and whose heart is completely at ease in the fact that whatever is n Allah's treasury is so much more to be trusted than that which is in his possession. He who does not have this faith should never ever proceed on reliance (Tawak'kul) alone.

In order to illustrate this point I wish quote two worthy and inspiring incidents from the life of our Rasulullah Sal'am. Firstly, there is the incident of Hazrat Abu Bakr R.A. at the time of the expedition of Tabook. (The story has been related in detail in 'Stories of the Sahaba').
When contributions were collected from companions for the preparation of the expedition. Hazrat Abu Bakr R.A. came to contribute everything which he possessed; so much so that nothing was left at his home. Such is the man whose tawakkul in Allah was complete. Secondly there is the story of the man who came to present to Rasulullah Sal'am a piece of gold; about the size of an egg; saying: "This is my sadaqah, please accept it. O Rasulullah Sal'am, I have nothing else save this". Rasulullah Sal'am turned his face away from him, and he again face Rasulullah Sal'am from a different direction; with the same request. Again Rasulullah Sal'am turned away from him. This happened a few times. Then at the fourth time; Rasulullah Sal'am took hold of the gold and threw it away with such force, that, had it struck him; he would have been badly hurt. He then replied to him; saying: "Some people are such that they give everything in charity in the way of Allah; and afterwards start begging from others".
These incidents clearly show the difference. When a person being completely penniless; does not become impatient; neither does he have any form of complaint at heart against Allah; or in diffuse again anyone; and neither is he inclined towards begging of others; then it is only right that he should rely on Allah alone, and not worry about provisions. Few indeed are the ones who count among these. Whoever is not of these people; is not allowed to take the road to Mecca merely relying on Allah.
Hadith Number One:
Hazrat Abu Hurairah R.A. reports that Rasulullah Sal'am said: "When a pilgrim proceeds on his Haj journey with money, provision and his means of conveyance all acquired by lawful and Halaal earnings, then he embarks on means of transport; and cries: "Labbaik O' Allah; Lab'baik". A caller from the heavens; a farishta; calls to him: "Welcome indeed to you, and happy may you e, your provisions are proper (halaal), your means of transport is proper; paid for from halal earnings; and your Haj shall be righteous; and accepted by Allah'. And when he proceeds for Haj with unlawful and haraam earnings placing his foot in stirrup; and cries. "Labbaik O Allah, Lab'baik", a caller from the heavens; a farishta; calls out to him: "No welcome to you, and no happiness, your provisions are unlawful (haraam) and so also are your earnings and your Haj is rejected".
The Hadith speaks for itself. Another hadith says: "When a person

goes to perform Haj with improper (haraam) earnings, and says: "Lab'baik": Allah replies to him: "You are not welcome; you have been rejected". In another hadith; Allah replies: "Your Haj is rejected". And in another hadith it says: "His Haj is folded up and is thrown back in his face". Further in another hadith it is said: "When a person with haraam earnings goes to Haj; his journey is not considered to be in Allah's obedience. When he thus cries out 'Lab'baik'; while sitting on his means of conveyance; the angels answer him saying: "NO welcome for you, and no glad tidings. Your earnings are Haraam, and also your clothing; your conveyance; and your provisions. Turn back wicked and condemned. And when a person with halaal earnings cries out: "Lab'baik"! While seated on his means of transport; the angels also cry out; 'Lab'baik'; together with him saying; 'Your earnings are halaal; and so too is your clothing; your passage; and your provisions. Return from here with a righteous and accepted Haj and no evil or corruption have you got'.
It is reported in a Hadith that Hazrat Moosa A.S. came for Haj and when he cried out 'Lab'baik' during his run from Safa to Marwa; he heard a voice from above saying: "O my servant, I am with you". When Hazrat Moosa A.S. heard this he fell down prostrating himself before Allah. (Durre Mansoor)
(Refer also to Hazrat Zainul Aabedeen's R.A. incident as recorded under Hadith number six in the first chapter); as when he said 'Lab'baik' his face became pale and his whole body began to quiver, then someone asked of him; why is this happening to you; he replied: "for fear of being replied; 'La Lab'baik'; (no welcome nor any glad tidings for you your 'Lab'baik' is not accepted.)
Though it should be noted that far'ziyyat (Ordinance) of Haj is considered fulfilled; and the sin of haraam earnings is recorded separately; we tend to take no heed of this. It is seen here how important it is that ones earnings should be proper and halaal according to shari'ah; and that there should be no doubt the money spent in Haj, you will find some of us unjustly taking hold of that which is not his; while feeling pleased within himself that nobody has the courage to reclaim it. Indeed, tomorrow there will come a day when every oppressed and unjustly treated one shall be the stronger one. It will dawn on him; (the oppressor) at that time what injustice really is; when is exchange for an unjustly taken item; the equivalent in value to two paisas (half a cent). One shall have to repay with seven hundred accepted salaah. We may not even have so many accepted salaah; but justice will definitely prevail. (Shami).
Rasulullah Sal'am once inquired from the sahaabah, 'do you know who the insolvent one is?' they replied: 'He is that one who has no money and possessions. Rasulullah Sal'am said: 'the bankrupt one is

he who one the day of Qiyyamah shall come forward with many salaah; fasts etc. however, he swore at someone; and seized the possessions of another; and caused harm to people'. On the day of Qiyyamat they will lay claim to some of his good deeds and each claimant will take some until all his good deeds will be no more. When that happens and more creditors remain; the measure of their claims will in the form of their sins be burdened upon his; the oppressor's; shoulders. Then with good deeds exhausted and the burden of sins of others also loaded on him; he shall be taken into Hell'.

Rasulullah Sal'am said: "Whoever as a debt to pay; even if it is in the form of an insult he made to someone, etc; let him beg his pardon in this world before that day comes when money shall be of no avail. If on that day he has any good deeds; some of these shall be given to his victim; and if he has none; then the sins of his victim shall be dragged onto him'. (Mishkaat)

In another Hadith it is mentioned: "When a man unjustly takes hold of a piece of land the size of a hand's span; that piece of ground shall on the day of Qiyaamah be made to the size of all the seven earths and be then hung around his neck'. (Mishkaat)

One can imagine what unbearable weight it will be around his neck.

Once while performing salaah because of the eclipse of the sun; Rasulullah Sal'am saw a vision of the conditions of Heaven and Hell. In hell he saw a woman who had kept a cat tied up. She had neglected feeding it. Hence, she was being punished in hell for not feeding the cat, nor freeing it; so that it could search for feed from the earth. (Mishkaat).

Although it seems irrelevant here; I consider it useful to remind those who keep animals as pets to look after them well; because the responsibility of that is great and it often happens that these innocent animals suffer hunger and thirst.

In one Hadith it is stated: 'On the day of Qiyaamah the most wicked person shall be the one who, for the sake of other's worldly assets and benefits; destroys his own necessities of the hereafter'. (Mishkaat)

This is the case where someone acted unjustly to a third person and as a result of your friendship or relationship with the unjust one; you also become his assistant in the crime. These things are all heinous crimes in Islam. It is necessary that all Muslims refrain from such acts. Who knows that death may overtake us in such a manner that we have not been injustices. Hence it is a duty of each person, especially those intending to travel to the Holy places, to see and receive pardon from those people who have been victims of our injustices and persecution. Such forgiveness must be sought before

proceeding to Mecca. It is imperative that wrongs should be redressed. The journey is a long one and who knows whether he will return or not.

Hadith Number Two:

Hazrat Ibn Abbas R.A. reports: 'On the day of Arafaat a young man; Fadhl; was Rasulullah's sal'am companion, sharing his camel; when the young man cast his eyes, staring at the women. Whereupon Rasulullah sal'am said: 'O so of my brother, this is such a day when whoever controls his hearing, his sight and the tongue; he shall certainly be forgiven by Allah'. The young man here referred to was Fadl Ibn Abbaas.

On the day of Arafaat the crowd is indeed a big one; consisting of both males and females. It is very necessary that one should control hi senses; particularly at such a gathering when one feels the desire to look at strange attractive woman and to listen to their voices: the sight does not stray towards that which is not permissible to watch, the ears to that which is improper to hear and not to speak in correctly. Otherwise it may mean that all our deeds can be rejected. Allah says in the Qur'an: 'And if anyone undertakes therein the Haj; let there be no obscenity; nor wickedness or wrangling in Haj.' (Mishkaat)

In one Hadith it is related: 'When a man shares a house with a strange woman; the third one present is the Shaytaan.' (Mishkaat)

It very often happens that women travel to Haj in the company of ghair mah'ram, i.e. those that one is not prohibited by the Sari'ah to marry. Many a time even when travelling with a mah'ram; from her next of kin; it does happen that she is left alone in the house with strangers; ghair mah'rams. Very great care should be taken that such occasions do not occur. Once Rasulullah Sal'am said: "Let no woman remain alone in a house with such a man who is to her a ghair mah'ram; and let no woman proceed on a journey without her mah'ram". Upon this one of the companions asked: "O Rasulullah Sal'am my name has been written down in the list of those who are to proceed forthwith to a certain battle; jihaad; while my wife desires to go for haj?' Rasulullah Sal'am replied: "Go ahead to perform Haj with your wife". (Mishkaat)

It should be noted here, that Rasulullah Sal'am exempted a companion from jihaad; which at that time was very important; rather than letting his wife proceed for Haj alone. According to one Hadith, which in its narration reads that: 'When a woman goes out of her home; a shaytan accompanies her with the sole purpose of misleading her; so as to draw the attention of others towards her. Hence the presence of a mah'ram with her is a very necessary deterrent factor. In another hadith Rasulullah Sal'am prohibited the

companions from sitting alone with a woman. One sahaabi on hearing this asked: 'If the visitor is a younger brother-in-law to her?' Rasulullah Sal'am then replied: 'A younger brother-in-law is death to her', meaning thereby that there is more fear and danger of a brother-in-law falling into sin with a woman. For this even more precaution is required. It so often happens that she has to live close to a brother-in-law: in which if the relationship is not proper; can have terrible consequences. In a Hadith where one is urged to control the eyes, ears etc; it does not only refer to the sin of seeing and looking at ghair mahrams. It also refers to all sins of the senses; e.g. backbiting, gossip; which may either be committed by one or heard by him; both of which is sin. Similarly, looking at all forms of forbidden amusements and pleasures are included in this.

Hadith Number Three:

Hazrat Ibn Umar R.A. reports: 'A certain man once asked Rasulullah Sal'am: 'What is the true condition and appearance of a Haji?'. To which Rasulullah Sal'am replied: 'The true Haji it he who comes with disheveled hair and clothes laden in dust; and moist with sweat.' Then another inquired: 'O Rasulullah Sal'am which Haj is in which the voice is loudly raised; repeatedly reading the Lab'baik and the excessive shedding of the blood of the sacrificial animals'.

Three main points are mentioned in this Hadith. Firstly, it speaks about a Haji with disheveled hair; and clothes covered in dust and sweat. These are the signs of a true Haji. It is not becoming of a haji to appear adorned in flashy robes. This is why the use of scents and it'r have been forbidden for him in Ihraam. What does a person madly in love, wish to have these things for. It so happened that hazrat Maulana Husain Ahmad Madani R.A once visited us on the eighth or ninth of Zil Hijja. I came forward with a small bottle of fragrant it'r. After using from it, Maulana sighed; and said 'This is a day in which those who are the true lovers of Allah have been prohibited from the use of scents', and he then returned the scent to me. This is one incident among many, showing that when a heart has been touched with the love of Allah; it pains and bleeds even though it be far away from Mecca; the center where the lovers gather. During the first ten days of Zil Hijja, I have seen how my father; may Allah have mercy upon him; recited the 'Lab'baik often, involuntarily.

In previous pages we mention how Allah expresses pride to the angels over the appearance and the deeds of man on the day of Arafaat. (See first chapter; third hadith). Allah says to them: 'See how my servants have come to me with disheveled hair and dust covered clothes'. Secondly we have in this hadith their reciting the 'Lab'baik' aloud. In another hadith Rasululah Sal'am said: 'Hazrat

'Jibrail A.S. came to me and said; 'Allah has commanded that you instruct your companions to recite the 'Lab'baik' in loud voices because this is indeed the recognized motto and slogan of the Haj'. According to another hadith hazrat Jibra'il A.S asked Rasulullah Sal'am to shout out 'Lab'baik' aloud; because it is the slogan of Haj' (Kanz)
In Hadith six, of chapter one; we have related that when a person recites the 'Lab'baik', then every stone and tree; and all the earth utters the same. One hadith reads; 'that when hazrat Moosa A.S. used to recite 'Lab'baik'; then Allah replied: 'Lab'baik, O Moosa'.
Thirdly, in the hadith under discussion is the slaughter of the Qurbani (sacrificial animal). Qurbani is in itself a worship of Allah; which is obligatory on a person who possesses the nisaab; i.e. the minimum amount that makes zakaat compulsory; and when one is not among those on whom it is compulsory; then Qurbani is mustahab. However, it is much more rewarding during Haj, and encouragement is given to slaughtering qurbani animals as much as possible. Rasulullah Sal'am himself slaughtered one hundred camels during his haj. Rasulullah Sal'am said: "To offer an animal as sacrifice for Allah; is a sunnah of Hazrat Ibrahim A.S; and every hair of the sacrificed animal brings a reward of one good deed for the one who offers it in sacrifice. He also said: 'when a person slaughters a qurbani animal; he is forgiven at the fall of the first drop of blood; and verily, the animal shall be brought forward with all its blood; meat; horns and hoofs; and shall be increased in weight seventy times more than its own weight; and thereafter will it be placed to be weighed on the scale of deeds. (Kanz)
Kindly note that Rasulullah Sal'am slaughtered his qurbani and slaughtered on behalf of all the members of his ummah. This was out of his love and concern for them; therefore it is only proper and decent that when one has the means to slaughter an extra animal for Rasulullah Sal'am; then, in addition to his own qurbani; one other animal should be slaughtered on behalf of Rasulullah Sal'am. Hazrat Ali R.A. always did this. He slaughtered one from himself; and one on behalf of Rasulullah Sal'am. Someone inquired about it; and he said: 'I remember the words of Rasulullah Sal'am: 'Shall I make a sacrifice on your behalf?' Hence, I will continue to do so'. (Kanz)
Hazrat Umar R.A, also offered qurbani on bahalf of his small children. In actual fact the qurbani is a deed in remembrance of the sacrifice of Hazrat Ibrahim A.S. it commemorates the act of Hazrat Ibrahim A.S. as Rasulullah Sal'am mentioned; 'It is the sunnah of your father Ibrahim; who yearned for a child in his old age; until at last he was granted Ismail. When this young child reached the stage of becoming intelligent and useful: then, he' Hazrat Ibrahim A.S. was commanded

to slaughter him.
Hazrat Ibrahim A.S. did not falter or hesitate in his obedience to Allah. This was indeed a great trial and test for both father and son; and both accepted this test happily and obediently. Then with a sharp knife he proceeded to cut across the throat of his beloved son; but Allah, out of His mercy; with only a glimpse of His infinite power; allowed this sacrifice to be complete with a sheep in the place of Hazrat Ismail A.S. thus declaring: 'Thou hast already fulfilled the vision. (Surah 37; verse 105)
This sacrifice of an animal is in reality a sacrifice of ones own children for the sake of Allah, which Allah in His mercy has changed to a sacrifice of an animal. At the time of sacrifice the real intention should be that one is actually offering himself and his children in the way of Allah; and for his service. With every act of worship in Islam, there goes a special etiquette and form; whether it be salaah, zakaat, or Haj. For a muslim it is necessary to follow this form of common etiquette; (Asadaab), to the very limit.
Hazrat Shah Abdul Aziz saheb (Rah) of Delhi; the famous scholar of hadith and tafseer; says in his commentary of the Qur'an 'Fathe Azizee': 'Whosoever deals lightly; and discards, the aadaab of any duty shall be deprived of the sunnah by way of punishment, and whosoever thinks lightly of the sunnah and discards it shall be deprived of the obligatory duties (Fardh) by way of punishment, and whosoever deals lightly with obligatory duties shall as punishment be deprived of the true knowledge and recognition of Allah'. The above quotation is a reason why we find in the hadith that a verdict of kufr (disbelief or rejection of faith); is given against some people, because disregard of proper procedure in action leads to it. In the light of this it is deduced that importance of following the proper etiquette and aadaab of any Islamic injunction is necessary. Should one be forced to neglect any etiquette for a special reason; then there shall be no blame attached to that; although one should never loose the sight of the importance of that point. Under no circumstances should such action be left aside willfully as if it is of no consequence. The Ulama of Islam have divided the duties of a Muslim into various stages of importance, and with great care did they preserve and compile them. Careful study of these compilations and to seek and avail oneself of the company of the learned ones will bring all these things home to us. Here I only wish to mention some of the aaddaab of Haj in broad outlines.
1. When Allah bestows His favor on any fortunate person to perform the obligatory Haj or nafl Haj; he should not delay at all in the execution of that duty; particularly the fardh Haj. Under no circumstances should it be postponed unnecessarily, because this

only affords shaytaan the opportunity to involve one in unnecessary activities, which will keep him so busy that, the journey to the Holy Places becomes postponed or cancelled. Hazrat Ibn Abbaas R.A. reports that Allah says in the Qur'an that the Shaytaan said: 'Because Thou hast thrown me out of the way, lo! I will lie in wait for them on Thy straight way'.

The straight path mentioned here is the path of Islam, in which all the walks of Islamic life are included. In commenting on the verse Hazrat Ibn Abbaas R.A. is reported to have said: 'according to 'Ithaaf'; that this verse refers especially to the path of Haj. The evil accursed one; shaytaan sits on that route and in every manner causes them; the pilgrims; to worry and despair by way of obstacles, and by also providing for them numerous excuses in order to stop them from performing Haj properly.

Shaytaan's major aim with the Hajis' enroute to Mecca is to particularly stop them from being able to gather at Arafaat; where their hearts will cry out in repentance to Allah; and where particularly their every sin will be forgiven. For this reason every Haji should regard every obstacle in his journey as being from the shaytan and must try and fight against his (shaytaan's) efforts which on the journey to Haj may cause them grief, unrest, inconvenience and worry. It is apparent that when Haj, in particular, is the one sure means of the unreserved and total forgiveness from Allah for the Haji at Arafaat; and when it is a devastating blow to the untiring efforts of the shaytaan; then; on the Haj journey; shaytaan will certainly do his utmost to cause the Haji some inconvenience and worry; so as to make him uncertain and despondent.

2. It is sunnah to perform Istikhaara when one intends to go on a journey; however when a person desires to perform any righteous deed; no Istikhaara is necessary. Yet, where Haj is concerned, it is advisable that Istikhaara should be made before one proceeds. This will not be for asking Allah to assist us in deciding whether to go or not; but as to which route should be taken, or when one must proceed etc. Hazrat Jaabir R.A. reports; 'Rasulullah Sal'am used to teach us the chapters of the Qur'an'; and he (Sal'am) used to say: 'When any important matter faces you; for your decision; perform two Rak'ahs for Allah and thereafter recite this prayer......' The Istikhaara dua is well know and can be found in most of the booklets on Haj.

3. It is the duty of every intending Haji to learn the details and mass'il of Haj. Hazrat Ibn Ameerul Haaj R.A writes that for a Haji it is the most important duty to learn everything he is required to do before proceeding for Haj; during Haj; and after Haj; as Rasulullah Sal'am has made it obligatory on every person to seek knowledge.

For this reason it is necessary that one should learn all that which is fardh, sunnah, makrooh and haraam in Haj. (see 'Madkhal')
In Urdu there are numerous books in this respect. One should acquire a suitable one and study it thoroughly a few times at least before commencing the journey; so that during Haj this most important duty is not performed incompletely or incorrectly as a result of one's ignorance. Even the ulama groups are not exempted from this. It is one thing to teach others how to perform Haj; and all the details go with it; and completely another thing when it comes to being in the know when the need arises. On the other hand; where the ulama may only be required to glance through such books; the general public has to study it much more intensely. For such people it would be most advisable to travel the Haj journey in the company of an Aalim, who knows the rules; so that when any doubts arise in the mind, or when the need is felt; the correct procedure may be obtained from him. In all humbleness I would recommend three Haj guide books.
a. Zubdatul Manaasik; by Maulana Rasheed Ahmad Gangohi.
b. Mu'allimul Hujjaj.: by Maulana Saeed Ahmad Saheb.
c. Ziyaratul Hramayn: by Maulan Aashiq Ilahi Saheb.
Besides these three, many other books written by reliable pious ulama.
1. When departing from home, the only intention in the heart should be the search for Allah's pleasure. All other evil intentions; as for example; to show people or to wish to be called Haji, or the intention of having an enjoyable tour; should be completely removed from the mind. (See discussion in chapter one; hadith one.)
2. Seek for yourself one or more reliable, religiously inclined and practicing Muslims to be your companions. They should be people who take an interest In Islam and religious work: who will be in a position to assist you on the journey. When you happen to forget any important thing, they will be in a position to remind you and invite you toward righteousness. When you become lazy or negligent they will encourage you. When cowardice may take hold of you may be troubled and worried, their words will cause you to keep calm and have patience, and when they are learned they will be able to assist you from the treasure of their knowledge.
Some Ulama have stated that at times it is more advisable to travel in the company of strangers than with relatives. The reason being that difference in temperament among relative; it often causes quarrels and arguments etc; is particularly detrimental to the important ties of blood and that of the in-laws; unlike the ties of mere friendship only. However if one's friendship with a relative is such that an occasion of dispute will not arise then there is no harm

in travelling with him?
3. Acquire halaal and pure money with which to perform Haj. Should one perform Haj with money from haraam sources; whether it be from bribery or from some other haraam means; then the fardh Haj will be considered to have been performed, but such a Haj can never be a maqbool Haj. (See chapter one)
The Ulama have stated that should a person have doubt about his money; it would be better for him to perform his Haj with money borrowed from someone. Afterwards he may settle his debt with the money in his possession.
4. Before proceeding for Haj, do sincerely repent for all sins. Where one had unjustly acquired anything from someone else; that thing should be returned. Where any form of injustice had been committed; pardon should be sought from the unjustly treated one. One should seek forgiveness from all those brothers and sisters with whom we normally have dealings. If you have debts, repay and settle all debts or alternatively make arrangements for your debts to be paid. If certain things are left in your trust, return those items to the owners or make arrangements for them to be looked after in your absence. Make suitable arrangements for the maintenance of all those for whose maintenance you are responsible (wife, children and all dependants) until the time you return to them.
The Ulama have written that when a person has done an injustice to somebody or when certain rights of somebody are due on him, then that person is like a creditor, who when demanding his rights from his debtor, prods him on by telling him; 'Where are you going to?' Are you going to the court of the king while there are rights of others due on you? Do you not fear that he will reject you and send you back empty-handed? If you have any wish of being accepted by him then fulfil the rights due on you or have them pardoned, otherwise you will suffer the fate of one whose journey begins with difficulty, and which ends with rejection and nothing achieved.
5. Take with you halaal earnings which shall be sufficient to last and maintain you for the full journey to the Holy Places, your residing there and your journey back. In fact you should take the precaution of having something more than the normal needs, so that you may be in a position to assist needy ones on the way and to serve those who may be in need of it. Those who take with them less than their normal needs often become a burden to the others, because they often have to resort to begging. Allah has commanded; 'And take a provision with you for the journey, but the best of provision is right conduct.'
6. Before commencing the journey, perform two rak'aats, in which Surah Kaafiroon is recommended to be recited in the first rak'ah and

Surah Ikhlaas to be recited in the second rak'ah. It is better to perform two rak'ats at home before leaving as well as two rak'ats in the masjid nearest to your home.

7. Give something in charity before your departure, and also after the departure, because sadaqah removes calamities from you. Rasulullah Sal'am is reported to have said: 'Charity cools the anger of Allah and saves one from a bad death.' In another hadith it is said: 'The person who clothes another shall be in the care of Allah as long as those clothes remain on the clothed one.' (Mishkaat0

8. At the departure read those duaas which have been reported in the Ahaadith especially for this occasion of Haj. These masnoon duaas are so many that if I quote them all here this book will increase three folds. With Allah's help it is my intention to complete a special booklet on all thee duaas, however it should not be very difficult to obtain one such booklet containing some of these duaas.

9. Before departing one should meet all his/her friends and relatives. Bid them farewell and ask them to pray for you. Rasulullah Sal'am said: 'When a person from among you proceeds on a journey, he should greet his brothers because their prayers together with his own prayers becomes the cause of increased blessings on him.' It is sunnat at the time of farewell to say: 'I entrust your religion, your faithfulness and your last deeds (before your death), the most important deeds of your lifetime to Allah'.

10. There are also numerous prayers to be recited when you leave the door of the house. According to a Hadith in Ithaaf Rasulullah Sal'am said: 'When a person leaves his home and says: "I commence my journey in the name of Allah, having put my reliance in Allah. No power is there in man to do well or to save himself from the punishment of evil deeds and sin except with Allah, the High and Mighty'. Then he is told in answer to that duaa: "You shall indeed find the road to your destination and you shall be protected throughout the journey, in addition, shaytaan stays away from him".

11. Finally when the journey begins, choose among the co-travelers the most righteous, most intelligent, experienced, humble and cool-headed person and appoint him as the Ameer. If he is from the clan of Quraish so much the better. Rasulullah Sal'am said; 'Whenever three people proceed on a journey, one of them should be appointed as the Ameer (leader) of the group. (Mishkaat)

This was the general practice of Rasulullah Sal'am whenever he sent out an expedition, he appointed one of them as Ameer. And it is important that when one becomes appointed to that position, he should carry out his responsibility conscientiously. He should take note of the needs and discomforts of his companions; he should arrange for the safety of their baggage; he should see to their

comfort and rest etc. (Kindly refer to the Hadith of Shaikh Abul Qais appearing in the chapter of the aadaab of Madina later in this book).
12. It is better and strongly recommended that the journey should commence as early as possible on a Thursday morning. In the hadith we learn that Rasulullah Sal'am used to like starting a journey on Thursday. (Mishkaat)
In another hadith we read that whenever Rasulullah Sal'am used to send off an army or an expedition he used to do so in the early hours of the day. Sakhar was a big merchant. Because of this practice of Rasulullah Sal'am he too used to send his goods out in the early hours of the day, and gain great deals of profit.
13. Read those duaas that the prescribed in the Hadith for boarding or alighting any conveyance. Similarly, when stopping at any place, recite the appropriate prayers for the occasion. If it is in anyway possible, then continue the journey for a portion of the night and for the early part of the day, while resting during the day. Rasulullah Sal'am used to say: 'Prefer to travel by night for the earth becomes folded up under you at night so that the distance is more quickly covered". This is indeed true and I have experienced it on many occasions. However, it only applies to those areas where one can still travel by camel, where the road is safe, and cannot be strictly applied to a journey by rail or plane, which is fixed by specific times.
14. When arriving at any place on the way it is best not to move around alone until such time that you are sure that it is quite safe. Most times we are unaware of the conditions prevailing in an area with which we are unacquainted. When stopping anywhere some members of the group should alternatively be appointed to look after the baggage and even at night someone should be appointed to protect the lives and interest of the party. In the event of any danger, theft, attack or attempts at these they will be able to sound the alarm. It was the general habit of Rasulullah Sal'am to appoint those who were responsible for guarding over the company by night. My late father always used to tell us how his father, my grand father used to express his great thanks and appreciation to Allah for the fact that no portion of a night ever passed when there was no one busy worshipping Allah in the house. This to him was a great source of utmost pleasure. It used to take place in this manner: My late father used to be very fond of studying religious books by night. So great was his love for this that time used to go by while he had no conception thereof? He used to pass half the night n this manner, while my grandfather used to sleep. When the old man used to get up for Tahajjud prayers he used to send my father, Yahya to bed while he remained busy in prayers. For about one third of the night he used to remain like that. Before he again went to rest, he used to

wake my Uncle Maulana Muhammad Saheb who then continued in Ibaadat until the break of dawn. What a fine system! It is indeed a pity that we have not been able to inherit the same good fortune.
15. When during the journey you happen to pas a high lying area or ascent a hill or mountain it is strongly recommended that you recite Allah Akbar thrice and when you descend into a low lying area or a valley you should recite Subhanallah thrice. Whenever you are afraid or are in difficulty in any place recite the following duaa:

16. It is a very commendable act for any person if he travels the whole journey on foot. He should, however, be careful that it does not cause undue hardship nor commit inadvisable (Makrooh) acts. If however he travels on horseback or by camel it is advisable that for some part of the journey, without undue hardship, he walks on foot. This refers especially to the journey from Mecca to Arafaat. For every stride he takes he earns the reward of seven hundred good deeds, according to the measure of righteous deeds within the haram. Within the Holy Haram every good deed is equal to 100,000 good deeds.
It has been the habit of the saintly ones to travel by camel until the time of Asr prayers. From then until Maghrib salaat they went on foot. Thereafter they again used to ride. This is not a very long period and at this time it is normally neither hot nor dark. The ulamaa have said that it is much more virtuous to travel on foot from Mecca to Arafaat and onto Mina. Those who are used to walking and have the necessary strength and health should not discard walking this portion of the Haj journey. When one travels by horse, camel or motor, it often happens that one is prevented from performing certain mustahab deeds. When one walks he is able to perform all those deeds.
17. Do take car that you do not overburden your animal. The God-fearing ones even refrain from sleeping on its back as that normally caused a dead weight. According to the ulama, one shall be called on the day of Qiyaamah to account for his treatment to his animals and how one rode them. It is reported that one of the companions, hazrat Abu Dardaa R.A. addressed his camel thus before he passed away; Please do not fight with me on the day of Qiyaamat, I never caused you to perform such duties, that were beyond your power' (Ithaaf). Rasulullah Sal'am used to have a habit of going into some orchard or among trees when he answered the call of nature. Once he went for a similar reason into an orchard. A she-camel saw him and cried (as if to draw his attention). He then asked; 'Who is the owner of this camel?' A young man from among the Ansars replied that he was. Rasulullah Sal'am then said; 'this she-camel has laid a

complaint against you. She informs me that you over-burden her with work and feed her too little.' (Abu Dawood)

18. When an animal has been hired car should be taken that only so much baggage should be loaded as the owner allows and no more. If the rental paid was for certain weight of baggage nothing more than that is permissible. The very same applies to a journey by rail, motor or plane. When a certain amount is allowed, it is not permissible without additional payments to take more than that, by concealing some items. Our elders used to be very careful of this. Hazrat Abdullah Ibn Mubaarak R.A., the famous Muhaddith and Imaam once proceeded on a journey on a rented animal. Someone requested him to take a letter along. He said: 'I have already shown all my baggage to the owner of the camel. Now I shall have to inform him once more of this letter. If he would give permission I shall take the letter and deliver it.' (Ithaaf)

19. Once Hazrat Abdullah bin Umar R.A. saw a group of Hajis passing by. He said: 'These days the Hajis are becoming less and the travelers are becoming more'. (Ithaaf) By this he meant that the true lovers of Allah are decreasing while those who are not sincere had increased tremendously. He calls for simplicity and discard of all splendor and enjoyment. The Haji should exhibit the signs of the mad lover of Allah, and not the sign of the beautifully adorned one.

20. When one has to spend in the way of Haj, do spend with the greatest ease and generosity without any stinginess. (See hadith nine, chapter one). For every rupee spent in this journey the reward shall be seven hundred rupees. Hence whatever money is spent here brings great reward. However, watch out for extravagance. When in Mecca spends more than what he would normally spend on food, rent and hire of animals or vehicles, thereby intending to assist the people of Mecca, then that too is a deed calling for reward and is then not extravagance.

21. Be very careful of bribery. Refrain from it at all cost, as long you are not forced to give a bribe, do not do so, it is strictly haraam. Some ulamaa have gone so far as to say that when a person can only go for Haj after having paid certain taxes, he should rather leave out a nafl Haj, because paying of taxes is assisting unjust rulers.

22. Some form of hardship will surely face you during this journey. When that happens you should bear with patience and under no circumstances utter such words that can be construed to show impatience, dissatisfaction or displeasure. According to the ulama there is a sadaqah of the body in the same way that there is a sadaqah of our money. Whatever bodily pain and hardships we experience is in fact a bodily sadaqah.

23. Inspite of all temptations that may come, try your utmost to avoid any sinful act. The Qur'aan has made special mention of this in the verse already discussed in chapter one where Allah says: 'For Haj are the months well known: If anyone undertakes that duty therein let there be no obscenity, no wickedness nor wrangling in the Haj. The ulama have stated that one c an never reach unto Allah until such time that he discards all vain desires and passions. In older times people used to resort to monastacism. In Islam there is no monastacism. Its place has in some modified form been taken by Haj during which sexual contact with ones own wife is prohibited. (Ithaaf)

24. Being on a journey is not the same as being at home. Things become a bit more difficult with the result that many Hajis enroute to Mecca neglect their fardh salaat. Under no circumstances should this happen. Endeavour to be very punctual in this fundamental duty. Neglect of it, is a great sin. Should one become tired after travelling most of the night, he should not go to sleep before dawn. One should sit and rest with the head supported on a hand and the elbows pressed on the ground. All this precaution is required to avoid the salaat of Fajr being missed. Note that the virtues of salaat are even more than the virtue of Haj. (Ithaaf) Some ulama have gone so far as to say that when the road to Mecca is so unsafe that salaat cannot be performed, it does not become fardh. Among the Shuroot (conditions) of Haj is this that the road should be such that one will perform salaat on its appropriate times. Abu Qasim Hukeem wrote. "When a person goes for Jihaad and misses one salaat then he will by way of kaffarah have to go for Jihaad one hundred times in order to make up for the one salaat missed." Another saintly person Hazrat Abu Bakr Waraak R.A. while on the way to Mecca at the first stop said: 'Please take me back home, because in the first stage of the journey I have committed seven hundred major sins'. The ulamaa who were his companions were greatly surprised that at one stop a man could have committed such heinous crimes. Their surprise was even greater because he was indeed the most saintly figure among the great ones!

According to the one hadith the missing of the jamaat of one salaat is tantamount to seven hundred major sins. (sharhe Lubabah). Perhaps this was what the Sheikh was referring to. I could not find this hadith in the famous books of Hadith and the Haj most probably was a Nafl one.

25. Travel the whole journey with the enthusiasm, zeal and longing of a lover travelling to the beloved. Consider yourself going to present yourself at the court of the king of the world. Consider yourself fortunate indeed to have been invited by him to join the

other most fortunate ones and that had it not been for his great favor you would not have been able to go there. And He Himself is the one to have placed the desire in our hearts. 'Placing the desire within me in his charitable deed. The limbs would not move had He not moved my feet'. While travelling keep alive the prayer: 'O Allah in the same manner that You have in this world moved me toward seeing Your Holy House, do favor me in the hereafter with the look at Your blessed countenance.

26. Do continue to beg and hope that Allah accept the good deed we offer. He is the Gracious and Generous one and everyone should hope for His generosity. We have already seen in chapter one Hadith number six how great a sinner that person is how even on the plain of Arafaat doubts that his sin will be forgiven. Another hadith (hadith number four and five) gave us almost a sure promise of forgiveness. One should have hope that one's acts will be acceptable and still have the notions that because of our faults they may not be of an acceptable nature. Hazrat Abi Mulaika R.A. reports that he saw about thirty companions who inspite of being companions of Rasulullah Sal'am still feared that they were hypocrites. (Bukhari) In other words, they felt that the spiritual nature and the internal quality of their acts were not so splendid as appeared on the outside. For this they feared hypocrisy. One companion inquired of Rasulullah Sal'am about a man who fought in the way of Allah, intending to acquire reward while at the same time hoping that he becomes known for his act. He repeated this question a few times and Rasulullah Sal'am gave the same reply until he said: 'Allah only accepts these acts, which are done purely for His sake'. (Targheeb) Hazrat Shafee R.A. a Tabi'ee once came to Madina and saw a crowd of people gathered around a person. He drew nearer to them and on inquiring of them who this man was, was told that it was hazrat Abu Hurairah R.A. He then asked: 'O Hazrat Abu Hurairah R.A. I wish to hear from you a hadith which you had heard directly from the mouth of Rasulullah Sal'am. Hazrat Abu Hurairah R.A. replied: 'Yes, I shall recite to you a Hadith, which I heard directly from Rasulullah Sal'am and understood.'

Saying this Hazrat Abu Hurairah R.A. gave a heart-rending scream and fell down crying bitterly very nearly un-conscious. When he regained himself a short while later he again said: "Yes, I shall now recite to you a Hadith, that Rasulullah Sal'am himself said to me in this house. At that time the two of us were completely alone, with no third one present'. When he came so far, Hazrat Abu Hurairah R.A. again gave a heart-rending cry and again began crying bitterly as before. When he again recovered he said: "Yes, I shall now recite to you a Hadith, which Rasulullah Sal'am himself said to me in this very

place. At that time the two of us were completely alone, with no third person present.' When he came so far, Hazrat Abu Hurairah R.A. again uttered such a scream more terrible than before. He cried so bitterly this time he fell down flat on his face in sorrow. Hazrat Shafee R.A. says; 'For quite a time I kept holding onto him to console and revive him and when later he became fully conscious he said: "Rasulullah Sal'am said: "On the day of Qiyaamat when Allah shall reckon with everyone His servants and when every man shall be overcome with excessive fear, three people shall be called first. They are; a hafiz of the Qur'aan, a mujaahid who fought in the way of Allah and a wealthy man. Firstly a hafiz will be called to account. Allah shall say to him: 'I have blessed you with the one blessed thing that I revealed to my beloved Prophet.' He shall answer: "Indeed did You bless me with that." Allah shall ask: 'what did you do with that 'knowledge?' He shall reply: 'Lord, night and day have I remained busy reading it. (For Thy sake)
Allah shall say: 'that is not true". The angels shall repeat: 'Not true, not true.' Allah shall continue; 'You merely did so that among men you may become known as an excellent reader of the Qur'aan and so has it been said'. Then the wealthy one shall be called to account. Allah shall say: 'I have given you great wealth and in no way had I felt you dependent on others'. He shall reply: 'Indeed have you made me so'. Allah shall ask: 'Well, what have you done with this wealth?' He shall reply: 'Lord I used to assist the next of kin and gave much in charity for various causes. (For Thy sake)
Allah shall say: 'That is not true'. The angels shall repeat; 'not true, not true'. Allah shall continue: 'Whatever you have done has been done solely so that man may say: 'That is a generous man. And so had it been said to you'. Then mujaahid shall be called to account. Allah shall say: 'What is your deed?'. He shall say: 'O Lord, You did command us to fight in Your way, so I proceeded into battle for Your sake till I gave my life as a martyr for your sake'. Allah shall say: 'That is not true'. The angels shall repeat: 'Not true, not true'. Allah shall continue: 'You have indeed done all that but solely that man may say; 'Indeed he is a great man' and so has it been said'. Saying this Rasulullah Sal'am placed his hands on the thighs of Abu Hazrat Hurairah R.A. and said: 'These three are the ones with whom the fire of hell shall first be kindled'. Having heard this hadith from Hazrat Abu Hurairah R.A., hazrat Shafee R.A. went to Hazrat Muaawiya R.A. and related the hadith to him. Hazrat Maawiya R.A.said: 'O if that is what will happen to these three then Allah alone knows what will be the position of the rest of us'. Hazrat Muaawiya R.A. started crying so terribly and for so long that people feared he may die. When he recovered he said: 'Allah has spoken the truth and so had His

Prophet; Allah says in the Qur'aan: 'Whoso desires the life of this world and its adornment, him shall we fully recompense for his deeds in the world and no short measure shall he receive. These are the ones for whom there shall be in the hereafter nothing but Hell-fire, and naught shall be that which they had worked'.
From the above it would appear most difficult to be able to say with complete certainly and conviction that any action has been for Allah's sake. One can only hope that in spite of our shortcomings in our acts, Allah in His infinite mercy, which encompasses all things, will forgive and accept.
Once Rasulullah Sal'am went to visit a young sahaabi who was very sick. His last moments were very near when Rasulullah Sal'am asked him: 'How are you today?' He replied: 'O Messenger of Allah; I earnestly hope for the mercy of Allah, and I fear the consequences of my sins'. Rasulullah sal'am said: 'Verily whenever these two things join each other in the heart of a believer, Allah grants him that which he desires and saves him from that which he fears'. (Jam-ul-Fawaa'id)
Hazrat Umar R.A. used to say; 'If on the day of Qiyaamat this announcement should be made, that except for one person, who shall enter Jannat, all the rest shall go to Jahannam shall be I. And if it is announced that all shall go to Jannat, while only one shall be entered into Jahannam, then great shall be my fear that, that one shall be I'. Hazrat Ali R.A. used to say to his son; 'O my son, have within you such fear that even though you should appear before Him with all the righteous deeds of all good men none of them will be accepted and have such hopes within you that even though you should appear before Him with all the sins of the world as your own. He will forgive them all'. (Ihya)
(Here I have noted some aadaab of Haj-not all. When coming to the chapter on the visit to Madina a few more will be mentioned. Do take note of these. They are very important.

Conclusion - The Farewell Hajj of Rasulullah (Salallaho Alaihi Wassallam)

All the ulama are agreed on this fact that Rasulullah Sal'am only performed Haj once after the hijrat. That was during the 10th year Hijri, which incidentally was the last year of his life. On this Haj journey such things were seen from him as is normally seen from someone who is about to take leave. Hence this Haj has become known as the Hajjatul-Widaa (the Farewell Haj). It was as if the Rasulullah Sal'am was bidding farewell to all his companions present there with him before his final departure to his Lord.
When initially Rasulullah Sal'am announced his intention to proceed

for Haj thousands came forward with the same intention of being of those most fortunate ones to accompany him. And whoever heard of it expressed the desire to be with him. A large number of them had gathered in Madina before the departure date. Many joined on the way. Some awaited him in Mecca and some even traveled directly to Arafaat to join the vast host of Sahaaba there. According to Lam'aat on Abu Dawood their total number reached one hundred and twenty-four thousand.

Rasulullah Sal'am performed Zuhr, salaah in Madina on the 24th or 25 or 26 of Zil-Qadah and said Asr prayers at Zul Hulaifa. (According to the historians it may have been either on Thursday, Friday or Saturday. Those who say the departure was on a Friday seem to be in the wrong because according to the most correct reports, they performed Zuhr four rak'aats before proceeding. So it could not have been on a Friday: In my own humble opinion the Rasul Sal'am and his companions left Madina on Saturday the 25th of Zil-Qadah.)

At Zul Hulaifa they spent the night and here Rasulullah Sal'am consorted with all his wives who were present. For this reason the ulama say it is mustahab to have sexual relations with one's wife, if she accompanies him, before putting on the ihraam, so that both may remain chaste during the period in ihraam which often can be a long time.

On the next day about the tie of Zuhr, Rasulullah Sal'am performed ghusl for the ihraam. Then he donned the ihraam clothes, preformed salaah in the mosque of Zul Hulaifa and made niyyat for the ihraam of a Qaarin. (The ulama say that this ihraam as from the outset for Qiraan). Here Rasulullah Sal'am also gave the Sahaaba R.A. the choice of putting on ihraam for Qiraan, Tamattu or Ifraad. Hazrat Jibra'il A.S. came to him at night and said: "This valley of Aqeeq is a blessed one. Perform salaah here and put on ihraam for Haj and Umrah." Hence Rasulullah Sal'am chose to be a Qaarin.

Having performed salaah the Rasul Sal'am came from the mosque, mounted his she-camel and loudly recited the Labbaik. Many thought that he only started his ihraam at this moment. This is not so because it actually started in the mosque and there only those near to him heard his Talbiya (Labbaik). Sitting on the camel his voice reached further.

From Zul Hulaifa they proceeded and climbed the mountain of Baida near Zul Hulaifa. As we know it is mustahab for the Haji in ihraam to recite the Talbiya aloud at every high place, Rasulullah sal'am again recited it. From here the voice reached even further. Some Sahaaba R.A. were under the misunderstanding that the niyyat for ihraam was made here.

The procession went in the direction of Mecca. Hazrat Jibra'il A.S.

appeared and told the Rasul Sal'am to inform the companions that they should recite the Talbiya loudly. This they did. When they reached the valley of Rowhaa they performed salaah there and he said to them: "Seventy Nabis have performed salaah here."
Rasulullah Sal'am luggage and Hazrat Abu Bakr R.A. were on the same camel which was given into the care of Hazrat Abu Bakr R.A.'s slave. When they reached they valley of Araj they had to wait for a long time for the slave to arrive. After some time of waiting he arrived and explained that the camel and goods had been lost. Hazrat Abu Bakr R.A. was overtaken by anger and beat the slave. Seeing this Rasulullah Sal'am smiled and said: "Look at what this muhrim is doing now." (See what he does while in ihraam). When the companions came to know that Rasulullah Sal'am goods had been lost, they quickly prepared food and brought it to hi. He called Hazrat Abu Bakr R.A:
"Come, Allah has sent good food."
However, Hazrat Abu Bakr R.A. was still angered and Rasulullah Sal'am said:
"O Hazrat Abu Bakr, let your anger pass."
Thereafter Hazrat Saad R.A. and Abu Qais R.A. brought their camel laden with goods and bid Rasulullah Sal'am accept theirs but he replied:
"May Allah bless you, with Allah's grace our camel and goods have been found."
At the valley of Asfaan near Mecca. Hazrat Suraqa R.A. said to the Rasul Sal'am: "O Rasulullah, teach us the way to perform Haj as if we were born this day (and knew nothing)." The Rasul Sal'am then told him what to do on entering Mecca.
At a place called Sarif, Aa'isha R.A. started her menstruation. As a result of this she was greatly troubled and disappointed and started weeping. "Oh, now my whole journey has come to naught: Haj is near and I have become unclean." Rasulullah Sal'am consoled her: "No Aa'isha, this is indeed something that happens to every woman." He then told here what to do in her predicament. Then he told those Sahaaba R.A. who had no animals to slaughter with them to enter Mecca, perform umrah and free themselves from the ihraam.
Very near Mecca at the valley of Azraq Rasulullah Sal'am said: "I see before me now that moment when Hazrat Moosa A.S. passed this way for Haj, fingers in the ears, loudly calling out the Labbaik."
At the Zu-Tuwa which is very near Mecca they spent the night. Then in the morning he performed ghusl once more for entrance into Mecca. Thereafter at the time of Dhuhaa on Sunday the 4th of Zil Haj he entered Mecca. (Most historians are more or less agreed on this date. In my opinion Zil Qadah had 29 days. Having left Madina on a

Saturday they entered Mecca on a Sunday, the 9th day of travel). They went straight o the Masjidul Haraam, kissed the Hajarul Aswad and tawaaf. No Tahiyatul Masjid salaah was performed.
After tawaaf they performed two rak'ah salaah at the Maqaam-e-Ibrahim, reciting therein Surah Al Kaafiroon and Surah Ikhlaas. Kissing the Hajarul Aswad once more, they mounted the hill Safa until they could see the Ka'ba. Standing there, they prayed for a long while, reciting the takbeer and tahmeed. They then walked between Safa and Marwa seven times. When they came to Marwa in the end the Rasul Sal'am commanded those without 'hadee' (animals for slaughter) to free themselves from the ihraam. Then Rasulullah Sal'am (animals for slaughter) to free themselves from the ihraam. Then Rasulullah Sal'am went to his residence and remained in Mecca for four more days.
On the morning of Zil Haj the 8th at the time of Chasht salaah he left for Mina. All the companions had now put on ihraam for Haj and accompanied him to Mina where they performed five salaahs. Surah Murslaat was revealed on the evening of this day. On the next day (Friday) after sunrise they proceeded to Arafaat, where some companions had erected a tent for Rasulullah Sal'ama at the Masjid Namirah. Rasulullah Sal'am stayed in it for a short while and then mounted his camel Qaswa to go in the direction of the valley of Arafaat. There he delivered a long sermon.
Among the things he said were: "O people, perhaps you shall not see me again after this. After this we shall not meet again at this place……."
After the sermon Hazrat Bilaal R.A. was commanded to call aloud the Azaan and they performed Zuhr and Asr salaah in the time of Zuhr. After salaah Rasulullah Sal'am went onto the plain of Arafaat on his camel and from then until maghrib made duaa to Allah. During this period Hazrat Um Fazl R.A. wanted to find out if he was fasting or not. She sent a cup of milk and the Rasul Sal'am drank it sitting on his camel so that all could see he was not fasting.
During this period also one of the Sahaaba R.A. fell from his camel and died. Rasulullah Sal'am commanded that he be wrapped in his ihraam clothes for burial and said that on the day of Qiyaamah he shall be raised up still reciting the Talbiya.
During this period a group from Najd arrived and one of them asked Rasulullah Sal'am: "What is Haj? " The Rasul Sal'am commanded someone to proclaim aloud that Haj means to step over at Arafaat for a time, "Whoever arrives here before day break on the 10th of Zil Haj had performed Haj. (Abu Dawood)
Rasulullah Sal'am prayed until the time of Maghrib for the forgiveness of his ummat with many tears with much humility. Allah

promised to forgive all sins except injustice. Then he again begged: "O Allah, thou can forgive that too; and of Thy own accord can Thou right the wrongs done against the unjustly treated ones; and Thou can forgive unjust."

During this period was revealed the verse:

"Today have I perfected you religion for you and have completed my favor for you."

When this verse was revealed, the weight of revelation became so great that the camel could not bear it and had to sit down.

After sunset Rasulullah Sal'am left Arafaat before performing Maghrib salaah. On this part of the journey the camel moved at a very fast pace as if to show exceeding happiness and Rasulullah Sal'am had to hold her back. Whenever they ascended some hill, he held the reins loosely but as soon as level ground appeared he held the reins tight. At times he held the reins so tight that the cake head was pulled so much back that it touched the canopy over the saddle. Hazrat Asaama bin Zaid R.A. traveled with Rasulullah Sal'am on the same camel on this part of the journey. Near Muzdalifah Rasulullah Sal'am descended from his camel in order to urinate. Afterwards Hazrat Asaama R.A. poured the water for him to perform wudhu. Later it became fixed habit for Hazrat Ibn Umar R.A. that whenever he reached this place during Haj, he descended to make wudhu, pointing out that Rasulullah sal'am made wudhu there. Having made wudhu, Hazrat Asaama R.A. reminded Rasulullah Sal'am about Maghrib salaah but he replied: "Let us proceed and say Magrib prayers at Muzadalifah."

When they reached Muzdalifah, Rasulullah Sal'am once more performed wudhu and said Maghrib and Esha prayers together. After salaah he remained busy with duaa. According to some reports, Allah accepted his plea on behalf of the unjust ones here too. (See previous page)

On this same night he sent the women, children and the aged ones ahead to Mina because he feared that they would find great difficulty in traveling with this vast crowd. With the rest of the companions he remained till the next morning. They said Fajr salaah and left Muzdalifah for Mina before the sun rose. This time Hazrat Asaama R.A. had taken his place among those who walked and Hazrat Fadhl bin Abbaas R.A. sat with Rasulullah Sal'am on the camel. Hazrat Fadhl R.A. was still a very young man. On route a young girl came to ask Rasulullah Sal'am a question about Haj Badal on behalf of her father. Hazrat Fadhl R.A. looked at the girl and Rasulullah Sal'am with his blessed hand turned his face away from her, so that he should not look at this 'strange' woman, and said:

"Today is such a day, that whoever controls his eyes, his ears and

his tongue against sin, shall be forgiven."
Along the road Hazrat Fadhl R.A picked up the stones Rasulullah Sal'am required. People came to ask numerous questions which were answered. One person asked: "O Rasulullah Sal'am my mother has become very old and weak. Even if we should tie her on the back of a camel, we fear death will overtake her. Can I perform Haj on her behalf?" Rasulullah Sal'am replied: "if your mother had an outstanding debt, would you carry the burden of settling it?"
The man said: "Certainly." Rasulullah Sal'am then went on: "So also should you take Haj." Soon the procession passed Wadi-e-Muhassar. This was the place Allah destroyed Abraha and his forces who came with a mighty and elephants to destroy the Ka'bah. As they passed through this valley Rasulullah Sal'am drove his camel through it with haste, so as to pass quickly through a place where the wrath of Allah had once descended.
On arrival at Mina on the morning of the 10th Zil Haj they proceeded straight to the Jamaratul Aqaba and threw stones at it. The Talbiya that had continued up to this moment from the time ihraam was put on, was now stopped.
Rasulullah Sal'am then went to his tent (where he was to remain for the following two days) and gave another lengthy sermon. In it many things were explained such things were said as is normally said at a time of farewell.
Thereafter Rasulullah Sal'am went to the Man'har where animals are slaughtered and for every year of his 63 years of life he slaughtered a camel. A total of sixty-three camels. O these six or seven came forward of their own accord as if eager to be slaughtered in Allah's way. Apart from these hazrat Ali R.A. slaughtered the rest to complete one hundred camels.
Thereafter an announcement was made that whoever desired could take pieces of meat to eat. Rasulullah Sal'am then commanded Hazrat Ali R.A. to cut a piece of meat from each of the slaughtered animals and boil it together in one pot. This was done and Rasulullah Sal'am ate from this gravy. Rasulullah Sal'am also slaughtered a cow on behalf of the woman of his household.
After this Hazrat Ma'mar R.A. or Hazrat Kharash R.A. was called to cut the hair of Rasulullah. The head was shaved, nails trimmed and the hair and nails distributed among the Sahaaba R.A. It is said that the hair of Rasulullah Sal'am which are still in the possession of some people to this day were received here at Mina. Having cut his hair Rasulullah Sal'am took off his ihraam clothes, applied scent to himself and put on his usual clothes.
Many people came to ask questions on Haj. On this day four things are to be done viz. Throwing stones at the Jamaratul Uqba, Qurbani,

cutting of hair and tawaaf. These are to be performed in the prescribed order. Some Sahaaba R.A. made mistakes in not maintaining the correct order. They came to Rasulullah Sal'am and explained. And to almost all of them he said that not having stuck to the correct order was no sin. "Sin is to attack the honor and respect of a Muslim."

At the time of Zuhr Salaah Rasulullah Sal'am left with his procession for Mecca to perform Tawaafuz-Ziyaarah. He performed Zuhr salaah in Mecca after tawaaf and then returned to Mina. He also visited the Bi'r-Zam Zam and drank to his fill with Zam Zam. According to some reports he drew the water himself and according to other reports he is said not to have drawn himself and to have said:

"Had I not feared that people will overcome you in conquest, I would have drawn water myself to drink."

What actually could have taken place is that water was drawn many times. At some time wen he was alone Rasulullah Sal'am drew it up by himself and at another time when there was a huge crowd around, he had it drawn for him, Rasulullah Sal'am drank the Zam Zam while standing.

Then Rasulullah Sal'am performed saee between Safa and Marwa. Some reports deny it: the Hanafi accept it.

Returning to Mina Rasulullah Sal'am remained there for days and threw stones at the Jamaraat daily after Zawaal. Some reports also say that he went for tawaaf to the Baitullah every night. Many sermons were delivered at Mina. Once again there appeared these kind of farewell words:

"Perhaps I shall not again meet you here in future."

Surah Nasr (Iza Jaa'a Nasrulllahi) was revealed. Some reports say it was already revealed in Madina before this time. After this revelation the Rasul Sal'am used to say that in this chapter he was given news of his coming death, which was near at hand. On the Tuesday 13th of Zil Haj after having thrown the last Jamaraat they left Mina or Mecca. Outside Mecca at Mahaaab (also called Bat'haa or Khaif bani Kinana) Rasulullah Sal'am's slave Hazrat Abu Raafi R.A. had erected a tent and here Rasulullah Sal'am stopped to spend the night. Here he performed Zuhr, Asr, Maghrib and Esha salaahs. Than he rested for a while. This place was the one where in the 6th year of Islam the Infidels of Mecca had made an agreement among themselves to boycott the Muslims and Banu Haashim and to have no dealings with them whatsoever. No buying, selling, marriage, meeting etc. until such a time that Banu Haashim, the family of Rasulullah Sal'am, delivered him into their hands to deal with him as they saw fit. Their intention was to kill him. At this spot that agreement was written and signed. It is a well-known story and all know what the outcome was.

Now Rasulullah Sal'am was sitting at the same place as the conqueror.
After resting for a while Rasulullah Sal'am led his companions for the farewell tawaaf. On this evening too he sent Hazrat Aa'isha R.A. with her brother Hazrat Abdur Rahmaan R.A. for an umrah to Tan'eem. When they had performed that and returned to Muhasaab, the command was given for the return to Madina.
On another point the ulama are not agreed. Did Rasululllah Ssal'am enter the Ka'bah on this Haj or not. We know definitely that he did enter but some ulama say it was at the time of the Conquest of Mecca. Some ulama say that before leaving for Madina Rasulullah Sal'am performed Fajr salaah in Mecca, wherein he recited surah Toor and then left Mecca on the morning of Wednesday 14th Zil Haj in the year 10 Hijri. On the 18th Zil Haj Rasulullah Sal'am stopped at Ghadeer-Kham, near Juh'fa and there ascended a lofty place to deliver a sermon. In this sermon he also extolled the virtues of Hazrat Sayidna Ali R.A. This is the moment which the Rafihis (the Shias) have mistakenly called Eid of Ghadeer. Hazrat Sayidna Ali R.A. used to say:
"With regard (to their relationship) to me two groups had gone astray viz. Those who exceed all bounds in their love for me and those whose excessive hatred exceeded all bounds."
(See Tarikh al Khulafa as reported by Haakim; reference here is to the Shias and Kharijis).
The procession spent the night at Zul Hulaifa. After performing Fajr salaah they entered Madina of Maaras while reading this duaa:
"We return, seeking repentance and worshipping Allah while we indeed praise our Lord."
In the year 1342 Hijri I wrote a booklet on the Hajjatul Widaa. (The farewell Haj) in Arabic wherein I complied all the different reports into one complete continuous report of the Haj of Rasulullah Sal'am. Therein I also noted the source of each incident, discussed the fiqh aspects and noted the original source of every Hadith. It is from that book that I have copied this portion concerning the Hajjatul Widaa. (This book has now been printed both in Arabic and in Urdu-Translator)
After Haj Rasulullah Sal'am lived for two more months before he passed away. Hazrat Abi Bakr R.A. became the first Khalifa.
During his first year of Khilaafat, he himself did not go for Haj but appointed Hazrat Umar R.A as the leader of pilgrims (Ameerul-Haj) to Mecca. The following year he led the Muslims himself for Haj.
When Hazrat Abu Bakr R.A. passed away he was followed by Hazrat Umar R.A. as the second Khalifa, who in the first year sent Hazrat Abdur Rahman bin Owf R.A. himself led the Hajis. In fact during the

last year of his Khilaafat he went out of his way to take the women folk from the household of Rasulullah Sal'am for Haj. When Hazrat Uthman R.A. was chosen as the third Khalifa he also did not go for Haj in the first year i.e. 24 Hijri and appointed Hazrat Abdur Rahman bin Owf R.A. as Ameerul Haj. Then from 25 A.H. to 34 A.H. he led them himself. When he was imprisoned in his house, Hazrat Abdullah bin Abbaas R.A. was appointed Ameerul-Haj.
Although Hazrat Sayidna Ali R.A. performed Haj on numerous occasions before his Khilaafat, he was never able to perform Haj afterwards as a result of his pre-occupation with wars, e.g. Battle of Jamal, Battle of Siffeen etc.
And now having come so far ii wish to end this book with a few incidents from the lives and Haj of the saintly elders of Islam that these may be examples and warnings to us all.

Story No. 1: (Episode)
Hazrat Zun Noon Misri R.A. says: "I was once performing tawaaf around the Ka'bah. Everybody's eyes were fixed on the Ka'bah when suddenly a man approached the Ka'bah and prayed:
"O my Lord, I am Your poor servant who is astray from Your court and who has run away from Your door; I beg of You that thing which is nearest to You and I beg of You that I be allowed such worship of You which You love most: O Allah I beg of You through those saintly ones and Your Nabis that You grant me to drink the wine of Your love; O Lord remove from me the ignorance that prevents me from reaching knowledge (Ma'rifat) of You that I may eagerly reach unto You, and converse with You silently in my desire."
Thereafter having said this prayer, he cried bitterly for a long while. He cried so much that his tears fell on the ground. Then suddenly he started laughing and went away. Hazrat Zun Noon Misri R.A. says: " I followed him and thought within myself that this man must either be a perfect sufi or a madman. He went out of the mosque towards the outskirts of the town. He became aware of me and said: "What do you want? Why do you follow me; Please leave me alone."
I said: "May Allah have mercy on you. What is your name?"
He replied: "Abdullah (servant of Allah)."
I asked: "What is your father's name?"
He replied: "Abdullah (Servant of Allah)"
I asked: "Everyone is a servant of Allah. But what is your real name."
He replied: "My father name me Sa'doon."
I asked: "Are you then not he who is know as 'Sa'doon, the mad one?"

He replied: "Yes, I am he."
I asked: "Who are those saintly ones through whom you prayed to Allah?"
He replied: "They are the ones who walk towards Allah in a similar manner as he who walks that has made the attaining of Allah's love their aim in life. And they have separated themselves from this world in the same manner as him whose heart has been snatched away. Then he
Continued: O Zun Noon, I have heard you say that you would like to know the Asbaabe Ma'rifat."
I replied: "Yes, for I want to benefit from your knowledge."
Then he recited two couplets in Arabic:
The hearts or the Aarifeen are sunk in the remembrance of the Lord at all times;
And so does the heart become involved that near Him it makes it home.
And I have with such sincerity fallen love with Him;
That nothing can now remove from my heart the love I bear for Him. (Rowdh-23)

Story NO. 2: (Episode)
Hazrat Junaid Bahgpati R.A says: "Once I went for Haj all alone. I remained in Mecca for a while. It was my habit that whenever it became very dark at night, I used to perform tawaaf. On one occasion like this I was in tawaaf wen I heard a young girl singing this while performing tawaaf:
How much did I not conceal my love, yet it refuses t hide;
And now it has openly proclaimed itself aloud.
When my yearnings increase, my heart shakes on remembering Him;
And when I desire to be near Him, hastily does He oblige by being near me.
When He appears I die in Him and for His sake live again;
And indeed does He cares for me tat ecstasy do I feel.
Hazrat Junaid R.A. says: "I said to her: "O girl, do you not fear Allah? How can you recite such words in this Holy Place?"
She replied:
"If I did not fear Allah you would not see me here; for I would then have been lying down fast asleep.
Verily did the fear of Allah send me forth and brought; me here from my motherland.
His love is with me that flea about and its His love that; has caused me to be confused and sad.
Then he asked: "O Junaid, do you perform tawaaf of Allah or tawaaf of Baitullah?"

I replied: "I perform tawaaf round the Baitullah." Then she turned her face to the heavens and exclaimed: 'Subhanallah!' How strange you are! A created being like a stone, performing tawaaf round a stone!' Then she recited a further poem:
They seek Thy nearness while performing tawaaf round stones;
Indeed are their hearts harder than stones.
Indeed are they troubled and confused; as they imagine themselves near to Thee.
Were they true in their love, they would forget their own attributes; and only concern themselves with attribute of Thy love.
Hazrat Junaid R.A. says: "On hearing these words from her, I fell down unconscious and when I woke up she was gone. (Rowdh)

Story No. 3: (Episode)
Hazrat Bishr al Haafi R.A. says: "On the plain of Arafaat I once saw a man weeping uncontrollably and in this state he recited a few lines thus: "How Great is Allah" free from all faults; even though we should express thanks to Him by performing sujood on thorns and heated needles, then too we shall never be able to praise Him for one tenth of His favors. No, not one hundredth of one hundredth thereof."
Then he quoted:
"Lord, how often have I not sinned against Thee and never remembered Thee while in my sin;
and Thou, O Lord, have ever remembered me in unseen ways.
How often, Lord have I not in ignorance removed the veil from myself when I sinned;
Yet in Thy grace Thou hast mercy on me and covered my misdeeds.
Hazrat Bishr R.A. says: "Thereafter I lost sight of him I inquired from people as to who he was and was told it was Hazrat Abu Ubaid Khawaas R.A. one of the great saints." It is said about him that for seventy years he never lifted his face up to the sky and when asked the reason he said: "I am ashamed, how can I lift up this sinful face to such a great Benefactor?"
It is something to ponder about that such obedient servants of Allah can be so humble and that in spite of their continuous life in Ibaadat, they can still be so ashamed of themselves before Allah, while the real sinners have no shame. May Allah not deprive us on the day of Qiyaamah from looking at His Holy Countenance and bless us and benefit us through the blessings of His righteous servants. And may Allah cause us to tread in their shadow in this world and to be in the protection of their shadow in the hereafter. (Rowdh)

Story No. 4: (Episode)

Hazrat Maalik bin Dinaar R.A. says: "When I once went for Haj I met a young man walking on foot. With him he had no means of conveyance, no provisions and no water. I greeted him and he replied. Then I asked him: "Young man from where are you?"
He replied :"I come from Him."
I asked : "Whither are you going?"
He replied : "I go to Him."
I asked : "Where are your provisions for the journey?"
He replied : "It is under His guarantee."
I said : "This is an arduous journey which cannot be undertaken without food and water for
The way. You must surely have something!"
He said :"When I started this journey I took with me five letters as food for the way. They
Are the Holy words of Allah: Kaaf, Haa, Yaa, Ain, Suaad.
I asked : "What do you mean?"
He replied : "Kaaf stands for Kaafi, which means He who is sufficient as Sustainer and Maintainer. Haa means Haadi, which means Guide. Yaa stands for Mo'addi, means He who grants refuge. Ain stands for Aalim meaning All-Knower. Suaad stands for Saadiq, which means He who carries out His promise. Hence how can such a person perish whose companion is Kaafi, Guide, Refuge, All-Knower and Truthful. With such companionship, what provisions are needed?"
Hazrat Maalik R.A. says : "Hearing him speak like that I intended giving my shirt to him but he refused it and said: "Dear elder, it is better to remain naked than to acquire worldly shirts. For all halaal possessions one shall be called to account and for every haraam possession one shall be punished." When evening came he lifted his face up to heaven in prayer: "O Thou most Holy Lord who is pleased at the obedience of servants and who does not diminish in rank at the sins of others, grant to me that thing which pleases Thee- obedience. And forgive me for that which cause Thee no harm. (sin)"
Later when the Hajis put on ihraam, and the air re-echoed with their 'Labbaik', he remained silent. I asked him: "Why do you not recite the Talbiya?"
He replied: "I fear that on reciting 'Labbaik' a reply from on high may be heard 'Laa Labbaik, Laa Saadaik' Your cry is not heard and we do not turn to you in pleasure."
Thereafter he disappeared from my sight and all along the way I did not see him. At last I saw him again at Mina. There he recited some lines of poetry:
Should that Beloved desire that I shed my blood, then He may shed it inside this haram as well as outside it.
By Allah, should my soul realize with whom it is connected?

Then instead of on my feet, on my face I shall gladly stand in His presence.
And blame me not for this love for Him, for if thou knowest the thing I see then surely will you never speak.
On the morn of Eid their sheep and goats they offer while my Lord my very life did sacrifice. Their Haj they have made and offer they brought. And I for His sake my life did give.
Then he recited this duaa: "O Lord, people have brought their animals to sacrifice for Thee. Lord, I have nothing except my life, which I offer to Thy door. Do kindly accept it."
Immediately thereafter he uttered a piercing cry and fell down, dead. From the unseen came a voice: "This is Allah's friend and Allah's martyr."
Hazrat Maalik R.A. says further: "I performed his ghusl and dressed him in his kaf'n and buried him. Throughout the night I was troubled, thinking about him. Then I feel asleep and saw him in a vision, I asked him: "What did Allah do to you?"
He replied: "I have gained a reward like that of the martyrs of the Battle of Badr-nay even more."
I asked : "But why more than them?"
He replied: "They died at the swing of the swords of infidels while I died by the sword of Allah's love." (Rowdh)
This does not mean that his rank was higher than the Badr Martyrs. He could have excelled them in only one aspect. Because they were companions of Rasulullah Sal'am which puts them away above this young man.

Story No. 5: (Episode)
Hazrat Zun Noon R.A. relates: "On one Haj journey I met a young man in the desert who was also going the same way. He was a most handsome youth, shining as the full moon and the love for Allah drove him along .I took him under my care and said. "This is a very long and arduous journey."
In poetic manner he replied:
For them that are lazy and have no urge this journey is arduous; and for them that are filled with Allah's love it is a pleasure not far.

Story No. 6: (Episode)
When the famous saint Hazrat Shibli R.A. arrived at Arafaat he remained quite and not a word passed his lips. Later he left for Mina and as soon as he passed the borders of the haram, tears started flowing from his eyes and he said: "I depart from here having stamped my heart with the seal of Thy love. That none save Thee may enter if afresh. Oh that I now may close these eyes of mine and

till I behold the sight of Thy Countenance Divine; No other sight my eyes refresh; Among friends there are those who are for Thee alone and there are those who have others to share their friendship; But when tears flows down the cheeks then it is obvious who are the ones that are truly crying and who are pretending to cry." (Rowdh)
Perceive deeply,
The difference between;
An enemy and lover are;
Some pretend to be made,
And some are truly mad.

Story No. 7: (Episode)
When Hazrat Fudhail bin Iyaadh R.A. was on the plain of Arafaat he too remained silent and only when the sun had set did he say: "O Allah, even though You may have forgiven me, still I bewail the wretched of my condition." (Rowdh)

Story No. 8: (Episode)
Hazrat Ibrahim bin Mahlab R.A. says: "While making tawaaf, I once saw a young girl hanging onto the Ka'bah's cloth crying out: "O Allah for the sake of Thy love for me, strengthen my heart."
I asked her: "Dear maiden, how do you know that Allah loves you?"
She replied: "I know that by the favors He bestows on me. To bring me to Islam, He sent the Muslim army, on which he spent so much money. He brought me forth from under the yoke of the infidels and converted me to Islam and granted me knowledge of Him, whereas before I did not know of Him. O Ibrahim, is this not His love?"
I asked her: "How much do you love Him?"
She replied: "I love Him more than anything else."
I asked her: "How is that love?"
She replied: "Sweeter than the sweetest wine, more pleasurable than the fragrance of the essence of roses."
Then she recited:
How can that man knows patience whose heart is filled with restlessness.
Whose tear shedding eyes have become useless through weeping constantly?
Whose body burnt by the flaming fire of His love now lean and weak does lie?
What I the cure for an illness as this? And the end of a love likes this;
Can only be hard, especially so when arrows of Mercy He lets loose." (Rowdh)

Story No. 9: (Episode)
Hazrat Maalik bin Dinaar R.A. says: "I once saw a young man of very saintly countenance. Tears were continuously flowing from his eyes. I immediately recognized him as one whom I had seen in Basra some time before. Then he was in a wealthy position. Now he seemed destitute and starving. On seeing him tears came to my eyes to think how he was before, and how he was now. He recognized me and we greeted each other. He said to me: "O Maalik; pray for me. Remember me in your most earnest prayers. Perhaps Allah will have mercy on me in my present condition and forgive my sins."
Then he recited the following verses:
When the Beloved turns to thee then remembers me to Him;
And tell Him that never this heart is free of His remembrance.
Perchance on hearing the mention of my name.
He shall inquire about me.
Hazrat Maalik R.A. continues: "Having recited these lines he went away. The time of Haj arrived and while sitting in the Holy Haram once I saw a crowd of people around a man, crying uncontrollably. As a result of his hysterical crying people found difficulty in performing tawaaf. I went in that direction and behold it was the same young man. This made me very happy and I said: "Praise be to Allah who has granted you your wish." Thereupon he again recited some lines:
People fearlessly proceeded to Mina and there, their heart felt desires received,
They begged to Allah their deepest wish,
And true to promise He granted them,
And through their sincere repentance did He grant protection against all inequity.
The Saqi gave them to drink and when they asked: "who is the Saqi?" he said: "I am Allah, call you on Me, I am your Lord, Mine alone is Glory.
Exaltedness the Kingdom and praise."
Hazrat Maalik R.A continues: "Tell me what happened to you?" He said: "I have been most fortunate for Allah had called me here and here I am present. Whatever I begged of Him, I received."
Then he recited a few lines thus:
When my Beloved called me I called out "Blessed am I?"
How great the ecstasy of Thy love.
By Thy truth do I swear, Thou art the goal, the object.
That I seek; For the sake of fulfilling Thy desires do they blame me.
Yet let them blame.
For me there is no longing save to be with Thee.
And when here in the city I be, I do not remember anyone save

Thee.
Hazrat Maalik R.A says: "After this he commenced the tawaaf and thereafter I never saw him again, neither do I know what happened to him. (Rowdh)

MOHAMMAD ZAKARIYA KANDHLAVI

~ Virtues of Hajj ~

Hadith No. 10: (Episode)
One saintly person relates: "Once during a very hot season I went for Haj. Somehow, when we had reached the desert of Central Hijaaz I became separated from my caravan and lost my way. I fell asleep and when I awoke I saw a man some distance away. I ran in his direction. It was a very young man whose beard did not even start growing. He was an extremely handsome young man. When I greeted him, he replied: "O Ibrahim, Wa'laykumus Salaam."
On mentioning me by name, I was greatly confused and surprised and asked: "Respected young man, how do you know my name?"
He replied: "Since I received (maarifat) knowledge of Allah, I have not been ignorant and since I have joined with Him I have never left Him."
I asked: "What has brought you here, in this extreme heart of the desert?"
He replied: "O Ibrahim, apart from Him I have no love for anyone else; neither have I made anyone else my friend and companion; now I completely turned to Him alone and Him alone do I consider worthy of worship."
I asked: "Whither comes your food and drink?"
He replied: "By Allah, I fear your destruction under these conditions."
Thereupon his eyes filled with tears which appeared like pearls as they rolled over his cheeks and he said:
"Who can frighten me of destruction in desert with All its dangers; when in fact I travel herein towards my love in whom is my faith?
My love for Him has made me restless and my longing drives me forth.
And he who loves Allah can never fear another.

And when indeed hunger pangs arrive, I fill myself remembering Him;
And while His praises I sing no thirst shall touch me ever.
And when I weaken, His love will take me from Hijaaz to Khorasaan.
So blame me not for my youth for all that has to be, has come."
I asked him: "By Allah, what is your correct age?"
He answered: "You have indeed sworn by someone, who is indeed great in my sight. My age is twelve years. O Ibrahim why do you have to ask me my age?" |

I answered: "I ask because your words have intrigued and surprised me."
He said: "praise be to Allah Who had bestowed great favors, and through His special favors He has made some higher in rank of virtue than others."
Hazrat Ibrahim R.A. says further: "The beautiful words of wisdom spoken by this extremely handsome and virtuous boy really filled me with wonder. Thus I said: "Glory be to Allah: What beautiful figures He created." For a time he kept his head bowed. Then he lifted up his face, looked at me intently and read these lines:

"If I enter Hell, then I am destroyed. So of what use will this shine and beauty be. For then shall my outward virtues be the cause of my sojourn in torment and hell.

In woe and wailing will I stay in hell and the Lord shall say: "O thou worse of slaves: against Me have you sinned and Me did you oppose. My Command did you transgress and My Covenant did you forget. And so did you forget your meeting with Me."

He continued: 'O Ibrahim, you will see that day when the faces of the righteous shall shine like the full moon, when Allah shall remove from Himself the Curtain of light; then shall the obedient ones become so dumbstruck in wonder that no favor will afford pleasure like that moment. Then will Allah cover those obedient ones with joy while their faces will shine with pleasure."

Then he said: "Discarded indeed is he who is cut off from friends; and whoever has joined with his Lord has gained indeed."
Thereafter he asked me: "O Ibrahim, have you been left behind after losing your traveling companions?" I replied: "Yes, that is how I was left behind. I beg of you to pray for me; that I may again meet my friends."
He lifted his eyes to heaven and softly whispered some words as if in

prayer. Immediately, I felt sleepy or some form of unconsciousness overtook me. When I next opened my eyes as I regained consciousness, I found myself sitting on my camel traveling in the midst of my friends with the caravan. I heard my companion on the camel say to me: "Watch out, be careful that you do not fall from your camel." There was no sign of the youth. When we entered Mecca, I saw him hanging onto the cloth of the Ka'bah while reciting these lines:

"I have come to visit this house and ecstatically hold onto the Ka'ba's cloak.

But whatever secrets and deepest words the heart doth hold, only Thus knows.

On foot have I come, without transport, for in spite of my youth I am overcome by love. Since infancy when love I did not yet perceive, have my love for Thee overflowed.

And when they blame me for this love, then let me be an infant in love.

Lord, when my death does overtake me, for sure with Thee shall I be joined.

Then he fell down into sajdah in ecstasy and remained thus for a long time while I looked at him. After some time I went to him, shook his body and found to my consternation that he had died.

Hazrat Ibrahim R.A. says: "At his death I felt very sad. I hurried to my place of residence to fetch a cloth for his kafan and took with me two helpers to assist in burying him. When we came to the place where I had left his body, there was nothing. I inquired but no Haji could tell me anything. I thus understood that Allah had hidden his body from the eyes of men. I therefore went home and as I fell asleep, I saw a vision. There I saw him in front of a very large gathering of people. He was so handsome and shone as the full moon."

I asked him: "Did you not pass away?"

He replied : "Yes, indeed I have died."

I said : "I have searched for your body, that I may dress the kafan and bury it, but could not find the body."

He replied: "O Ibrahim, I was dressed and buried by Him who took me forth from my birth place, made me love Him and separated me from my beloved relatives. And He has not made me in need of anyone's help."

I asked: "And what has Allah done to you?"

He replied: "Verily did Allah bring me in front of Himself and asked me what I wanted. I replied: 'Lord, Thou art the object of my search. Thou art my goal. Then Allah said: "You are indeed my true servant and nothing shall prevent you from getting all that you desire. Ask: it

shall be given to you.' I replied: "O Allah, I desire that Thou accept my intercession on behalf of everyone living at this time.' Allah granted me that."
Hazrat Ibrahim R.A.says: "Then this body in my dream took leave of me by shaking my hand and I woke up. I completed my Haj but could not get this youth out of my mind. Thinking of him made me extremely restless. In that frame of mind my caravan and companions took the journey homewards. All along the way, my companions used to say to me: "O Ibrahim, we are amazed and surprised at the wonderful smell of scent from your hands."
It is said by the narrator of this story that Hazrat Ibrahim R.A.'s hands used to continue to smell so fragrantly until he died. (Rowdh)

Story No. 11: (Episode)
Hazrat Ibrahim Khawaas R.A. says: "Once in the company of a large group, I went for Haj. We were all on foot. Suddenly I found the urge to be alone and travel alone. Thereupon I left my companions and went along a route not generally used. For three days I traveled, not worried about food and drink, nor any other needs.
After three days and nights, I happened to reach a most luxuriant area, green and fertile, with delicious fruits. In the center of all this was a fountain. I was so overcome by the beauty of this sight that I thought it must be paradise. As I stood admiring the surroundings, a group of people came along dressed in cloaks and beautifully colored dress. They came and stood around me as they greeted me; then I realized that they were not humans but Jinns. One of them said to me: "We have a certain difference of opinion among ourselves which we would like to have settled. We are of those Jinns who heard Rasulullah Sal'am recite the Holy Word on the eve of the Oath of Aqabah. His voice made us free from all worldly endeavors and Allah has adorned for us this beautiful place."
I asked: "How far is this place from the spot where I separated myself from my fellow travelers?"
Smiling one of them replied: "O Abu Ishaaq! Allah has in wisdom not allowed anyone from your kind to enter this place except one young man who passed away here.
Look! Here is his grave!"
I saw the grave, which was situated, next to a pond. Around it was a beautiful little garden wherein I saw such beautiful flowers as I had never seen before. Then the same Jinn continued:
"Between here and where you left your fellow travelers, is a distance which will take years to travel across."
I said: "Kindly tell me about the young man."
One jinn said: "while we were sitting here near this fountain one day,

discussing love of Allah, a young man suddenly appeared. He greeted us and we replied. Then we inquire of him:
"Young man where are you from?"
He said: "From Nishapur."
We asked: "How long ago did you leave your home town?"
He replied: "Seven days."
We asked: "For what reason did you leave there?"
He replied: "I have heard the word of Allah which says:
"And return to your Lord and surrender to Him before the punishment overtakes you. Then you shall not be helped."
We asked: "What is the meaning of Inaabat (return) and Azaab (punishment)!"
"He started to explain when suddenly he uttered a loud cry and died. We buried him here."
Hazrat Ibrahim R.A. continues his story: "this story filled me with amazement. Then I approached the grave and on the head side of the grave I saw very large (narcissus) flowers; and on the grave I found these words written:
"This is the beloved of Allah killed by his sense of honor."
On the large leaves of the flowers was written the meaning of Inaabat. I read it. The Jinns asked me the meaning thereof and I explained to them. On hearing my explanation they became extremely pleased, and joyfully they stood around. Then they said:
"This is the point regarding which we had a difference of opinion."
Soon afterwards I fell asleep and when next I woke, I found myself near the Mosque of Aa'isha at Tan'eem outside Mecca. On my clothes I found a banquet of flowers. The flowers remained with me for on year without changing or withering in any way. Then suddenly they just disappeared."

Story No. 12: (Episode)
A group of merchants once traveled to Mecca for Haj by boat. Along the way the boat broke down. The time for Haj come very near. One of the merchants carried with him goods to the value of 50,000 dirhams, left all his goods on the boat and left his partners enroute to Mecca. His companions advised him against it saying that he could possibly sell some of his goods if he stayed behind but to this he replied:
"By Allah I swear, even though I should receive the whole world, still will I not prefer it above this opportunity of performing Haj. There in Mecca I shall meet the Auliyaa (saintly friends of Allah); and whatever I have already experienced and seen of these people, I can never explain."
His fellow traders asked: "Tell us, what did you see about them."

He explained: "We were en-route to Mecca to perform Haj. Water became very scarce and we all suffered great thirst. At exorbitant prices did we have to buy water. On a certain day almost dying of thirst, we searched the whole caravan for water but found not a drop. At no price could it be bought anywhere. I felt as if I was dying. A short distance away we found a faqir who carried with him a spear and a bowl. He pierced his spear into the earth and water gushed forth from under it. This water ran into a pond. I drank myself to the full from this pond and filled my skin bag. Then I went to inform my companions. They also came, drank and filled their bags. Yet the pond remained as full as ever. Can one stay away from such a place where such people gather?" (Rowdh)
(Hazrat Ibn Arabi R.A. also mentioned this story his 'Muhaadraat'. He says further that this merchant's goods were worth 50,000 dinars (pounds) of which one pearl alone was worth 4000 dinars.)

Story No. 13: (Episode)
Hazrat Abdullah Jowhari R.A. says: "During Haj I once fell asleep at Arafaat. I saw two angels in conversation near me .one of them asked:
"How many Hajis are present this year?"
The second replied: "Only six"
The other replied: "There are six lakhs (six hundred thousand)"
The first one asked: "From how many of them did Allah accept his Haj?"
Abu Abdallah says: "hearing this I was very much distressed and in grief. I felt like beating myself out of sorrow, and started to cry bitterly for my own wretchedness. Just then the first one asked again: "And what did Allah do to whose Haj had not been accepted?"
The second replied: "The Noble Lord had looked at them in Mercy and through every one of these six he had also accepted one hundred thousand. This is indeed Allah's favor which He bestows on whomsoever he pleases."
(A similar story is also related about Hazrat Ali bin Muwaffaq R.A. in Chapter I, hadith 6).

Story No. 14: (Episode)
Hazrat Ali bin Muwaffaq R.A. says: "I was once sitting in the Holy Haram in Mecca at such a time that I had already performed Haj sixty times. Through my mind there passed a thought that sixty pilgrimages were quite enough, and that I shall not come again. How much longer shall I continue to cross this vast uninhabitable desert? At that though I suddenly became drowsy and fell asleep. A voice spoke to me:

"O Ibn Muwaffaq, when you invite people to your house, you call such people with whom you are pleased. Blessed indeed are these whom Allah has called and placed in elevated ranks."
Then these lines were recited:
"Those who love Me do I invite to visit Me and no one else;
They have come to my house with honor. So blessed are those noble folk and blessed is He;
Who has invited them." (Rowdh)

Story No. 15: (Episode)
Hazrat Zun Noon Misri R.A. says: "One day I saw a young man performing ruku and sujood at the Ka'bah numerous times. I asked him: "Young man, I see you continually busy with much salaah?"
He answered: "I beg permission of Allah to return home and here await His answered."
Just then I saw a piece of paper falling from above which landed on the ground near him. On it was written:
'This is from Allah, the Mighty the Forgiving to His true and grateful servant. Return homewards while your previous and future sins are forgiven."

Story No. 16: (Episode)
Hazrat Sahl bin Abdullah R.A. says that it is humiliation for a saint to mix a lot with people and it is honor to him to remain aloof and in solitude. He says: "I have seen very few saints who do not prefer solitude. There was a saint called Hazrat Abdullah bin Salih R.A. to whom Allah had bestowed many favors and granted many gifts. He used to stay away from people and traveled alone from town to town, till at last he came to Mecca. There he stayed for a long while I said to him once; ' I see that you have stayed long in this place.' He replied: "why shall I not stay here long? I have not found any town like this where such countless blessings and mercies descend. Here angels descend by day and by night. I have seen some wonderful things her. In various forms do the angels perform tawaaf of the Baitullah and this never ends. If I should relate all the wonders that I have seen here, then those who have no true faith will not be able to bear it."
I said: "By Allah, tell me some of the wonders that you have witnessed here.'
He said: "Every saint whose saint-hood is correct and complete gather here every Thursday evening (Friday night.). It is to see these people that I remain here. Among them I once saw someone called Hazrat Maalik bin Qasim Jeeli R.A. From his hand I got the smell of cooked meat and I said to him: "it seems as if you had just

eaten before you came."
He replied: "Nay, (I seek Allah's forgiveness) for one whole week I have not eaten anything. Actually, I have just fed my mother and then come hither in a hurry so that I can perform fajr salaah with this gathering."
Hazrat Abdullah R.A. says further: "The distance between Maalik's home and Mecca is reckoned at 900 farsakh and one farsakh being equal to three miles, it means he traveled 2700 miles to be present here." Hazrat Sahi R.A. says, then Hazrat Abdullah R.A asked me. "Do you believe my story?" and I replied: "Yes, I do." Then he said: "Alhamdulillah, I have found one Mu'min person."
(Some elders have related that they had come across Angels, Nabis and saints while performing tawaaf round the Ka'bah. This happens especially on the night preceding Friday, Monday and Thursday.) (Rowdh)

Story No. 17: (Episode)
It is related that Hishaam bin Abdul Malik, before he became the Khalifa once performed tawaaf. Numerous times did he try to kiss the Hajarul Aswad, but because of the vast crowd he could not do so. Then Hazrat Sayidina Aabideen R.A. the son of Hazrat Ali R.A. who was the son of Hazrat Imam Husain R.A came along to kiss the Black Stone and all at once everyone moved away so that he could do so in peace and comfort. Someone asked him: "Who is this person, (that is so honored)?"
Hishaam knew who it was but would not say because of the ill feeling borne by Banu Umayya towards the family of Rasulullah Sal'am household. Thus he said: "I do not know."
The famous Arabic poet Farazdaq who was present then stepped forward and said: "I know who he is." Then he read the following poetic verse:
He is the son of the most virtuous of men,
This is he, who is God-fearing, holy and a leader,
This is he whose footsteps all Mecca knows,
Whom the Ka'bah knows, the Hill and the Haram.
This is he that when he moves to kiss the Hajar, indeed does the Hajar almost move to receive his hand.
Never said he Laa (no) to anyone save in the Kalima,
Had it not been for that, never would he say it?
When noble Quraish sees his like they exclaim; this is the holder of true nobility.
When the saintly assemble, he is their imaam.
And when asked the best of them, to him they point.
This O Hishaam, is the son of Fatima if you know not.

Through his grand father was prophethood sealed.
And never be thy denial of him a fault with him,
Him who is known amongst Arab and Ajam.
In modesty does he cast down his eyes; and in awe of him do men look down before him.
And then they speak not save when he smiles.

It is said that when Hishaam heard this praise of Hazrat Sayidina Zainul Aabideen R.A., he became so angered that he had Farazdaq imprisoned.

Hazrat Zainul Aabideen R.A. was indeed a very saintly, noble person. So many are the incidents illustrating his noble qualities that it is difficult to mention them all. He used to perform one thousand nafl salaah daily. When he performed wudhu his face used to turn yellow. And when he stood ready for salaah his whole body started trembling. Someone asked the reason for that and he replied: "Do you not realize in whose presence I stand?"

Once while in sajdah, his house caught fire. He, however continued his salaah as if nothing happened. When he completed his salaah people had already extinguished the fire. Someone asked him about it and he said: "The fear of a much greater fire (jahannam) did not allow me to be distracted."

It was a noble habit of his to disguise himself at night and go secretly to people's houses to help them and many households only subsisted through charitable gifts, while they never knew where it came from and who this person was. It was only after his death that they knew who the generous giver was. Then it was discovered that one hundred households were maintained by him. For this reason Farazdaq did not exaggerate when he recited those lines. (Rowdh)

Hazrat Imaam Malik R.A. says: "Of all the people that I have known among the Hashimi family, hazrat Zainul Aabideen R.A. was the most virtuous.'

Hazrat Saeed bin Mussayyib R.A. says: "I have not seen anyone more righteous than him."

In spite of all that, when he put on his ihraam for Haj, his face used to turn yellow out of fear, so much so, that he could not utter the Labbaik.

Someone asked: "Why did you not recite the Talbiya?'

He replied: "I fear that when I say it, and answer of Laa Labbaik will be heard."

People insisted that he recite the ward, because it is necessary to recite it, whereupon he obliged. As the words went forth from his lips, he fell down from his animal unconscious. And so it continued until the end of the Haj.

Hazrat Imaam Malik R.A. relates: 'When Hazrat Zainul Aabideen R.A. intended to recite Labbaik, he fell down from his camel unconscious and broke a bone." (Tahzeeb)

Many words of wisdom are also quoted from him. It is reported that he said:

"Some people worship Allah out of fear. Some worship Him for His great reward. This is the Ibaadah of merchant. The Ibaadah of the free ones is the Ibaadah of those who are grateful."

Hazrat Sayidina Baaqir R.A. his son said: "My father, Hazrat Zainul Aabideen R.A., advised me not to associate with five types of people, not even to have them as fellow travelers on an journey.

Firstly the evil one who will sell and betray you in exchange for a morsel of food or even less. I asked him what is the meaning of even less and he said: "He will betray you in the hope that he will receive something and in the end receive nothing."

Secondly, the stingy one, who when you are in dire need will avoid you.

Thirdly, the liar, who is like the sand of the desert, from afar it, appears to be water. Things, which are near, he will show to be far and those things, which are far, he will show as near.

Fourthly, the foolish one who although intending to be of benefit causes harm. It is said, the cleaver enemy is better than a stupid friend.

Fifthly, that person who cuts himself off from his family. Stay clear of him because thrice in the Qur'an have I found these people mentioned as cursed." (Rowdh)

Story No. 18: (Episode)

When Hazrat Sayidina Imaam Baaqir R.A. arrived for Haj and he saw the Ka'bah, he uttered a loud cry and wept loud. People said to him: "Everyone's eyes fall on the Ka'bah and yet you cry so loudly?"

He replied: "Perchance Allah will have mercy on me through this crying and I may succeed thereby on the day of Qiyaamah." Then he performed tawaaf and having done that he performed salaah at the Maqaam-e-Ibrahim. In the sujood he wept so much that the ground under his face became wet with tears. He said to one of his companions: "I am in great grief and my heart is greatly troubled."

They asked: "Why are you grieved?"

He replied: "When Allah's Deen enters into the heart of anyone, it makes the heart free of everything else save Allah. Yet we keep it full of this world. What is this world save this animal on which I ride, these clothes I wear, this my wife that I have met, this food that I eat-Things with which this mind of mine gets occupied. This grieves me." (Rowdh)

Story No. 19: (Episode)
Hazrat Laith bin Saa'd R.A says: "in the year 113 A.H; I went to Mecca on foot to perform Haj. One day at the time of Asr salaah I climbed onto Mount Abu Qubais where I saw a man sitting and making duaa. So many times did he utter the words: "Ya Rab" (O Lord) that it took his breath away. Then he stated uttering "Ya Rabbaah" (O, my dear Lord). This too he did until he was out of breath, then he went over to saying: "Ya Hay, Ya Hay" (O, the living One). Then: "Ya Rahmaan" (O, Beneficent One), and then Ya arhamar Raahimeen', (O, most Merciful of all Merciful Ones)."
The he said: "O Allah, I desire to eat grapes; so grant me of that; and my clothes are worn out too."
Laith R.A. continues: "I swear by Allah! The words had hardly left his lips when I saw a basket of grapes by his side, and two cloaks. This astonished me; for no-where around were grapes seen growing.
He was about to start eating the grapes when I said to him;
'I have a right to be your partner in eating that'
He replied: "how is that?"
I said: "when you prayed, I said Aameen Aameen.
He replied: "Very well, come and eat but do not take anything of it with you.
I approached and ate with him. It had such a delicious taste; as I had never tasted before in my life. It was such a wonderful type of grape; without seeds. I ate myself to the full, yet the basket remained as full as ever.
Then he said: " take anyone of these two cloaks that you like."
I replied : "that I was not in need of clothing."
Then he asked me to excuse him while he dressed himself, I moved away. He wrapped the one piece of cloth around his lower body; like lun'gi; and the other piece over his upper body. Then being clothed he descended the mountain while I followed him.
When he came between Safaa and Marwa a begger said to him: "O son of Rasulullah Sal'am, give these clothes to me; may Allah grant you a pair from paradise." He gave the clothes to the begger.
Hearing the beggars words I asked him; 'who is this generous person? He replied: 'He is Imaam Ja'far as Hazrat Saadiq R.A.
Then I turned to listen to some of his words but by then he had gone and was nowhere to be seen. Hazrat Imaam Ja'far R.A. is the son of Hazrat Imaam Baaqir R.A. about him hazrat Imaam Maalik R.A. says: "I have visited him on numerous occasions and always found him buy with one of these Ibadaat; salaah, recitation of the Qur'aan or fasting. He never quoted any Hadith except when in the state of wudhu." (Tah'zeebut Tah'zeeb)

Hazrat Sufvaan Thowry R.A. says: "I heard hazrat Ja'far R.A. saying; 'In these days complete safety is difficult to find; and if it is found in anything, then it lies in remaining unknown. And if not in that, than in solitude. However solitude is not as effective as in being unknown: and if it is not in that than in solitude. However solitude is not as effective as in being unknown: and if it is not found in that: then in keeping silent. Yet silence is not equal to solitude. And if not in silence: then in the words of advice from saintly elders. The fortunate one is he who finds solitude in his own self."
Hazrat Ja'far R.A. reported a Hadith wherein Rasulullah Sal'am said: "Whosoever Allah had bestowed with favours, should thank Him for it; and when he is troubled by lack of means he should make a lot of Istighfaar (ask for forgiveness). And when he is in trouble, he should recite 'La hawla walaa Quwata illa Billah." (There is no force to divert: nor strength to conform; except with the will of Allah.) (Rowdh)

Story No. 20: (Episode)
Hazrat Shaqeeq Baikhi R.A. says that he went for Haj in the year 149 A.H. on the way he stooped in Qadisiyyah, where while observing the beauty of the place and people his eyes fell on a handsome young man sitting alone on one said. He thought within himself: "This seems like a sufi type of person, who could possibly be a burden to others way. I shall go to him, and when I came near to him, he saw me and before I could say anything; he said to me:
"O Shaqeeq,' avoid suspicion as much as possible, for suspicion in some cases is sin."
(Surat Hujuraat: 12)
This filled me with wonder because, although never having met me; he called me by my first name and knew what I held in my heart. Having said these words he walked away. I realized that this must indeed be a very saintly personality; and that I now had to beg his pardon. Hence I hastily followed him but lost sight of him.
When we reached Waqisa, I saw him again where he was performing salaah in such a manner that his whole body way was trembling with tears streaming from his eyes. I waited for him to complete his salaah so that I could beg his forgiveness. When he recited the salaah, I approached. As he became aware of my presence he turned to me before I could utter a words; and said:
"And without doubt, I am also He that forgives again and again, to those that repent and do right, who in faith, are ready to receive true guidance." (Surah Tahaa)
Again, just said these words and departed. Within myself I thought: "This must be one of the 'Abdaal' because twice now has he become

aware of my thoughts and intentions."
On reaching Ziyala I saw him again standing next to a well with a cup in his hand. Accidentally the cup fell into the well. He lifted his fact up to heaven and recited a couplet in these lines:
"Thou art my Sustainer when thirst chases me; And Thou art my Maintainer when hunger worries me."
Then he prayed: "O my Lord, my Allah, beside this cup, I possess nothing. Do not leave me deprived of it."
Hazrat Shaqeeq R.A. says; "I swear by Allah: the water of the well was raised up to the mouth of the well. He stretched forth his hand and took out the bowl filled with water. With it he performed wudhu and then performed four rak'ahs salaah, then he gathered sand into the bowl, shook it and ate it. At this moment I approached him and greeted him. He replied, and I said: "Of that which Allah had granted you: kindly give me also to eat." He replied: "O Shaqeeq: The favours of Allah both apparent and hidden are upon us all; so have faith in Allah's goodness."
Then he gave me the bowl from which I ate, and behold; in it I found Sattu as delicious and fragrant as I had never ate in my life. I ate so much that for many days after words I experienced no hunger thirst. Thereafter till we entered Mecca I never saw him again. At Qubbatush Sharaab I spent the night and there I saw him once more performing salaah in utmost sincerity with tears flowing freely. He prayed for the rest of the night and having performed Fajr salaah, sat down for zikr till sunrise. Then he went to perform tawaaf and came out of the Masjid; while I following him outside the mosque, I was astonished to see him surrounded by slaves and servants who came to honor him; showing him great respect. I asked one of them who this man was and he said to me: "This is Moosa the son of Ja'far as Hazrat Saadiq R.A"
I was surprised and said to myself: "The wonderful things that I have seen could only come from such a Sayyid as he." (Rowdh)
In his Tah'zeeb: Hazrat Ibn Hajar R.A .says that there are numerous stories portraying the great saintliness of Hazrat Moosa Kazim R.A. This is not surprising because they are the stars of the most saintly and noble families in whom Allah has placed such a special character that we unfit ones cannot even understand. Even the lowest of those of the Sayyid family have some special characteristic through the blessing of the holy blood that flows through their veins.

Story No. 21: (Episode)
Hazrat Abu Saeed Khazaaz R.A. relates that when he entered, the Masjidul Haraam once, he saw a fakir with torn clothes begging. He then thought by himself.

"it is men such as these that become a burden and a nuisance to others."
As these thoughts passed through his mind, the fakir looked towards him and recited this verse:
"Surely Allah knows that which is in your hearts; so fear Him." (Surah Baqar:20)
He felt ashamed at his thoughts and repented. As he walked away the fakir called after him in this verse:
"He accepts the repentance of His servants and forgives al sins." (Surah Shur'aa: 13)

Story No. 22: (Episode)
One saint relates that he was once traveling towards Mecca with a caravan. An elderly lady was seen walking in front of the caravan. I thought that she did this for fear that the caravan may move off and leave her. I had a few dir'hams which I intended to give her. I went to her and gave her the money and said; 'Take this; when the caravan stops for the night, then come to me. I shall collect some money among the fellow travelers to pay for your conveyance.'
She raised her hand and grasped something, as she opened her hand it had dir'hams in it. This surprised me as she gave them to me and said: "See! You have taken from your pocket; and I have taken from the unseen."
Late again, I saw her where she held onto the cloth of the Ka'bah reciting these lines:
"Besides Thee; O, Beloved of hearts, there is none,
Have mercy on them that visit Thee on this day"
"My patience is ending;
Any my longing for you grows more,
While this heart refuses to love another save Thee".
"For Thou art the object,
Of all my thoughts an desires;
Thou art the goal of my life".
"Would that I know the day of meeting Thee.
Paradise do I desire, not for its bounties;
But because Thy countenance I shall see". (Rowdh)

Story No. 23: (Episode)
Hazrat Abdur Rahmaan Khalief R.A says: "While traveling towards Mecca for Haj. I once stopped in Baghdad. At that time I was very deeply inclined towards the mystic way of life had discarded everything from my life except Allah.
For forty days I had not eaten, and neither did I visit Hazrat Junaid Baghdaadi R.A I left Baghdad and walked towards Mecca. On the

way I came to a well which was filled right to the top; where I found a small buck drinking water. The buck wen away as I approached. I was very thirsty, but as I cam upon the well; the level of the water fell to the bottom.
Disappointed, I continued on my way and said: "O Allah, am I indeed not the equal of a buck in thy sight?" from behind me came a voice: "We have only tested you and you bore no patience. Return and drink of the water. The buck came without a cup and a rope where as you had both these".
When I returned to the well, I found the water had risen to the top. I filled my cup, drank from it and made wudhu. The water never diminished and only finished when I reached Madina. After Haj I came to Baghdad again. There as I entered the mosque, Hazrat Junaid R.A saw me from after and said: "If you had patience, water would have flowed from under your feet". (Rowdh)

Story No. 24: (Episode)
Another saint relates that while he was traveling in an un-inhabitant area, he met a fakir wandering about bare headed and barefoot. He was dressed in two worn clothes-a lungi and a top covering. He had no food with him. The saint said to himself: "If only he had with him a bowl or a cup and a rope it would have been so much better because when he needed water he could have drawn from a well in order to perform wudhu and for other needs".
The saint says I went with him. It became very hot and I said to the fakir: "If you throw that cloth which hangs over your shoulders on your head it would be better because then you will be protected from the heat of the sun."
He did not reply and continued walking in silence. After a while I said to him: 'It is so hot, yet you walk without shoes. If you will only accept my advice, then put on my shoes to protect yourself. I shall walk barefoot for a while and then you can do so again."
Then he said: "You are indeed very talkative. Did you not study Hadith?" I said: "Yes, I did". He said: "Did you not read that Rasulullah Sal'am said:
"Of the beauties of a person's Islam, is that he leaves aside that which does not concern him."
Having said this, he kept quiet and we walked along in silence. We walked along the sea. In the meantime I felt very thirsty. He turned to me and asked; "Are you thirsty?" I said: "No" and we walked on. Thirst almost killed me. He asked again: "Are you thirsty?" I replied: "Yes, I am thirsty, but what can you do about it?"
Thereupon he took a bowl form my hand and walked into the sea. He filled it with water and gave me to drink. It surprised me very much

when I drank it to find the water sweeter than the water of the River Nile, and clearer with a little trace of grass in it. To myself I said in my heart: "this must be a great saint. Now I shall say nothing more. When we reached our destination I shall ask him to take me with him." The moments these thoughts passed through my mind, he looked at me and said: "What would you prefer? Will you walk ahead or shall I walk in front."
Again I thought: "If he walks ahead it is possible that I may not be able to keep up with him and loose him. Therefore it will be better for me to walk ahead of him. So when I would reach a certain place I can sit down and wait for him. There I shall ask him to make me his traveling companion."
As I thought this he said: "Either you go ahead while I sit here and wait or you sit down while I go ahead. We cannot travel together." Saying this he went away leaving me there.
When I arrived at one of the stopping places I heard that at the house one of my friends someone was sick. I took out my bowl and told them to sprinkle the little water over the sick one. Immediately he was healed. Then I told them about the man I had met. I inquired about him but nobody knew anything about him. (Rowdh)

Story No. 25: (Episode)
Hazrat Shaikh Fatah Musaly R.A. said: "In the desert I once saw a young boy walking bare feet, while his lips were continually moving. We greeted each other and I asked: "Honored son, where are you going?" he replied: "To the house of Allah in Mecca." I asked: "Why do your lips keep busy". He replied: "I recite the Holy Qur'aan."
I asked: "But you have not even reached the age of puberty." He replied: "Yes, and I have seen death take away others who were so much younger than me." I said: "Your strides are very short and the way to Mecca is very long and arduous."
He said: "It is merely for me to lift up my feet and Allah is the One who causes me to reach the destination. I asked: "Have you no provisions, no means of transport?" he replied: "My provision for the journey is reliance on Allah and my means of transport are my feet." I said: "I speak about food and water for the way." He replied: "Dear Uncle! If someone calls and invites you to his house, would you take food with you to eat there?" I replied: "NO!"
He said: "My Lord has invited His servants to His House and has given permission for them to visit it. It is only the weakness of their faith in Him that forces them to take food with them. This I resent and I have considered His Honor, so do you think He will allow me to perish?" I replied: "Surely, NO!"
After this the boy left me and I next saw him in Mecca. When he saw

me he said: "O Shaikh, are you still so weak in faith?" Then he said the following lines in poetry:
"The Creator of all the worlds, is guarantor of my sustenance:
So why should I trouble Allah's creation for it?"
"Before my existence did my Noble announce:
That which cause loss to me or benefits;
When I am well His Bounties sustain me."
And when I am in need, He comforts me."
"In as much as my foolishness does not cut off my sustenance;
My shrewdness does not increase the same." (Rowdh)

Story No. 26: (Episode)
A saintly man says: "For many days I dwelt in the deserts of Hijaaz without food. One day I felt a great urge to eat bread and hot Baaqilla-a kind of famous Arab food. Then I thought; "I am in this vast desert many miles away from Iraq. Where shall I get such food in this wilderness?"
Just then a bedouin called out: "Come and eat bread and hot Baaqilla." I approached him and asked him; "is it hot?" he replied: "yes," and spread a cloth on the ground on which he placed the food saying 'Eat'. When I had eaten he ordered me a second and third time to eat more, and I ate more.
When he asked me fourth time, I asked him: "Tell me, by Allah, who had sent you to me in this wilderness: who are you?" he replied: "I am Khidr." (Rowdh)

Story NO. 27: (Episode)
Hazrat Shaqeeq Bal'khi R.A. says: "On the road to Mecca I met a crippled person who was moving with great difficulty. I asked him; 'where do you come from?'
He replied: "From Samarkand."
I asked : "How long ago did you depart from there?"
He replied: "More than ten years."
On hearing this I was astonished and looked at him.
He asked: "Why do you stare at me like this?"
I replied : "I am surprised at you being so weak and handicapped, yet undertaking such a long journey."
He said : "The lengthy journey has been made short by my great longing to be there in Mecca; and Allah is the One who bears my weakness."
"O Shaqeeq: You are looking at such a weak person whom Allah carries along."
Then he read a few lines:
"My Lord, it is to visit Thee that I come,

The manzils of love are indeed hard:
But yearning for Thee,
Helps where no wealth can do so,
And whoever has fear of death on the road;
Can never b a loved of Him;
Neither he who stops for fear of hardship."

Story No. 28: (Episode)
Hazrat shaikh Najmuddin Asfahaani R.A., once attended the funeral of a saint in Mecca. After the people had buried the dead, one of them read the 'talqeen' to him. The shaikh who was not in the habit of laughing, burst out laughing. Thereupon some one asked him the reason for his laugher and he scolded the questioner; and then some days later he said: 'when the reciter read the 'talqeen' I heard the buried person say: "Look, the dead one is busy instructing the living one. (Rowdh)
(Among the Arabs, it is a custom, according to some of the Imaams, that after burial of the dead someone sits at the head of the grave and recites the Kalimah Tayyibah, etc. and then instructs the buried person for the correct answers to the Angels Munkar and Nakeer. This is called Talqeen. The meaning of the words of the dead person in his story is that the one who dies is alive because of his love for Allah and he who read the 'Talqeen' is dead because he not possess that love.)

Story No. 29: (Episode)
Hazrat Shaikh Muzani R.A. says: "Once while I was living in Mecca, I became filled with great worry and restlessness. For this reason I decided to travel to Madina. Along the way at Bir Maymoona I found a young man lying down in the last moments of his life. As he was dying I brought my mouth near of his ears and said: Read : 'La ilaha illah-lahu'
When he heard me, he opened his eyes and said: "If I should die, my heart will be filled with Allah's love, and such lovers of Nobility die out of love."
Then he died. I washed him, dressed him in Kaf'n, read his janaaza salaah and buried him. Having done all that I found to my pleasure that the feeling of worry and restlessness was gone and I returned to Mecca.

Story No. 30: (Episode)
Another saint says: "A young man lived near where I resided in Mecca. He was always dressed in tattered clothing. He never came to visit us or meet us. Yet I grew to love him very much. It so

happened that, from a halaal source, I received two hundred dir'hams. This I took to him and placed on his prayer-mat and said to hi: "From a completely legitimate source I received this. I beg you to use it for your needs."
Looking at me sideward he said: "In order to be in Allah's presence I have forsaken seventy thousand dinars which I had gathered also that much in property which was rented out. Do you now desire to tempt me or deceive me with these dir'hams?"
Then sweeping his musallah with his hands, he stood up straight and walked away with an air of such independence; as I had never yet seen in my life. And as I picked up my dir'hams; I felt so humiliated as I had never felt before in my life. (Rowdh)

Story No. 31: (Episode)
Another saintly person says: "While I was in Madina, I saw a non-Arab person reciting the farewell salaam at the grave of Rasulullah Sal'am. As he left, I followed him. At Zul Hulayfah he performed salaah and donned the Ihraam. When he commenced his salaah I did the same and when he departed from there I again followed him.
Later he looked towards me and said: "what is your aim?"
I said: "I wish to accompany you." He refused my wish. I pleaded with all humility. Then he said to me: "If it is your aim to do so, then follow me step by step." I said: "Very well."
He went along an unknown route with me behind him. Having traveled for a small part of the night we saw a lamp shining in the dark. He said to me: 'this is the mosque of Hazrat Aa'isha.R.A at Tan'eem (near Mecca). Now either you shall go ahead or me?"
I replied: "It shall be as you wish."
He went ahead and I slept there. Early in the next morning before fajr I entered Mecca, to perform tawaaf and saee; and then I went to pay my respects to Hazrat Shaikh Abu Bakr Kattani R.A. around whom I found many saintly persons.
He asked me: "when did you arrive?"
I answered : "I have just arrived."
He asked : "From where did you come?"
I answered : "From Madina."
He asked : "when did you leave Madina?"
I answered : "Last night."
When I said this, the people looked at me in disbelief and surprise.
The Shaikh said: "with whom did you travel?" I replied that I had come with a certain saintly person and told the m the story of how I had come walking from Madina to Mecca in a portion of the night.
The Shaikh exclaimed: "That person is Abu Ja'far Hazrat Wamighani R.A. Whatever you have said about him shows that it must be him.

For him to have come in that short period of time is a common and minor thing. Come, friends, let us go and search for Shaikh Hazrat Wamighani R.A."
And to em he said: 'It is not customary for you to arrive in such a short time. Therefore I had to ask in detail. How did the ground feel under you while you were walking? I replied: "It felt like rolling waves of the sea passing through under my feet." (Rowdh)

Story No. 32: (Episode)
Hazrat Sufyaan bin Ibrahim R.A says: "Once in Mecca I saw Hazrat Ibrahim bin Adham R.A, sitting and crying bitterly at a place called Mowlidun Nabi (The birth place of Nabi Sal'am). When he saw me he moved out of the way. I performed salaah and then asked him: "What is the matter? What causes you to cry?" he replied: "I am well".
Twice, thrice I asked him the same question and he gave the same answer. When I persisted he said: "If I disclose to you the reason, will you keep it to yourself or will tell others?"
I answered: "You may go ahead. I will preserve your secret."
Then he said: "for thirty years now I have had the desire and urge to eat sakbaaj (a type of food that has meat, vinegar and fruit in it) but by way of punishing myself (mujahada) I never ate it.
One night while asleep I dreamt and saw a handsome young man with a green bowl in his hand from which steam came and I got the fragrant smell of Sakbaaj. Seeing that my heart desired to partake of it, but I withheld myself therefrom. The young man said to me: "O Ibrahim, take this and eat."
I replied: "No, I shall not; because the thing that I have left aside for Allah's sake, I shall not eat now."
When he said that, I could not reply in any way and I burst out in tears. Then he again said: "May Allah have mercy on you. Eat of this."
I replied: "We have been commanded not to eat anything until such a time that we know for sure what it is made of and from where it is."
He said: "May Allah protect you. Eat this. It was given to me by Ridhwaan, the Keeper of Paradise who said to me: "O Khidhar, take this and feed Ibrahim of it."
I had difficulty in preventing myself from eating. Then he insisted: "O Ibrahim, how is it that Allah feeds you and you still refuse without having asked for something he shall receive nothing at that time when he does ask for it.
Then I said: "If that is the case, the n I am ready to eat even though I have never before broken my agreement (with himself not to eat

Sakbaaj)."
Just then another youth appeared and said to Hazrat Khidhar A.S.: "Take the food in your hand and feed him." He then fed me with his own hand and when I awoke, I still tasted the food in my mouth and found the color of saffron on my lips. Then I went to the well of Zamzam and rinsed my mouth but neither did the taste leave my mouth nor did saffron color disappear,
Hazrat Sufyan R.A. says: "When I looked I still found the signs present as explained.
I prayed to Allah: "O Allah, who feeds such people who curb their desire; O Allah who had made it obligatory for his friends (Awliya) that their hearts remain pure; O Thou who has quenched the thirst of those whose hearts are filled with Thy love; do grant to this servant, Sufyan, the same that Thou had granted to Ibrahim. Then I lifted his hands above his head and said: "O Allah, through the blessings of this hand its master (Ibrahim), through the blessings of the rank which he holds with Thee, grant also Thy favors to Sufyaan who id ever so much in need thereof. O Merciful Lord! Grant this out of Thy Mercy even though I may not be worthy thereof." (Rowdh)

Story No. 33: (Episode)
Another story is told about Hazrat Ibrahim bin Adham R.A. that when he once performed Haj, he saw a very handsome young man, whose beauty amazed everybody. Hazrat Ibrahim R.A. looked at him carefully and then started weeping.
Some people, seeing this thought that Hazrat Ibrahim R.A. had fallen in love with the youth and said in consternation: "To Allah do we belong, and to Him is our return."
"Allah forbid, the Shaikh had fallen prey to base desires."
Once of them said to the Shaikh: "O Sire, what kind of look is this accompanied with the crying?"
The Shaikh replied: " I have made a covenant with Allah which I cannot break, otherwise I would have called this youth to me to meet him. He is my own son, the coolness of my eyes. I had left him when he was still a very young child. Now he has become a young man as you yourself see. I feel ashamed before Allah that I should return to that which I had left aside for His sake."
Then the Shaikh read some lines.
"Since the time that I have recognized Allah as my love, I have not seen anyone save Him wherever I look. Indeed am I jealous that my eyes should see anyone but Him, the end of my treasure, the goal of my life. My priceless One, May Thy love abide with me. Till the day I am raised from the dead." Then the Shaikh said to that person: 'Go to that boy and greet him on my behalf. Perhaps that will be a

consolation."
The person went and said to the boy after greeting him: "May Allah bless you father."
The boy replied: " Dear Uncle, where is my father now? Since my youth he has left in the path of Allah. If only I can see him once, then I may as well die having met him."
Then the boy wept so bitterly that his breath almost stopped and he repeated: "By Allah, if only I can see him once and then die."
Then he read a few lines.
The person returned and found Hazrat Ibrahim R.A. in sujood. He had cried so much that the ground under his face soaked with his tears. After he had lifted up his face, he read two couplets;
"O Allah, for You have I discarded the whole world. And to see You have I made orphans of my children. And if You do not help me in the needs of my love, this heart shall not find peace in any place save with You."
When Hazrat Ibrahim R.A. was asked to pray for this son of his, he said: "May Allah protect this youth from falling into sin and assist him to walk the path of His pleasure." (Rowdh)

Story No. 34: (Episode)
Hazrat Abu Bakr Daqaaq R.A says: "I resided in Mecca for about twenty years. I always felt the urge to drink milk (but never did). When the urge became too great, I left Mecca for Asqalaan. There I stayed as a guest with some people belonging to a certain tribe of Arabs. There I became very much infatuated wit ha beautiful girl, who said to me: "if you were really true, then the urge to drink milk would have left your heart."
Thereupon I returned to Mecca. After performing tawaaf, I saw Hazrat Yousuf A.S in my dream and said to him: "O Nabi of Allah, may Allah keep you happy, You were really fortunate to have been saved from the plans of Zuleikha." He replied: "Indeed are you the fortunate one to have been saved from the girl of Asqalaan."
Then he read: "And for him who fears the day he has to face Allah, there are two Jannats (reward)"
A certain saint once said: "A man cannot save himself from the pitfall of his own desires. It is only Allah who can save him."
"Acquire life of righteous comfort with Allah: do not endeavor to find comfort without Him. And whoever found such comfort with Allah is saved and whoever desires comfort away from him shall perish. To find comfort with Him means to fill the heart with His remembrance; and the desire for comfort without Him means being unmindful and negligent."

Rasulullah Sal'am said: "when anyone's eyes fall on a pretty girl and he immediately casts his eyes away from her Allah grants him the divine guidance towards such Ibaadah, the ecstasy of which he feels in himself." (Mish'kat)

MOHAMMAD ZAKARIYA KANDHLAVI

~ Virtues of Hajj ~

PART 8

Story No. 35: (Episode)
Hazrat Shaikh abu Turaab Bakh'shi R.A. says: "whenever a person distracts someone who remains busy with Allah's work and worship; Allah's anger soon catches up with him -the distracter."
May Allah save us from His anger and punishment. This is something very important. Many people do not understand the worth of being in Allah's service, busy with His worship etc. hence at all times and places they call upon them, thereby calling them away from their duties in Allah's service. One should especially be careful about this when dealing with saintly people.

Story No. 36: (Episode)
A story is told about a certain Walee who set out on a journey to perform Haj. He traveled with a caravan without any relatives as companions, and made this promise to himself that never would he beg for anything from anyone. The time came when for days he had nothing to eat, and he became so weak in body that a thought passed through his mind: "Now I have reached the stage of anxiety I am about to perish and Allah has forbidden that anyone should perish at his own hands or destroy himself. Hence I am now forced to reluctantly beg." But then he drove this thought from his mind and renewed his promise to himself not to beg and not to break his original agreement; even unto death.
Because he was so weak, he stayed behind while the rest of the caravan proceeded onward. There he waited for death to overtake him, lying with his face towards the Qiblah. Someone on horseback

approached him and from a jug of water gave him to drink, and further provided his needs. Then the stranger asked: "do you wish to rejoin your caravan?' he replied: "I do not know how far ahead of me they will be; how shall I find them now?'
The stranger said: "Come, rise and follow me." They left and after walking for a short while the stranger said to him; 'Wait here, the caravan will soon arrive to meet you here.' He waited there and soon the caravan caught up with him. (Rowdh)

Story No. 37: (Episode)
Hazrat Abu Hasan Siraaj R.A. says: "I was performing tawaaf once while on Haj; when I saw a very pretty woman, shining in her beauty. I looked at her and said: "By Allah, this beauty and fine complexion must surely be because she never experienced any grief or sorrow."
When I said this she overheard me and said: "Sir, it is that what you think?" by Allah, I am bent down under all the sorrows and grief that have come my way. My heart and mind is filled with so much grief and all along there has been no one can who share these with me."
I asked: "and how is that, lady?"
She replied: "My husband once slaughtered a goat as a Qurbaani offering, while I was breast feeding my infant child. My two young sons were playing around me. When I went to cook the meat, the one son said to the other: "Come, let me show you how father slaughtered the goat.' The other said: "well show me." The first one then made the second once lie down and cut his throat, as his father had slaughtered the goat. When he realized what had happened, he ran away into the mountains; where he was attacked by a wolf and eaten up.
The father went in search for him; searching from place to place until he died of extreme thirst. In the mean time I was at home frantic with worry waiting for news of him. I put down my infant child and went to the door to inquire about anyone who might have news of my husband. The child crawled to the fireplace where a pot was boiling. The child touched it and the boiling pot fell upon the baby, burning it to death in such a ghastly manner that the child's meat became separated from the bones.
When my married daughter heard all this, in the house of her husband, she fell down of shock. Thus I was left alone to bear all that."
I asked her: "and how, lady; did you manage all these misfortunes with patience?" she replied: "whoever ponders on the difference between patience and impatience, finds a word of difference between the two. The reward of patience is praiseworthy; whereas for

impatience there is nothing."
Then she recited some lines of poetry before walking away:
"Patience did I exercise,
For that was my strongest pillar;
And should impatience have helped me,
Then I would have tried her"
"Such patience did I on have that;
Had my trails descended on mountain high,
In broken rocks they would have ended."
"Indeed did I control my eyes,
Those tears not fall;
And now within my heart alone,
My tears do roll. (Rowdh)

Story No. 38: (Episode)
Hazrat Shaikh Ali bin Muwaffaq R.A. says: "One year I went for Haj on a camel. On the way I met a group of pilgrims who were walking on foot. I so much liked to be one of them that I descended from my camel and joined them on foot, and allowed someone else to ride my camel.
We traveled along an uncommon route. At one place we stopped for the night and laid down to sleep. In a dream I saw a group of girls approaching with water in golden and silver bowls, with which they washed the feel of all the walking pilgrims except mine. Then one of them said pointing to me: "Here, this one also belongs to them."
The others replied; "No, he is not of them because he has an animal on which to ride."
The girl insisted: "No, he belongs to them because he preferred to walk with them."
They came and washed my feet too, and as a result all my tiredness vanished. (Rowdh)

Story No. 39: (Episode)
Hazrat Ibrahim Khawaas R.A.says: "While traveling in the wilderness once, I experienced great hardships and many misfortunes. However I patiently persevered and came through. When I entered Mecca a certain feeling of pride came into me and that too while I was performing tawaaf. From behind me an elderly lady called out to me: "O Ibrahim! This servant of Allah was with you in the desert (wilderness), but I did not want to disturb you by talking to you, because I did not want to take your attention from Allah. Take out that vanity which now has entered your heart." (Rowdh)

Story No. 40: (Episode)

One saint relates: "I saw Hazrat Shaikh Samnoon R.A. once, swinging from side to side in ecstasy while performing tawaaf. I took his hand and asked him: "By the truth that you shall stand before Allah one day, I ask you, how did you reach Allah?"
As soon as he heard the words, "stand before Allah", he fell down unconscious and when later he regained his senses he recited these lines:
"Many a sick patient is there whose body is filled with disease,
Whose heart is more sick than any other heart. If they die of
Fright and fear, then it is right, for, to stand before Allah is hardship indeed."
Then he said: "As for myself, I have made five things compulsory on myself and have kept them in mind at all times: 'Firstly, the thing in my life which was alive-my base desires, have I killed and that which had been dead-my heart, have I made alive; Secondly: the reality which had always been absent from me-the Hereafter, have I kept before my eyes at all times and that which had been present before me-worldly possessions, have I driven from myself. Thirdly: The thing, which had been diminishing in me- Taqwa-have I retained in me and that which had been accumulating-base desires-have I destroyed. Fourthly: He from whom you all tend to flee, with him have I created a bond of love, and he whom you all love, from him have I fled." Then he recited these lines:
"Lord, my whole soul is turned towards Thee. And though should it perish, still it will not separate. In sorrow and in fear it cries and wails. And I fear that thereby it shall split asunder. So Lord, have mercy on my soul in as much as Thou has granted favors and ever do so."
(Rowdh)
Five things have been mentioned above but only four have been detailed. In essence all have the same theme, to control one's base desires. That is why it is said: "By Allah, the path towards Him is not more than two steps." If the first is placed on one's desires, the second is already in the beloved's lane.

Story No. 41: (Episode)
Hazrat Shaikh Abu Yakoob Basri R.A says: "Once in the Haram of Mecca I suffered extreme hunger and for ten days could not find anything to eat. Because of this I decided to go outside, perhaps I would find something to eat. The only edible thing that I found was a rotten turnip lying on the ground. I picked it up, but suddenly I did not feel like eating it at all because a thought crossed my mind; "For ten days I have been starving and when you finally find something to eat it turned out to be a rotten turnip." I threw it away and returned

to the mosque, where I sat down. Not long after this a stranger came along. In front of me he placed a cloth bag and said to me: "Take that! Inside you will find a small bag wherein there are five hundred gold sovereigns. It is something which I vowed to give you." I asked him: "But why is it given to me specially?" he replied: "For ten days now we have been lost at sea until our boat came near to sinking. Each of us at that time made a separate vow. I made this vow to Allah that if He saves us I shall give this bag of money to the first person on whom I set eyes from the residents of Mecca. Allah brought us to safety, and you are the first person I have seen in Mecca." I said: "Open the bag."
He opened it and therein I found white sugar candy bread, peeled almond and some sweet-meats: I took some of each and gave him back the rest of the food and said to him: "I accept the gift-offering, but take the food and distribute it among your dependant."
And in my heart I said: "how strange the sustenance is being transported to you over ten days and here you dwell around searching for it." (Rowdh)

Story No. 42: (Episode)
Hazrat Shaikh Banaan R.A. says: "I came for Haj from Egypt. With me I has sufficient provisions. Along the way I met a lady who said to me; 'O Banaan, it seems that you are also a porter-Hammaal carrying goods. Do you perhaps fear that Allah shall not provide you with sustenance?" hearing her say this I threw my provisions away. Then for three days I could find nothing to eat. Thereafter all I found lying on the ground was an ornament which ladies use as jewelry on their feet. I picked it up with the intention of giving it back to the rightful owner if and when I find him or her. Possibly he may then reward me.
Again the lady appeared and said: 'it seems you have set forth as a merchant hoping that in return for the ornament you will be rewarded with something." Then she threw some dir'hams in my direction, saying: "Use that for spending."
I used the money and the money was sufficient for the entire Haj journey and return to Egypt. Says the poet:
"Many are the strong ones, shrewd in their trades,
And intelligent, yet sustenance avoids them."
"And many are the weak ones; weak in their trades,
Yet as the waters of the sea; Rizq flows to them."
This indeed shows that; with his creatures Allah has a plan, Secret in nature: "Not divulged to men."

Story No. 43: (Episode)

Hazrat Shaikh Abu Bakr Kattaani R.A says: "Once during the Haj in Mecca a discussion took place concerning the ardent love of Allah. Prominent Masha'ikh (expert in spiritualism) elaborated on the subject. Hazrat Junaid Baghdadi R.A. was also present at this gathering; and was apparently one of the youngest. These Masha'ikh asked of him: "O Iraaqi! You also, might as well elaborate on this issue." In response Hazrat Junaid Baghdadi R.A. lowered his head in humbleness and tears began flowing from his eyes. He then said: "An Ashiq (ardent lover of Allah) is that servant of Allah who has divorced his mortal self from his carnal desires and as a result is constantly absorbed in the remembrance of Allah; and is forever ready to fulfill his duties towards Allah; and with the power of his inner self he sees Allah all the time; the illumination of his Master, and Allah's fear has burnt out all other love from his heart; and he has taken a drink of the pure love of his Master; And Allah the Almighty has shed his veil and has become apparent to him; Therefore, if such an Ashiq talks, then it is with Allah alone; and if any word is uttered by him, then it is from Allah; and if he makes any movement then it is by Allah's order; and if he remains still, then it is with Allah that he remains still. So he is at every single moment attached to Allah. He is for Allah and Allah only: he is with Allah only.
At this elucidation, all the Masha'ikh began weeping and saying: "There cannot be a better elaboration." May Allah repair your broken bridges leading to Him, and His love; O king of spiritualists!

Story No. 44: (Episode)
Hazrat Dah'haak bin Mazaahim R.A says: "One Thursday evening I decided to visit the Jaam'e Masjid of Kufa and went there. In the courtyard of the Masjid, I saw a young man in Sujood, weeping bitterly. To myself I said that this must be some saintly personality. I went nearer to him so that I could hear what he said and heard him saying:
"On You, Lord of Glory do I rely,
And fortunate are those, whose goal You are;"
"Happy are they who spend the night fearful of You;
And open their hearts: in complaint of their sorrows before You;"
"No other illness troubles them,
Except that they bear love for Him."
"And when at dead of night; they humbly beg of him,
He answers their calls, and grants their plea."
While reading these lines, he repeatedly recited the first one while weeping uncontrollably. I became so affected by his weeping that tears came to my eyes. Then he spoke such words that I perceived

that he must be of high spiritual rank, as he heard these lines: "My bondsman! I am present and you are in my care, and I hear the words you spoken and my angels long for your voice." "Indeed we have forgiven your fault."
I greeted him and replied. Then I said: "May Allah bless this night for you and bless you as well. Who are you? He replied that he was Raashid bin Sulayman. Then I recognized him, because I had already heard much about him in the past, and I had the desire to meet him. This war our first meeting. I begged his permission to remain in his service and company, to which he replied; " That is a difficult task, how can he who remains in contact with the Divine Master, have time for social relations with his fellow men? By Allah, if any of the saints of old should pass our people of today, they will say of them: 'These people do not believe in the Hereafter.'
After saying this Raashid disappeared. Allah alone knows whether he flew into the heavens or sank into the earth. Separation from him filled me with grief. I then begged of Allah to grant me another meeting with him before my death.
It so happened that I once went for Haj and there I saw him once more sitting in the shade of the wall of the Ka'bah: a huge crowd had gathered around him reciting Surah An'aam to him. When he saw me he smiled, came towards me and embraced me.
He said: "did you beseech Allah to cause us to meet once more before your death?"
I replied: "Yes, respected sir, I did."
He said: "Praise to Allah."
I said: "May Allah be gracious to you, tell me, what did you see on that night when we last met?"
At this he uttered a frightful cry, which made me, realized that his heart's purdah had been torn aside.
He fell down unconscious and all those around him hurriedly disappeared. When he regained consciousness he said: "Brother, do you not know that the lovers of Allah have a great fear of exposing His secrets."
I asked: "Who were these people sitting around you and reciting the Quraan?"
He replied: "they are Jinns. Because of a long-standing relationship with them, I honor and respect them. They come with me for Haj annually and always recite the Quraan-e-Kareem for me."
Then he bid me farewell with these words: "May Allah cause us to meet again in Jannat, where there shall be no separation, no hardship and no sorrow."
Thereafter he again disappeared and I never saw him again." (Rowdh)

Story No. 45: (Episode)
It is related there was once one of the saints of the Haram, who daily and every day someone brought him two pieces of bread with which to break his fast.
One day a thought came to him: "How is it that you depend on world?" when the benefactor came with the bread that night he sent him back with the bread. The man left and for the next three days he could find nothing to eat.
That night he earnestly prayed to Allah for help and in a dream he saw himself standing before the Lord. Allah said to him: "Why did you return the bread, which I used to send to you at the hands of one of my servant?
He replied: Lord, I thought that in accepting from him I was depending on other than You for sustenance."
Allah said: "But who was it that sent him to you?"
He replied: " You did Allah."
Allah asked: "In that case take that bread and refuse it not."
After this he again saw the benefactor standing in the same position before Allah.
Allah asked him: "My bondsman, why did you stop giving bread to my servant?
He answered: "My Lord and Master, You know all."
Allah asked: "to whom then did you give the bread?"
He answered: "I used to give it to You.'
Allah said: "Henceforth continue to give the bread as before. You shall receive paradise as your reward." (Rowdh)

Story No. 46: (Episode)
Hazrat Ahmed bin Abi Alhalwari R.A. says: "Once I accompanied Hazrat Abu sulayman Darani R.A. on the way to Mecca. It so happened that my water skin bag fell and was lost. I told Abu Sulayman who prayed thus:
"O Thou who returns the lost goats, return ours too!"
It was not long after this that a man called out: "Whose water skin bag is this?" and when I investigated, I found that it was ours. Hazrat Abu Sulayman R.A. turned to me and said: "O Ahmed, did you think Allah would leave us in this desert without water?"
We had not gone very far when it suddenly started getting very cold. We put on our coats. We saw a man dressed in two very old coverings, yet he was sweating. Hazrat Abu Sulayman R.A said to him: "Shall we give you some of our winter clothing to protect you from the cold?" he replied: "Heat and cold are both created by Allah. If He so wishes, they will affect me and if he so desires they shall

pass me by. For thirty years I have been roaming in this desert. Neither did I ever tremble from cold, nor did I ever sweat from heat. He covers me with the warmth of His love during winter and in summer He covers me with the coolness of His love. O Darani, is it that you forsake the path of abstinence and depend on clothes (in heat and cold); that the cold now hampers you. Do you cry and wait when heat overtakes you and look for comfort in fans?"
hazrat Abu Sulayman R.A. said: "Nobody else ever made me aware of my shortcomings spiritually as this man did."

Story No. 47: (Episode)
A saintly person says while performing tawaaf, I was a middle-aged man who became weak due to much ibaadat. He used a walking stick to assist him along during the tawaaf. I inquired from him where he was from. He said: "Khurasaan" he then asked me: "How long does it take you from your town to this place?"
I replied: "Two to three months."
He said: "then too you do not perform Haj annually."
I asked: "How many days did it take you to come from your city?"
He said: "Five years."
I remarked: "By Allah! This is indeed Allah's blessing and a proof of your sincere love for Him."
He smiled then read this poem:
"The Beloved one must be visited
Though great distance may separate; All hardship and trials should not
Become obstacles in the path of Your home;
This is the reason why the lover
Very often visits the Beloved. (Rowdh)

Story No. 48: (Episode)
A saintly man says: "On the road to Mecca I saw a young man walking along in such a manner as if he experienced extreme pleasure. I asked: "Why do I see you walking in such ecstasy?" he replied: "this is the walk of those young men who are the servants of the most Beneficent Allah."
Then he read this poem:
For Your sake with pride and pleasure I walked; but when Your remembrance is made from fear I melt.
If I had the right to die of my own will, then it would be from yearning for You and in honoring Your rank, most high.
Then I inquired: "You are walking in this desert. Where is your camel and your provision?"
He looked at me closely and then said: "think, dear brother and

consider: if a poor and weak slave go to the door of a wealthy master to visit him, and with him he takes his food and drink, will the master command that such a slave be thrown out?
Seeing that my Lord has invited me to His House I depend upon Him to see to my needs." Saying this the young man disappeared.
(Rowdh)

Story No. 49: (Episode)
Another saintly man says: "I was once resident in Mecca. There I saw a faqir performing tawaaf. Later he took a note from his pocket and read it. On the second day he did the same and so also on the third day. Then on another day he again read the note and having gone but a short distance, he fell down dead. I took the paper from his pocket and on it I found these Qur'aanic words written:
"Now await in patience the command of Your Lord; for verily you are in Our eyes."
(Surah Tur-48)
(Originally this verse is addressed to Rasulullah Sal'am in which Allah says: "You wait for these infidel enemies to be punished. But have patience till the coming of Allah's punishment. Do not worry about their chastisement of you and your companions because you are in My care.' In any case although the verse was originally meant as consolation for Rasulullah Sal'am, the general meaning is much wider).

Story No. 50: (Episode)
A group of people one-day visited Hazrat Bish'r Haafi R.A. He asked them: "who are you people?
They replied: "We are from Syria, and are on our way to perform Haj. We have stopped here to greet you."
He said: "May Allah reward you well."
They said: "It is our earnest wish that you accompany us so that we may be blessed b y your esteemed presence in our midst."
Bish'r begged to be excused from going with them. When they were persistent in their request he at last said: "I shall come with you on three conditions. Firstly, we shall not take any provisions for the road. Secondly; we shall not beg from anyone on the road, and thirdly; if on the road anyone presents us with anything, we shall not accept."
They replied: "We are prepared to accept the first two conditions that we carry no provisions and refrain from asking begging, but we do not see ourselves having the power to refuse anything if people give us.
Bish'r said: "In that case it will mean that you will travel depending

on the provisions of others not on Allah. If this third condition is not acceptable; I cannot come with you. Leave me as I am. You may depart."
Then he said: "The best of indigent ones are of three kinds. Firstly, those who beg not; and if they are granted without begging they refuse to accept. Those who beg not; but when granted, they accept. For such ones a table is laid in Allah's presence. Thirdly; who are in need, and beg of others and take only as much as they need. Their truthfulness wipes away their fault (Rowdh)

Story No. 51: (Episode)
Hazrat Shaikh Abu Ja'far Had'daad R.A. the teacher of Hazrat Junaid Baghdaadi R.A. says: "I once stayed in Mecca in such a state that I could find no money with which to have my hair cut. At that time my hair had grown very long. I went to a barber; from his appearance, I took him to be a righteous man. I said to him: "For Allah's sake; I ask you to cut my hair." He replied: "Yes, I shall do it now."
At that time he was busy cutting the hair of a seemingly unrighteous person. He stopped and first dressed my hair. Then he gave me a rolled up peace of paper. Wherein I found a few dir'hams. I accepted it and said to myself; that whenever any money came, I shall give it to the barber.
I went to the Haram, and there met a brother who said me; 'I have bought a bag for you from your brother in Basra; kindly take it. There are three hundred sovereigns in it. He gives it to you for Allah's sake.
I took that bag to the barber and said to him: "Here are three hundred sovereigns. Take it for yourself and spend it for your needs."
He replied: 'Dear Shaikh, are you not ashamed of yourself! In the first place you asked me to dress your hair for Allah's sake, and you come and pay me for it; Go! I have forgiven you."

Story No. 52: (Episode)
Hazrat Ibrahim bin Ad'ham R.A. said to a man during the tawaaf; 'Remember dear brother, you shall never be counted among the righteous ones until you have crossed six bridges.
Firstly, that you close the door of favors on yourself and open the door of hardship for yourself. Secondly, that you refrain from love of honor and prefer humility. Thirdly, that you refrain from comfort and accept hardship. Fourthly, that you discard love of sleep and enforce on yourself love of remaining awake for ibaadah. Fifthly, that you discard riches and prefer poverty. Sixthly, that you disassociate

yourself from hoping and prepare for death." (Rowdh)

Story No. 53: (Episode)
Hazrat Muhammad bin Husain Baghdaadi R.A. relates: "While on Haj, once I was walking through one of the market places of Mecca. There I saw an old man holding a young girl by the hand. The girl was very thin but spiritual shone from her face. The old man shouted; "who is there that will buy this slave girl from me, on condition that I am not responsible for any of her fault. Who is there that will pay me twenty sovereigns for this girl."
I went nearer and asked him what her faults were; to which he replied: 'The girl is mad. She remains in sorrow and grief at all times. She fasts all day and performs salaah all night. She neither eats nor drinks and continuously remains in solitude."
When I heard this I took a liking to the girl, and bought her; and took her home. She continued to cast her eyes to the ground, when finally she lifted her eyes up and asked me:
"My small Master, may Allah bless you, where are you from?"
I replied: "Iraq."
She asked: "where in Iraq; Basra or Kufa?"
I said : "Neither of the two."
She asked: "Are you then from Baghdad?"
I replied: "Yes."
She said: "How fortunate! That is the town of the great saints." This surprised me because what is such a girl supposed to know about the Ascetics and Saints; when she only moves from one room to another.
Then in jest I asked her:
"Which of the great saints do you know?"
She replied: "Hazrat 'Maalik bin Dinar R.A, Hazrat Bish'r Haafi R.A, Hazrat Saalih Mar'ee R.A, Hazrat Abu Haatim Sajistaani R.A, Hazrat Ma'roof Karkhi R.A, Hazrat Muhammad bin Husain Baghdadi R.A, Hazrat Ra'biya Adawiya R.A., Hazrat Showana and Hazrat Maymoona R.A."
I asked her: "How do you know about them all?"
She replied: "O young man, why should I not know them? By Allah these people are the doctors of hearts. They are the ones leading the lover to the beloved."
Then she recited some lines:
"They are the ones whose thoughts are locked with
Allah; and no thoughts remain to attach to anyone else.
Their aim is but to please their Master, how great
An aim to communicate with Him. Neither worldly
Goods can shake them, nor, pleasure derived from

Food; neither lustful ecstasy; nor the love of off.
Spring dear;
Neither wealth nor riches,
None can derive them from His love."
I said: "Dear girl I am Muhammad bin Husain."
She replied: "Praise to Allah; I have prayed to Him that He cause me to meet you, but where is the pleasant voice of yours with which you revive the hearts of followers?"
I replied: "It is still with me."
She said: "By Allah, recite to me from the Holy Qur'aan." As I recited Bismilla hir Rahmanir Raheem; she gave a loud cry and fell down unconscious. I splashed water over her and she was revived; and,
She said: "If on hearing His name, this happens to me; how will it be when I shall recognize and see Him on the day of Qiyaamah? Please continue the recitation."
I recited:
"Lo those who seek after evil ways, think that We shall hold them equal with those who believe and do righteous deed. That equal will be their life and their death? Ill is the judgement that they make." (Surah Jaathiyah: 21)
When she heard this she said: "praise and thanks be to Allah I have never worshipped any idols, neither kissed them. Please read further."
I read:
"For the wrongdoers We have prepared a fire; Whose-flaming-canopy shall enclose them; and if they cry for water, they shall be relieved with water like the dregs of oil, which will scald their faces; how dreadful the drink and how evil the resting place." (Surah Kah'f:29)
Hearing this she said: "You have made your heart incline towards losing hope in mercy. Let it become directed midway between hope and fear. Recite some more, May Allah have mercy upon you."
"Some faces, that day will be beaming; laughing rejoicing." (Surah Abas: 38)
"Some faces, that day will beam (in beauty); looking towards their Lord." (Surah Qiyaamah: 22, 23)
She exclaimed: "O how I long for that day when He shall shine in all His Glory before His friends. Recite some more. May Allah have mercy upon you."
Then I recited a few verses of Surah Waqi'ah:
"Round about them will (serve) youths of perpetual freshness; with goblets, beakers, and cups filled with clear flowing drinks, their heads shall not ache (by drinking) neither shall their reason be disturbed; and with the fruits from that which they choose; and the

flesh of birds of the kind that they shall desire; and (there shall accompany them) fair damsels having large black eyes; like unto pearls hidden; a reward for the deeds of the past (life); Therein they hear no vain or sinful discourse; only the saying, peace! Peace!
And the companions of the right hand; how happy shall the companions of the right hand be; (They will be) among lote trees without thorns; and Mauz trees laden with fruit: and shade long extended; and water ever flowing: And fruit in abundance; Neither ending nor forbidden; and carpets raised; We have created those maidens by a special creation; and have made them virgins; loving, of equal age; for the companions of the right hand."(Surah al Waqi'ah: 17to38)
Then she said: "Perhaps you also have proposed marriage to those damsels of paradise, and surely you must have spent something by way of 'Mahr' to them?"
I asked: "Then tell me, what is their 'Mahr' (Dowry). I am but a poor man."
She asked: "Their 'Mahr' is fasting by day and saying Tahajjud prayers by night, and loving the poor.
Then she recited some lines:
"Listen to me, you that proposes marriage to the dark-eyed damsels of paradise, seeking them so high in rank. Exert yourself and be not lazy in your search. Exert your soul towards patient perseverance. For their price is Tahajjud prayers and fasting. And when your eyes shall behold them as they turn to you, like pomegranates their breasts are raised as they walk. Along in company of similar form of splendor. Then indeed shall fly from your mind all the beauty and splendor of this world."
When she came to the end of these liens, she again sank into unconsciousness. Again I had to sprinkle water over her and when I had revived her she recited this poem:
"Do not punish me, O Lord, for I confess to You my faults.
And many are the sins I have committed that You have forgiven.
Men consider me good, yet if You forgive me not, the worst of man am I.
No other weapons have I save my hope in the pardon You grant and my faith in You.
Where after she again collapsed and died. Her death filled me with great sorrow. I went to the market place to buy material for her burial but when I returned I found the body already wrapped in two green coverings, fragrantly scented and ready for burial. On the green kafan, which is reminiscent of the dress of paradise, two lines were brightly written. In the line was written:
"There is none worthy of worship save Allah, and Muhammad is his

Rasul."
And on the second line was written:
"Verily the friends of Allah shall have no fear and they shall not grieve."
My friend and I picked up the corpse, recited the funeral prayers and buried the body. There we recited Surah Yaseen and with tears of sorrow for her death I returned to my room. After having performed two rak'ahs salaah, I fell asleep. In a dream I saw her walking in paradise, dressed in silk and brocade with a crown of pearls on her head. On her feet she had red ruby covered shoes and from her person exuded the fragrant smell of musk and amber. Her face shone brighter than the moon and the sun. I said to her: "What a while, tell me, why is it that you have received all this honor?"
She replied: "It is as a reward for my having loved the poor and needy, seeking much forgiveness from Allah and for having removed obstacles from the path of the Muslims."
Then she recited these lines:
"Blessed is he who spend the nights awake in prayer
And in restlessness for Allah's love.
And weeps and wails faults committed.
And in sorrow and grief for sins admitted.
And in fear of Allah's anger stand before Him by night.
While on High the Lord's Grace protects them? (Rowdh)

Story No. 54: (Episode)
It was a habit of Hazrat Shaikh Ibrahim Khawas R.A. that whenever he proceeded on a journey, he would just take a water-can with him and not tells anybody.
Hazrat Hamid Aswad R.A relates: "While I was in the mosque once, the Shaikh again just took his water-can walked off. I followed him.
At Qadisiyya he asked me:
"To which destination do you intend going O Hamid?"
I replied: "Sir, I only intend to be you companion on a journey."
He said: "I am going to Mecca."
I said: "I shall accompany you till there."
We proceeded and after having traveled for three days, another youth joined us. He was with us for a whole day and night without performing one salaah. Then I said to the Shaikh: "How is it that this third person with us does not perform even one salaah." The Shaikh asked him: "Why is it that you do not perform salaah?"
He replied: "Salaah is not incumbent upon me."
Shaikh asked: "And why not? Are you not a Muslim?"
He replied: "No, I am a Christian. But even in my religion I rely on Allah.

My heart told me that he was telling the truth and wanted to leave him alone in the desert where there was nothing except Allah. I wanted to test him. The Shaikh said to me: "Do not turn him away. Let him walk with you." We continued on our way until we came to a place called Batn-Mard. There the Shaikh washed his clothes and turned to the young man, saying:
"What is your name?"
He replied: "My name is Abdul Maseeh."
Shaikh said: "O Abdul Maseeh, here we stand now at the border of the Holy Haram near Mecca. Allah has forbidden polytheists from proceeding beyond this point. The Qur'aan says:
"The Mushrikeen are impure so allow them not near the Holy Mosque."
You desire to test yourself and your test is over and you know the answer. Do not enter beyond this point to Mecca, otherwise we shall have to object to your presence."
We left him there and departed for Mecca. When we stopped at Arafaat, we had the surprise of our life when we saw him once more searching the faces of people. When he saw us he was overcome with joy and he embraced the Shaikh who said to him:
"O Abdul Maseeh, tell us your story. What happened?"
He replied: "Do not call me Abdul Maseeh (slave of Messiah) but I am the slave and bondsman of Him who had sent the Messiah. When you left me I waited there and when another group of pilgrims arrived I put on ihram clothes pretending to be a Muslim but when I saw the Ka'bah, all other religions fled from my heart and Islam entered. I washed myself and embraced Islam. From this morning I have been searching for you, and now I have found you."
Thereafter we three traveled together and stayed together until he passed away, among the Sufies as one of them. (Rowdh)

Story No. 55: (Episode)
Hazrat Abu Saeed Khazzaz R.A. says: "I was in Mecca once. While walking past Bab Bani Shaiba I saw the corpse of a young boy. He had a very handsome face. As I stared at his face, he smiled and I heard him say: "O Abu Saeed, do you not know that the devoted lovers of Allah never die even though they may seem to do so. They are in fact alive, as their souls are transported to another world."
Hazrat Shaikh Abu Yaqoob Sanusi R.A. says: "Once in Mecca one of my mureeds came to me and said: "Respected Sir, I shall die tomorrow at the time of Zuhr. Take this gold sovereign. Use half of it for the diggers of my grave and the other half for my kafan.
The next day at the time of Zuhr, he entered the mosque, performed tawaaf and after a short while he passed away. When he was placed

in his grave, his eyes opened and in surprise I said: "Are you alive again after death?" he replied: "I am alive and everyone of the devoted lovers of Allah is alive."
Among out elders, was Hazrat Hafiz Yousuf Saheb R.A. the son of Maulana Hafiz Muhammad Zamin Shaheed of Thanabhawan. He was a man of many unexplained miraculous incidents. Many stories are told about him among, which is the following; which I heard from my Uncle Maulana Mahmood Rampuri. One day before death he told Maulana Mahmood: "I am in possession of many secret plans and one day I shall show you one whereby without any effort you will remain seated in your house and still earn two hundred rupees per month. Ask me about it one day I shall show it to you." Maulana replied; Alright, I shall.'
The Maulana continues the story saying: "I thought that one day we have more time then I shall ask about the plan. That same day at Asr salaah time in the mosque, he called me to him and just as salaah was about to begin, he said: "do not forget, you must ask me; because soon I shall go away." This surprised me because that was no time to discuss such a thing. On the next morning he wrote numerous letters to Deoband etc., to his friends and dictated others. In almost all of them he wrote among other things 'Today I am going on a journey.' We all thought that he meant a journey to Bhopal where he often spent some time. No one else had the courage to ask him the truth of it. That same day after having performed Asr salaah, when we left the masjid; he remained behind, as was his custom. We had not gone far when someone came to call us saying that Hafiz saheb had passed away. In great confusion we returned and there we found him lying facing the Qibla; dressed in his lungi as was his custom and with his Kur'ta (shirt) placed under his head. May Allah have mercy on him. (Rowdh)

Story No. 56: (Episode)
Hazrat Sa'eed bin Abi Arubah R.A says: "Hajjaj bin Yusuf Thaqafi; who is supposed to have been one of the most cruel rulers and governors once went for Haj. Along the way he stopped at a certain Manzil (stopping place) where he ordered that breakfast be served. He sent his assistants to summon one of the local inhabitants to eat with him so that in conversation with him he cold find out the true position there. The assistant went and on a mountain he saw a bedouin lying fast asleep. He struck him and forcibly removed him to the presence of Hajjaj. When they arrived, Hajjaj told him: "Wash your hands and come to eat with me." The bedouin replied: "You invite me to eat, but already before you; that being has invited me who is much higher than you."

Hajjaj asked: "And who is he?"
The bedouin replied: "He is Allah who has invited me to fast; and I am fasting today."
Hajjaj asked: "Are you fasting in such heat?"
The bedouin replied: "Yes, I am fasting in preparation for that day which shall be even hotter than today"
Hajjaj said: "Break your fast and eat today. Tomorrow you may fast another day in its place."
The bedouin replied: "Well if you can guarantee that I shall be alive tomorrow than I shall do as you wish."
Hajjaj answered: "Who can possibly be sure of that?"
The bedouin said: "so why should I change something in cash for such a credit, of which there is no guarantee?"
Hajjaj said: "This food is delicious."
The bedouin said: "You are not the one who made it so delicious, nor is it the work of the cook. In fact it is only delicious because of good health."
'Food does not owe its delicious nature due to the talents of cooks; but the blessing of good health. For if my health is impaired, no tastes good; and if it is well, all food is wealth.'

MOHAMMAD ZAKARIYA KANDHLAVI

Story No. 57: (episode)
On another occasion when Hajjaj bin Yousuf went to perform Haj he saw a man in the tawaaf reciting 'Labbaik' loudly. He ordered that the man be brought before him and said to him: "From which people are you?"
He replied: "I belong to the Muslims"
Hajjaj said: "I am not asking about that. From which town are you?"
He replied: "I come from Yamen"
Hajjaj asked: "When you left Yamen, how was my brother Muhammad bin Yousuf?"

The man said: "He was nice and fat, wearing many kinds of clothing, roaming about much on horseback, sometimes inside the city and often outside."
Hajjaj said: "I am not asking you about that."
He asked: "what is it then you want to know?"
Hajjaj said: "How are his general habits?"
He retorred: "He is a greatly unjust person, obeying man and not Allah, sinning against Him."
Hajjaj said: "How can you say such bad and harsh thing about him, knowing our relationship?"
He replied: "The relationship between you and him cannot be as my relationship is with Allah. I have come here to visit His House, to affirm belief in His Nabi, to perform my obligation of Haj and to give obedience to His Deen."
"O Allah, to You is my refuge and in You do I seek refuge. Your help is near at hand and Your favors have been with us since time immemorial. Verily Your manner of dealing is best."

Story No. 58: (Episode)
A saintly man says: "While performing tawaaf once, I saw girl carrying a very young child on her shoulder. The girl called out loudly: "O Noble Lord great thanks to You for Your great favor to me in times gone by."
I asked her: "Pray, tell me what is that great favor that has passed between Allah and yourself?"
She replied: "We were once on a boat at sea, a great storm arose with hurricane winds blowing fiercely. With us there were many traders and as the boat sank they were all drowning except myself, this child and one dark-skinned man was hanging onto another. No one else was saved. We held onto the raft right through the night. When the light of dawn broke, the dark man saw me, and dragged himself through the water towards my raft.
When he came next to em he left his raft and held onto ours next to me. He uttered evil words intending evil acts with me, whereupon I said to Him: "Fear Allah. Do you not realize that terrible danger wherein we find ourselves, from which it is very difficult to be released? How can you think of sin at a moment like this?' he replied determinedly: "Stop to talk. Whatever I intend with you shall be done, no matter what happens." At that moment this child was asleep in my lap. Quietly I pinched him and he cried. Seeing the man's determination I said: 'Just wait a while until I have put this child to sleep. Whatever Allah had predetermined shall happen'. The man took the child from me by force and threw him into the sea. Seeing this I called out:

"O Allah, Who intervenes even between a man and his intentions. O Rab (Lord), do You intervene between this man and myself and save me. You alone have the power to separate and You have power over all things."
I swear by Allah, these words had hardly left my mouth when I saw huge monster raising its head from beneath the water. The monster got hold of him and swallowed him before it again disappeared under the water thus did Allah save me from this man. He alone has power over all and great indeed in His Glory.
Thereafter the waves of the sea pushed me along until I reached an island, where I landed. I said to myself that I would eat grass and drink water there for as long as Allah pleases. For four days I remained there. On the fifth day I saw a big boat passing near the island. I attract their attention. They saw me and three men came in a small boat and took me to the ship.
In the boat I was shocked to see this child also. This child that the dark skinned man had thrown into the sea. This was a great surprise to me and I fell upon the child, kissing him and holding him tightly to my breasts as I exclaimed: 'this is my child, this is my beloved child.'
They said: "Are you mad? Are you out of your senses?"
I replied: "I am neither mad nor out of my senses. I have a strange tale to tell." Then I told them the whole story.
When they had heard it they lowered their heads in confusion and disbelief and said: "You have told us an almost unbelievable story. Now we shall tell you a similar unbelievable incident.
We were sailing quite comfortably in this boat with the wind in our favor, when all of a sudden a huge monster came along side us with this child on its back. We heard a voice saying: 'If you do not take this child from the back of the monster, your ship shall be sunk.' One of us lifted off the monster back'. The monster disappeared under the water. Both your story and ours are amazing. And now we all promise that Allah shall not see us again in sin in the future. We repent for all our sins."
The girl continued: "How great is Allah, How Merciful He is, aware of the troubles of His slaves. Numerous are His favors and His servants from all their calamities." (Rowdh)

Story No. 59: (Episode)
Hazrat Abu Amr Zujaji R.A says: "After I made the niyyah for Haj, I proceeded on my way to meet Hazrat Junaid Baghdadi R.A. He gave me a dir'ham . This I placed inside my waistband and left. I was surprised to find that wherever I went al my needs were seen to be complete without spending anything. This happened throughout the journey. When I returned after Haj I went to meet Hazrat Junaid

R.A.again. He stretched forth his hand and said to me: "Give me back my dir'ham." I gave the dir'ham back to him- surprised that he knew that I still possessed it.
Then he asked: "How did you find this coin?" I replied: "Exceedingly good." (Rowdh)

Story No. 60: (Episode)
Hazrat Shaikh Yusuf bin Hamdaan R.A. says: "I once traveled to Mecca from Basra, together with a group of poor pilgrims. Among these Haajis was a young man who proved to be a very righteous and saintly person; always busy with zikrullah and righteous works. It was a pleasure to be in his company. I became infatuated with him.
When we reached Madina, he became ill; and we did not see him for a few days. One day we went to visit him. When we saw him, we became worried about his health and among ourselves it was resolved that a doctor should be consulted to diagnose the illness; and to treat him, that some kid of medicine may cure him.
He heard us making this decision; and opened his eyes smiling and saying; "Respected brothers, friends; what a bad thing it is that agreement should be followed by disagreement and opposition. Is it not against Allah's will and desire that He choose for us one way; and we on the other hand prefer another?" we heard these words and felt ashamed of ourselves.
He looked at us and said: "If ever medicine is to be found for him; who has the illness of the love for Allah, from such a person; who has already been healed from such love, then seek medicine. Let it be known that these illness we see are in fact ways of attaining purity of body and forgiveness for sins. Illness causes us to remember the Hereafter."
Then he recited three couplets:
"My medicine is only in Allah's hands; He alone knows my disease."
"Through having followed my desires; I persecute my soul unjustly."
"When for an ailment I drink medicine; my disease only increases."
(Rowdh)

Story No. 61: (Episode)
One of the saints relates: "I was once in great sorrow and distress. My whole being was overcome with fear. In this distressed state, I took the road to Mecca; with no animal for conveyance, and without food.
For three days I walked thus in the desert. On the fourth day I felt such extreme thirst that death seemed very near. There I was in the desert and nowhere around could a tree be seen where I could sit

down in some shade. Feeling the approach of death I sat down in the direction of the Qibla.
As I sat there, sleep overtook me and in a dream I saw a man coming towards me with his hands stretched out to me, saying: "Here take my hand." I stretched my hand and he shook hands with me. Then he spoke: "I have come to give you glad tidings; you shall perform Haj and return safe and sound, and you shall also visit the grave of Rasulullah Sal'am."
I asked: "Who are you?"
He replied: "I am Khidhar."
I said: "Pray for me."
He replied: "Recite these words three times."
"O You who are Most Gracious to His Creatures;
O You who knows the condition of His Creation;
O You who are Aware of His Creation; Be Gracious to me; O You who are Gracious; You who are All Knower; You who are Aware."
Then Hazrat Khidhar A.S. said: "This is a present to you-a medicine that will always suffice and be of benefit. Whenever you are in any trouble, recite this and your trouble will depart."
Having said this he disappeared. Just then a voice called out to me: "O Shaikh! O Shaikh." When I heard this I woke up and saw someone on a camel. He asked me: "Did you not see a certain young man around here?"
I replied: "No I did not see anyone like that."
He said: "A young man of ours has left home seven days ago. We heard that he went to perform Haj. But where are you going?"
I answered: "I go where Allah takes me."
He made his camel sit. Then he gave me two pieces of bread with sweetmeat in between and some water. That filled me. We traveled for one day and two nights. Then we met a group of people traveling together. When we asked them about the young man we found that he was with them. My companions went to look for him and a short while later he came back with the youth he said to him; "Son, it is through the blessing of this man that I have found you." Then I separated from them and followed the caravan. Not long after this I met the same man who gave me something wrapped in a piece of paper. He kissed my hand and departed. Inside I found five sovereigns with which I hired a camel and ate of it during the pilgrimage. After Haj I also visited Rasulullah Sal'am grave in Madina and then the grave of Hazrat Ibrahim A.S and whenever I met with any distress or difficulty I recited the duaa taught by hazrat Khidhar A.S. It proved to be very beneficial and for all this I am most grateful to Allah." (Rowdh)

Story No. 62: (Episode)
A saint describes a lengthy story of his meeting with the hidden Hazrat Khidhar A.S. wherein Hazrat Khidhar A.S is reported to have said to him; "I perform my Fajr salaah in Mecca and then remain seated in the Hateem of the Ka'bah near Rukn-Shaami until sunrise. Then I perform Zuh'r in Madina, AS'r salaah in Baytul-Muqad'das, in Jerusalem, Maghrib salaah in Mount Sinai and Esha salaah at the wall of Sikandar (Alexander)." (Rowdh)

Story No. 63: (Episode)
Another saint relates this story: "Once I traveled with some friends from Aden. At night something struck me in my foot and then I could not walk further. I therefore sat down there on the shore, while my companions continued on their journey.
Having fasted the whole day I was hungry but had nothing with me to eat. I then decided to sleep. From nowhere two pieces of bread suddenly appeared in front of me and with it; a roasted bird. I took the bread and left the bird aside. As I did that a dark skinned man appeared with an iron rod in his hand saying: "Eat that". I ate the bread and a piece of the bird. The rest I wrapped in a cloth and placed under my head; then I slept. When I woke up I found the cloth as I had placed it, but the bread and the rest of the bird had vanished.

Story No. 64: (Episode)
Another man relates: "while in Mecca I sat down one day with a group of righteous people. Among them was a saintly man of Hashimite descent whose appearance was like one in a deep trance. Later when he came out of the trance he asked: "Did you also see what I had just seen?"
We replied: "No, we saw nothing." He continued: "I have just seen a group of angels in Ihraam performing tawaaf." I asked them 'who are you?' and they replied: "We are angels." Thereupon I asked them: "How is your love for Allah?" to which they replied: "Our love is hidden, while yours is exposed." (Rowdh)

Story No. 65: (Episode)
Hazrat Shaikh Abu Sulaymaan Daaraani R.A. reports: "I set forth in the direction of Mecca with the intention of performing Haj and Ziyaarat of Rasulullah Sal'am. On the way I met a young man in the prime of hi youth who had the same intentions as mine. He was such a deeply religious person, that as long as our caravan went along, he kept busy reciting the Qur'aan, and whenever we stopped anywhere he performed salaah. And so he continued in salaah throughout the

night. During the day he observed fast. This continued until we reached Mecca and there we separated.
At the moment of separation, I asked him: "Young man, tell me what has made you exert yourself so endlessly in Ibaadah?"
He replied: "O Hazrat Abu Sulaymaan R.A; I have seen in a dream one of the mansions of paradise, which like the others was built of bricks of silver and gold. So also is its top story. On top I saw two towers and between these towers I saw a damsel who lives there. She was so beautiful that no eyes had ever seen such beauty and heavenly complexion; with such beautiful locks of hair hanging down in front.
When she saw me, she smiled at me and when she smiled the whole of paradise lit up with the shine of her teeth; as she smiled. She said to me: "O young man exert yourself in Ibaadah for Allah's sake, so that I may become yours; and you become mine." At this my eyes opened and I awoke from my dream. This is my story; and now it has become an obsession with me to exert myself in Ibaadah, and whatever you have seen of me is merely my means of acquiring those bounties of paradise."
I asked him to pray for me. This he did and left. After this I thought things over carefully and said to myself: "If such is his exertion and striving in order to acquire one damsel of paradise, how much more should not be ones exertion to acquire the Lord, Master and Creator of those damsels of Paradise." (Rowdh)

Story No. 66: (Episode)
Hazrat Zun Noon Misri R.A says: "I was traveling in the desert towards Mecca when I suffered great thirst and went to the tribe of Makhzoon. There I chance to see a very beautiful young girl singing by herself in pleasure. Hearing her and the words she sang filled me with surprise and I said to her: "Are you not ashamed to sing like this?"
She replied: "O Zun Noon, be quiet. Last night I drank a glass full of the wine of divine love in such extreme pleasure, that even now I am drunk with the love of my Lord."
I said to her: "You seem to be a very wise maiden. Give me some advice."
She answered: "O Zun Noon, be silent in this world and take from it for your sustenance only so much as would suffice to keep you alive. In paradise you will have the chance to see that being who never dies."
I asked her: "Is there any water here to drink?"
She answered: "Shall I show you the way to water?"
I thought she was going to direct me to a fountain or a well and

I said: "yes, do show me!"
She replied: "There shall be four kinds of drinkers of water. The first group will be those who shall be given to drink by the Angels as Allah calls it;
Crystal-white, of a delicious taste to those who drink. (Surah Saffaat-46)
The second group is those whom Radhwaan, the keeper of paradise shall give to drink, as Allah calls it Tasneem:
With it will be a mixture of Tasneem. (Surah Al Mutaffifeen)
And the third group are those whom Allah Himself shall give to drink as he says:
"And their Lord will give to them to drink of a wine pure and holy. (Surah Dahr-21)
She continued: "O Zun Noon, do not ever tell your secrets to anyone in this world save Allah. In the Hereafter Allah Himself shall give you to drink."
Note: although four kinds of drinkers were to be mentioned; only three kinds were discussed. Perhaps the fourth group, to whom reference is made, are those who shall be given water by young boys as the Qur'aan says:
"Round about them will (serve) youths of perpetual (freshness) with goblets, beakers and cups filled out of clear flowing fountains. (Surah Waaqiya-17/19) (Rowdh)

Story No. 67: (Episode)
(a) Some people once gathered at the house of Hazrat Umar R.A. A slave girl passed and someone remarked that she belonged to him. Thereupon Hazrat Umar R.A replied: "No she does not belong to Umar and she is not permissible for him. She belongs to the public treasure. For me only these things are permissible from the treasury; one set of clothing for summer and one for winter; that which is required to perform Haj or Umrah and such maintenance for daily needs that would suffice for a man not poor and not rich."

(b) Hazrat Aslam R.A, the slave of Hazrat Umar R.A says: "One day we came to know that Hazrat Umar R.A. had a desire to eat fresh fish. Hazrat Yarfa R.A., his slave mounted a camel and traveled to the sea to buy fish. On the way back he hurried in order to present the fish in its fresh state to the Khalifa. The camel sweated profusely, so Hazrat Yarfa R.A. washed and dried it thoroughly so that no one could see how hard he rode the animal.
When he gave the fish to the Hazrat Khalifa, Umar R.A said: "Come let us see your camel." Hazrat Umar R.A. inspected the animal and saw some sweat behind the one ear. Then he said: "I see you have

forgotten to wash behind the ears! In order to satisfy the taste and desire of one man you have tortured this animal. By Allah, Umar shall never taste this fish."

(c) Hazrat Abdullah bin Aamir R.A. says: "I went on Haj with Hazrat Umar R.A He did not have a tent in which to stay nor a shelter under which to sit. He merely spread out a piece of cloth or a skin under a tree and sat down in its shade. (Taarikhul Khulafa)

Story No. 68: (Episode)
Hazrat Fudhail bin Ayaz R.A was a famous saint. It is said about him that when he was on the plain of Arafaat and when every one was busy in communion with Allah and earnestly praying to him, Fudhail was very heart sore and crying bitterly, just as a woman would cry over her small infant child who had died and is burning in fire. Sat the time of sunset he lifted his face up to heaven and said: "O Lord, even though You may have forgiven me, still will I cry over my great ill fortune and my bad condition." (Ihya Uloomud Deen)
In his muhadharaat, Hazrat Ibn Arabi R.A. also mentions this story and added that at Arafaat Hazrat Mutraf R.A. used to say: "O Allah, do not deprive them all of Thy mercies, merely for the face that I am with them."
Hazrat Bakr bin Abdullah R.A. said: "what a noble place this Arafaat would be, and what a wonderful place it would be for those present to receive Allah's pleasure, if I was not present here."

Story No. 69: (Episode)
Hazrat Rabee bin Sulaymaan R.A says: "I once went for Fajr together with my brother and a group of other pilgrims. On reaching Kufa. I went into the town to buy some of the necessities required for the journey. On the way in a desolate spot I saw a woman dressed like one of the poor, cutting pieces of meat from a dead mule lying on the ground: having a natural death. She placed the meat in a basket. I saw all this; and it grieved me to think that possibly this woman was taking meat from a dead animal to feed others. Therefore I felt that I could never remain silent having seen such a thing. I followed her in such a manner that she did not know of my presence.
In the town she came to a big house which had a very big door. There she had knocked, and after she had identified herself; four young girls came to open the door. She went inside and placed the basket in front of the children. The girls by this time were crying, and one could see that they were passing through a state of great want and misfortune. While I listened at the door, I heard the mother say: "Take this and cook it for yourself to eat; and thank Allah; Verily

Allah is He Who has power over all; and He has power to turn men's hearts."
The girls cut the meat, grilled it and began eating. From where I stood I felt such anguish that I shouted; "O you servants of Allah, do not eat it; for Allah's sake!' she shouted back to me; 'Who are you?' I answered: "I am stranger around here."
She said: "O stranger, what do you desire from us? We, ourselves are in a bad state and imprisoned by our predestined fate. For three years now we have had no helper and no earthly maintainer. What do You want from us?"
I said: "in no religion is it permissible for anyone to eat dead animals; except among some Zoroastrians (fire-worshippers).'
She replied: "we belong to a family of Rasulullah Sal'am. The father of my daughters was a noble Sayyid. It was his great desire to get his daughters married among me of his own class and rank. Unfortunately before he could do this, he passed away. And soon what he left for us was exhausted. We know that it is not possible to eat from the carcass of dead animals, but at a time when circumstances force one to do so; it is permissible. For four days we had nothing to eat.'
When I heard her story I was move to tears and, greatly distressed, I returned from there. When I met my brother again I said to him: "Brother, I have now, no more the intention of proceeding for Haj." Hearing these words from me, my brother did his best to persuade me to carry on. He expounded on the virtues of Haj and told me that a Haji returns as a newborn babe. I told him not to waste more time in trying to make me alter my decision, and took my ihraam clothes and all my goods plus sic hundred dir'hams, and bought with it flour for two hundred dir'hams; and clothes for another hundred; and sent all that to the house of the girls, having first hidden the rest of the money in the flour.
Wen the mother received it she praised Allah greatly and said to me; 'May Allah forgive all your previous and future sins; May Allah give you the reward of a Haj and grant you a high place in paradise; May Allah give you a good return for this which you have given us-a return that will become known to you."
The eldest girl said: "May Allah reward you doubly and forgive your sins." The second one said: 'May Allah grant you so much more than what you have given us.' The third one said: 'May Allah raise you up on the day of Qiyaamah with our grandfather Rasulullah Sal'am. The youngest said: "O Allah the One that has favored us. You favor him abundantly soon; and forgive his previous and future sins.'
Hazrat Rabee R.A. continues the story: "the Hajis left and I remained in kufa. When they returned after Haj, I went to welcome them,

hoping to let them make duaa for me. Perhaps Allah would accept someone's duaa of my behalf. When a group came into sight I felt a bit of remorse; for having missed Haj; and in this sadness some tears fell from my eyes. When I met them I said; "May Allah accept your Ha and reward you for what you have spent." One of them said to me: "Why do you say that?" what kind of prayer is this?" I replied: "It is the well wishing duaa for one who has been deprived of the blessing of being present at his door." He replied: "What surprising words; how can you now deny having been there?" "Were you not present with us at Arafaat; You were indeed among us as we threw stones at Jamaraat; You performed tawaaf with us" I thought; 'This must be Allah's grace.'

While waiting there the Hajis from my own town arrived, and said to one of them: "May Allah accept your Haj and reward you for your exerting yourself and spending in His way." He too spoke me having been present at Aarafaat, having been at Mina and was surprised now at my denial of that. One of them came forward and said: "Brother, but why do you deny?" You were indeed with us in Mecca and Madina!" at Madina when we came through Baab Jibra'il, you gave this bag to me as a result of the great crowd around us. On it was written

Whoever deals with us; shall profit."

'Here take your money bag.'

Hazrat Rabee R.A. says: "I swear by Allah that I had never seen the money bag in my life. Anyway greatly amazed, I took it home with me. Having performed Esha salaah and the normal nightly wazeefas, I lay awake wandering about this strange story about me having been in pilgrimage while I knew that I had not been there for Haj. At this thought I fell asleep in a dream I saw Rasulullah Sal'am. I greeted him and kissed his hand. With a radiant smile he answered my salaam and said to me;

"O Rabee! How many more witnesses do you require before you believe that you have performed Haj? Yet you believe not.

Listen! When through the kindness of your heart, you postponed your Haj and instead gave charity to a lady from among my children' and when you also gave your provisions to them, I prayed to Allah to grant you a reward which shall be better and more profitable in return. Thereupon Allah caused an angel to appear in your form and commanded the angel to perform haj on your behalf annually and forever; and in the world Allah had granted you a reward of six hundred sovereigns in place of the six hundred dirhams you have spent. Whosoever deals with us; shall profit."

When I woke up from this dream I opened the bag and behold, I found therein six hundred gold sovereigns. (Rush-Fatus Sawee)

Story No. 70: (Episode)
Hazrat Sayyid Samhudi R.A tells another story of this type. He says that Hazrat Abdullah bin Mubaarak R.A. used to perform Haj one year and go for jihaad the other year. Hazrat Abdullah R.A. relates: "One year when it was my year for Haj, I took five hundred dinars and took the road to Mecca. At Kufa I stopped and went to the camel market with the intention of buying a camel. On the other side I saw a dead duck. A woman sitting there. She picked up the duck and started cleaning it by plucking its feathers. Seeing this I approached her ad asked her: "What are you doing dear woman?" she replied: "why do you inquire about such things which do not concern you?" this set me thinking. However I insisted on an answer. Then she said: "Your persistence has forced me to open my heart. I am a lady from among the Sayyids- the family of Rasulullah Sal'am. I have four young daughters whose father passed away. This is now the fourth day that we have not even tasted a thing and in such dire need are we that the eating of dead animals has become permissible. I am taking this dead duck to feed my daughters."
Hazrat Abdullah bin Mubaarak R.A says: "Her story filled me with sorrow. I told her to stretch forth her hand and in it I placed five hundred dinars. She took it and went home, while I postponed my intention for Haj and returned home. After Haj I was so amazed that whenever I met any of the returning Hajis and wished them a 'Haj maqbool' they would wish me the same. Then, when I said anything further, they would remind me about having met me at such and such a place. I could not understand this. That night I saw a dream, wherein Rasulullah Sal'am said to me: "O son of Mubaarak, there is no need to be astonished. You have assisted distressed one from among my children, whereupon I begged Allah to appoint one such angel to perform Haj in your form and on your behalf until Qiyaamah and now you have a choice. You may perform Haj or you may leave it." (Rushfa)

Having now mentioned about stories from the lives and Haj of the righteous saintly ones, I wish to end this chapter. There are many more to relate, and so much more to tell because in these fourteen hundred years of our history so many wonderful things have happened to the truly beloved one's of Allah and so many more are the incidents that happen daily with these sincere ones. I have chosen to stop after quoting seventy incidents only, because in the hadith too the number seventy is described as many.
Let it be known that when reading or listening to such incidents three things are important.

(a) In these stories the incidents are mostly based upon mystical love for the Divine Being. The laws, regulations, prescriptions and prohibitions in such cases are different from the general laws to which we all are subject. The expression of such love is not governed by generally accepted principles and cannot be acquired by learning and teaching, but only by falling in such love for 'Love alone teaches the ways of love.' One only has to strive and endeavor to acquire it and thereafter it becomes easy whereby every difficulty disappears. And whatever is easy for the lover is indeed an insurmountable obstacle for others. That which is pleasure for them brings destruction to the un-initiated. Those caught up in this great ocean drive the utmost ecstasy therefrom. For this reason one should look at these stories with the mirror of love prescribed for it to understand the real significance. And as long one has not himself become part and parcel of such an ocean and its people. One should not use these stories as the basis of an argument to prove anything. Neither should the truth of these stories be denied. In his Ihya Imaam Ghazali writes: "Whoever had drunk the cup of love becomes intoxicated and words uttered at such time are open to wider interpretations (Not confined to literal meaning). And when the intoxication is over he realizes that whatever was said; points to the state of ecstasy wherein he was, and is not to be taken literally. These people drive ecstatic pleasure from such conditions and should not rely on such uttering." (Ihya)
(b) Secondly, these stories mostly show total reliance on Allah, which is above and beyond us, and can hardly be properly believed or understood by the uninitiated ones. These people have reached the highest point of tawakkul (reliance). Such rank is desirable and everyone should try and reach it or at least hope for it. However, no one should try to enter into the fold of such tawakkul, by forsaking the need for food and worldly means etc, until such time as he has developed and reach such rank. When Hazrat Abdur Rahman bin Yahya R.A. was asked what is tawakkul, he replied: "it means that when you have stretched your hand towards a large serpent and he swallows the whole hand, then still you should fear none save Allah. The questioner says that he went to the house of Hazrat Bayazid R.A. in order to ask him the same question- the reality of tawakkul. He found the door closed and knocked. From inside Hazrat Bayazid R.A. shouted (without having heard the question or having seen the questioner): "Are you not satisfied with Abdur Rahman's reply that you now have to ask me the same?"
The questioner said: "Kindly open the door."
Hazrat Bayazid R.A replied: "I shall not open because this time you did not come to visit but merely to ask a question. You have already

found your answer." The questioner returned after a year and having knocked at the door was quickly admitted and this time Hazrat Bayazid R.A said: "Now you have come to meet me." (Rowdh)
Hazrat Mulla Ali Quari R.A writes in his commentary on Mishkaat: "It is not contrary to tawakkul to carry means and even when a person discards all means and solely depend on Allah, then too it is not wrong even if that person is steadfast and righteous that he does not become distressed at his lack or absence of means and has trained his mind that none enter it save Allah on whom to rely. Those writers who have condemned the one who discards means and rely solely on tawakkul have done so because people have not been using tawakkul properly, and have thus inconvenienced others, looking to them for help. (Mirqaat vol 3)
Rasulullah Sal'am once said: "If you rely on Allah as you should with all its due rights, He shall grant you sustenance as He grants it to the birds leaving their nests hungry in the morning returning with full stomachs at night."
Rasulullah Sal'am also said: "whoever turns to Allah completely, him shall Allah grant all his needs and grant sustenance from where he never expected." Rasulullah Sal'am also said: "whoever desires to become the most independent of men, should have as much reliance on Allah as he has on the wealth he possesses."
A proper idea of tawakkul can be had from the following two stories which are well known in Hadith.
Firstly, when the Battle of Tabook had to be fought and contributions asked for to prepare the army, Hazrat Abu Bakr R.A. brought all that he had at home and placed it before Rasulullah Sal'am who accepted all. Rasulullah Sal'am asked: "What have you left at home?" he replied: "For them I left Allah and His Rasul."
Secondly, a man came to Rasulullah Sal'am and brought a piece of gold of the size of an egg and asked: "O Rasul of Allah, I have found this piece of gold and I give it as charity in Allah's path. Apart from this I have nothing." Rasulullah Sal'am turned away from him but the man was persistent and repeated his offer twice, thrice then Rasulullah Sal'am took the gold from him and threw it so hard that had it struck him he would have been hurt. Then Rasulullah Sal'am said: "there are some people, who give all their wealth in Allah's way and then stretch out their hands begging alms from others."
We see that I none case Rasulullah Sal'am accepted all from Hazrat Abu Bakr R.A. and in the other he was displeased. It shows the degree of tawakkul Rasulullah Sal'am saw in the two; and the difference between men.
In this respect our own elders have set very good examples. Our respected and honored Hazrat Shah Wali'ullah R.A. has in his book

described his vision. He writes; "Once I asked Rasulullah Sal'am a spiritual question as to what is more virtuous; tawakkul- without any means- or its opposite. From Rasulullah Sal'am some spiritual condition emanated towards me and I found my heart turned away from all means, children etc. soon afterwards this feeling passed away and I found myself turned towards this feeling passed away and I found myself turned towards means-asbaab-and my soul turned from all means; depending only on Allah." (Durre Thameen)
Rasulullah Sal'am said: "The real rich man is not he who is rich in wealth; but he who is rich in heart." Hazrat Imaam Ghazali R.A. writes: "Tawakkul has three degrees. The first degree may be likened to a person having to appear in court. He appoints a clever, experienced lawyer to fight on his behalf and depends on the lawyer to do every thing for him. This type of tawakkul soon passes and does not serve at all times. The second degree is higher in rank than the first. It may be likened to a small child' relationship with his mother. Such a child depends on her for everything, and whenever any problem arises he calls on her.
It was to these two degrees that Hazrat Sah'l R.A. referred when he was asked: "What is the lowest degree of tawakkul?" To this he replied: "To do away with all hope," and when the questioner asked for the middle degree, he replied: "To forego your right." When asked what is the highest degree, he replied: "Only such people can understand the third degree who had already attained the second stage."
Hazrat Imaam Ghazaali R.A wrote the highest degree of tawakkul is to become like the corpse under the hands of the person who washes it before burial. Such corpse makes no movement of its own. When ones relationship with Allah reaches this stage, it does not even become necessary to beg anything of Allah because Allah Himself sees to all ones needs without one having to ask: just as the person performing ghusl of the dead sees to the needs for the dead one. (Ih'ya)
At this stage we have an anomaly which is that Rasulullah Sal'am himself always prepared his means (asbaab). The answer to this is that Rasulullah Sal'am chose that himself because he was the exemplar of this ummat. Had he chosen the third and highest degree of tawakkul, it would have been very hard for his ummat to emulate him. We all know that he was always very considerate wishing to make matters as easy as possible for them.
Hazrat Aa'isha R.A. reports: "Rasulullah Sal'am (occasionally) did not perform the dhuhaa (chasht) salaah while I did." It is a fact that very often Rasulullah Sal'am, in spite of his great desire to perform certain righteous deeds, occasionally did not do so for fear that it

would become obligatory on the ummat. (Abu Dawood)
So in actual fact Hazrat Aa'isha R.A. meant that Rasulullah Sal'am did not perform it so diligently and with such regularity as she did. It does not mean that he never performed dhuhaa salaah because it is reported in so many ahaadith that he did. However if he did perform it with regularity, it wold have become incumbent on the whole ummat. The same is the case with taraweeh salaah. Here Rasulullah Sal'am performed it for a few nights in Ramadhaan. During this time the Companions became tremendously interested and enthusiastic about it joining him in large numbers. Then he stopped it and did not come out to lead them. The Companions were of the opinion that he must have fallen asleep and therefore made certain sounds normally used to awaken someone. He came out to them and said: "I have seen your movements and through Allah's grace I have not been neglectful this night. However, let it be known that nothing prevented me from coming out and leading you in prayer save that I feared it would become fardh upon you. If that happens you will find it difficult to carry out properly."
(Mishkaat &Abu Dawood)
And since Rasulullah Sal'am at times intentionally refrained from doing that which is most virtuous and instead preferred that which is only permissible, though second best, it becomes clear that for Rasulullah Sal'am, the action he chose is the one in which lay the most reward for him. So in actual fact the deed which is supposed not to be the best as far as reward is concerned (rukhsat) is the one in which was the most reward for him.
Hazrat Abdullah bin Umar R.A reports that he had heard that when a person performs salaah while sitting down he receives only half the reward for a salaah performed in a standing position. He says: "Once I went to visit Rasulullah Sal'am and fond him performing salaah while sitting down. I sat down with my hand on my head and when Rasulullah Sal'am had finished his salaah, he said to me: "And what is your trouble, O son of Umar?" I replied: "O Rasulullah Sal'am, I have heard that the reward for performing salaah while sitting is only half of that of a salaah while standing; and here I have seen you performing salaah sitting down." Rasulullah Sal'am said: "What you have heard is indeed true, but note that I am not like you people,"-al Hadith-The meaning of Rasulullah Sal'am's reply is that it would be half reward for you: but not for me. In other words Rasulullah Sal'am receives the full reward. This difference between persons does not only exist between the Rasul Sal'am and this ummat.
We see a similar difference between the ulama and the Mashaa'ikh of Tariqat, i.e. the mystic Sufis, where the rank of the ulama is higher than the Mashaa'ikh. According to a Hadith it is stated that when one

person presents a gift to another in the presence of others, that gift becomes the joint property of all present there.
Once a saintly shaikh was presented with a gift, while in the company of others. Someone from among the audience jokingly reminded him of this Hadith; saying; 'Gifts become joint property.' The Shaikh replied: "It was in order to avoid from any form of shirk (setting partners) that for so many days I have exerted myself so diligently. I am not interested in sharing this gift. It is yours." When that man could not lift it , the shaikh sent it with a servant to that person's house.
When Hazrat Imaam Abu Yusuf R.A., the great Hanafi jurist once was presented wit ha gift in the presence of others: someone called out: "Presents become joint property." The Imaam replied: "The present is not the type that is referred to in the Hadith."
Then he had the gift taken to this home. It is not our intention to discuss the Hadith and its meaning here, for this is not the place for it. However here we see one Hadith with two vastly different explanations according to their differences in rank and positions. The ulama have stated that both handled the cases correctly and properly. If for example Hazrat Imaam Abu Yusuf R.A had shared the present it would become his maz'hab to do so, and in that case would have been an ordeal for hi followers. The writer of Rowdh says: "It has always been the custom of the Nabis and saints to prepare themselves in those things wherein lies the best benefit and which avoid s most disadvantages, but in spite of this no one should criticize those who prefer abstinence and depended solely on Allah. Rasulullah Sal'am, himself is the guide and leader of this Shari'ah. It was necessary for him to guide on the easiest manner possible like the leader of a caravan whose duty it is to lead the caravan members along the best, shortest and easiest road. If however, he should lead them along a path that proves to be hard, arduous and insurmountable for the majority of the caravan, then he will not be considered to be sympathetic and merciful to them. And about Rasulullah Sal'am the Qur'aan says:
"Now has come unto you a Rasul from amongst yourself; it grieves him that you should perish; Ardently anxious is he over you; to the Believers is he most kind and Merciful (Surah Towbah-128/129)
Now if on the other hand some of the caravan members because of their own accord, choose to go along the difficult path they may do so, and the leader will not be able to stop them." (Rowdh)
This is also the reason why Rasulullah Sal'am prohibited the Imaams from prolonging the salaah, and in fact scolded them for doing so. He said: "Whoever becomes an Imaam should keep his salaah light and short, and when performing salaah on his own may prolong it for as

long as he wishes.
(d) The third point to bear in mind from these stories is the fact that in many of these stories we read about people accepting upon themselves unnecessary hardship and difficulty which at times is almost tantamount to self destruction and not permissible in shariat. First of all it should be borne in mind that these stories and incidents are actually a form of spiritual medicine. These are cases where a trained physician has to administer or prescribe poisonous medicine, but in such cases this medicine is the most suitable or even necessary. In any case it would be wrong and dangerous to use such medicine except under the care of a doctor and according to his prescription.
Similarly in these stories we find people who had used these bitter and seemingly unsuitable medicines. To criticize them or condemn them is to show one's own ignorance about this special art of spiritual healing. In fact for one who is a doctor, in this field or who has not acquired the advice of one who is a doctor, these stories appear to be against he Shariat and not permissible at all. This is wrong. We should also bear in mind that it is not haraam in all cases to destroy oneself. When it is being done for the sake of our Deen it is not only permissible but at times even becomes compulsory. Rasulullah Sal'am said: "Allah is indeed very pleased with two people; The first one is that person who lies under a warm blanket with his beloved wife, and then suddenly with the same joy and pleasure departs from there to stand in salaah before the Lord. Allah boasts to the angels about him. The second person is he who goes to and in jihaad for Allah's sake. On the battlefield the army is defeated all flee. Than one man out of his fear for Allah, returns and he alone fights the enemy till he becomes a martyr.
About him Allah says: "Look at this, my servants; who, for the blessings of my favor and for ear of my displeasure has returned to fight till even his blood does flow" (Mishkaat). Here we see a person returning all alone to face a conquering army. It is only too clear that he returns to be for his ideals. When a whole army had been defeated and fled, how much can one man do against the conquerors? Allah praises him, although he had thrown himself to destruction. In another Hadith Rasulullah Sal'am said: "Among the lives of men the best life is the life of that person who, sitting on his horse, reins in hand, rides in the way of Allah. Wherever he hears of any trouble he speeds in that direction searching for battle and death. Wherever he imagines it to be; there he reaches." (Mishkaat) When these people throw themselves into danger we find it most difficult to criticize them or to object against their actions; especially so because Raslullah Sal'am said: "The real Mujaahid is he who

strives against himself"; (Mishkaat); and also; 'The real Mujaahid is he who stives against his own desire." (At'tasharruf) For this reason this form of Jihaad is called the 'Jihaadul Akbar'; the great jihaad, among the Sufis. Rasulullah Sal'am, himself used this term. Hazrat Allama Shaami R.A. says: "The virtues of Jihaad are numerous; very largely because her a person sacrifices his most beloved and precious possession....... His life. In order to gain Allah's pleasure he overloads himself with great obstacles, yet there is something even more difficult than in Jihaad; and that is to force one's nafs-self- towards the obedience of Allah and to keep it away from following vain desires and sinning against his will. Hence, for this Rasulullah Sal'am said once; on return from a battle:
"We have now returned from the minor jihaad to the major jihaad" i.e, toward fighting against ourselves.
Hazrat Jabir R.A. reports that some people, returning from battle; came to Rasulullah Sal'am and he said to them: "Your arrival is very meritorious; as it is an arrival to return from the minor jihaad to the major jihaad."-i.e. You have now returned to fight and strive against your own passions and desires. (At'tasharruf, vol 2.) So we see that these people exposed themselves to obstacles and difficulties. They are not to be criticized. The cause is a meritorious one, because when one strives to conquer and subdue an enemy he deserves reward and praise; and not condemnation.
Rasulullah Sal'am said: "Your greatest enemy is your own nafs;-self- which resides between your two flanks." This is the enemy that has to be subdued, and when a person with this intention; of his own accord and choice remains hungry and thirsty, exposes himself to danger and undergoes ordeals, it is something exceptionally praiseworthy as long as this does not prevent important religious duties from being carried out.
And now I make duaa: "May Allah in His infinite Mercy cause some of the bounties and blessings to reach the humble writer of these words-and its publishers-for it is not impossible at all that such blessings reach unto whomever He pleases."

This booklet was written during my stay in Nizamuddin in Shawaal 1366 Hijri. Thereafter it occurred to me to add the section including the various stories. When I returned to Saharanpur. For months I did not even find time to look at what had been written; due to the tremendous pressure of work. Finally towards the end of Rabi'ath Thaani, I managed to find some time to complete it; and at last today, Friday the fourteenth of Jamaadil'Ula, 1367 Hijri, I have come to the end of this book.

It is my last and earnest wish that readers should remember me in their duaa at special times, and that whenever they remember me, they should pray for me- A similar request is made by the publishers.
"And our last call shall be; Praise be to Allah the Lord of all the worlds."
"And may Allah's choicest blessings and peace be upon the most virtuous of all Rasuls; and upon his family, and his Companions and his followers till the day of Qiyaamah. We beg this O Allah, through Our Mercy; O You Most Merciful One."

MOHAMMAD ZAKARIYA KANDHLAVI,
Mazaher-ul-Ulum, Saharanpur
29 Zilhaj 1348 Hijri.

Faza'il-E-Tijaarat

(VIRTUES OF MERCHANDISE)

By:
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Translated by: - Yusuf Karaan

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FOREWORD

At the instructions and wishes of my late uncle, the reviver of *tableegh*, Maulana Muhammad Ilayas (R A), several booklets have already seen the light from the pen of this humble servant. In spite of my own incompetence, but through the Grace of Allah, and the blessings of the insistence of my late uncle, these booklets have proven to be quite beneficial and they have already been printed in very large numbers.

"O Allah, All praise and thanks are due to you a one. I can never praise You sufficiently. Verily You are as Majestic as You alone can praise Yourself adequately."

Towards the end of his life, my late uncle laid great stress upon my compiling two more booklets: one pertaining to spending in the path of Allah and another on the virtues of business. As for spending in the path of Allah, I have already compiled a book on this subject some time ago. It has been printed under the title: FAZAA-IL SADAQUAT. However, as for FAZAA IL TIJAARAT, I have, in spite of his insistence, not been able up to now to comply with his wishes. He expressed his wishes for such a booklet time and again during his illness, during which time I frequently had to visit him in Delhi (Nizamuddin). During that time, because it was near the end of the *Madresa* year where my lecturing on Bukhari Shareef in *Madresa* Mazahirul Uloom, Saharanpur, I was forced to continuously return to Saharanpur This meant that neither could I settle in Delhi nor in Saharanpur. It often entailed me having to stay for two or three days in Delhi

and two or three days in Saharanpur. I have already explained this in my introduction to VIRTUES OF HAJ and in VIRTUES OF CHARITY.

Because of his wishes, a treatise was actually written and a rough draft prepared. In accordance with my well known style, it consisted of a few chapters, some stories by way of illustration and a conclusiory chapter. The draft was presented to him but because of his severe illness, he could not listen to it and suggest some changes to the shortcomings and inadequacies, so that the final draft could be prepared according to his satisfaction. Unfortunately, because of his illness, this was not to be.

He indicated that the manuscript should be placed before some of his colleagues in the field of *tableegh*, who in their deliberations should discuss its merits and draw attention to any faults or shortcomings. This was done, although it would have been so much better if he himself could have done that.

After from presenting the manuscript to some of the late Maulana's friends, they were so involved and busy, being pre occupied with his illness, that every time they were asked for the corrected manuscript, the reply was that they had not yet completed the proofreading thereof During this time Hazrat Maulana Ilyas passed away. May Allah fill his resting place with blessed light and grant him a lofty place in the hereafter!

Thereafter, I also became so involved with my lectruing in Mazahirul Uloom, Saharanpur, the administrative affairs of the *Madresa* and the writing of commentaries on various classical *Hadeeth* works etc., that no immediate attention could be given to this work. For this I am extremely regretful. Now, since I have been residing in Madinah Munawwarah for a couple of years, the involvement with *Madresa* affairs is no more. However, I have myself been troubled with severe ill-health and for about five years, I have been

continuously quite ill. Every time the wishes of my dear uncle come to mind, I have been feeling greatly disturbed at not having complied with his wishes.

Now for the last few months my illness is of such a degree that I have not been able to perform any educational and religious services, but because of the worry at not having complied with the wishes of my uncle, today, on the evening of wednesday the 7th of Zil Hij 1399, in the Masjid el Nabawi in Madinah, I have had the work restarted. I have no hope of completing it myself, and have asked my dear friend, Maulana Soofi Iqbal, who has written down many of my works one my dictation, and from whose hands many of my books have been published, to complete it, should I fail to do so However, the spiritual attentions of my late uncle were present and *Alhamdullillah* I was able to dictate it to the end.

The original text prepared during the lifetime of Maulana Ilyas has been forgotten and those *Ulama* who were presented with it, have all passed away and the manuscript has been lost. But may Allah see this work finally printed so that it may be added to the righteous deeds of Maulana Ilyas. This booklet, which thus had to be rewritten, has for the sake of *barakat*, been commenced with a chapter on *halaal* Earnings from *BEHISHTI ZEWAR* BY MAULANA ASHRAF ALI THANWI. (May Allah fill his resting place with *noor!*).

Madinah Munawwarah **Maulana Muhammad Zakaria.**

TRANSLATOR'S FOREWORD

Once again I feel honoured at having been able to provide a simple English translation of a booklet by Shaikhul *Hadeeth*, Maulana Mohammed Zakaria R. A. The Sheikh is no more with us, but the benefits of the fruits from his pen continue to reach us as it also reaches us through this booklet "Fazaail Tijaarat", which I translate as "Virtues of Merchandise."

This booklet is of special significance to me personally, not only because of the value of its contents and the advice it gives, but also because the Sheikh himself had handed a copy to me in Makkah with the wish that it also be translated. We once visited him in Makkah in 1987 while he was quite ill. The printed *Urdu* booklet had just been received from Pakistan. In spite of his illness, Sheikh told one of his close friends to hand us a copy with a desire for its translation.

One regrets that such a valuable booklet should only be placed before the Muslim public after such a long time. However, we hope that others will derive benefit from a perusal thereof, *Insha Allah*.

Yusuf Karaan

CHAPTER ONE

HALAAL EARNINGS

It is reported in a *Hadeeth* that the acquisition of *halaal* earnings is a duty upon the Muslims, which is only secondary to the other fundamental principles of Islam like *salaah zakaah* etc. In other words, although it is a Muslim's duty to acquire *halaal* (pure and clean) earnings, this duty is not of exactly the same status as the other encumbent duties, such as the five pillars

This obligation is for those who are in need of earnings for their daily necessities, whether those necessities are to satisfy the requirements of oneself or, for the needs of one's dependents. However, it is not an obligation on those persons who are in possession of sufficient provisions e.g. the landowner, or that person who has other sources of income. The reason for this is that Allah has created wealth for the sole purpose of fulfilling needs so that one can be free to spend time in the worship of Allah. Without proper food and drink, one will not be able to perform *ibadah*. Hence we may say that the acquisition of wealth is not a goal in itself, but a means towards a goal.

From the foregoing, it appears that when a person has the necessary wherewithal for a decent existence, it is not commendable at all to search for further wealth or seek to increase one's possessions out of pure greed. It is not compulsory for those of adequate means to seek to increase their wealth. Greed is a thing which causes negligence and misleads one into numerous sinful practices. Please take notice of this very carefully. Where *halaal* means are available, a Muslim should never ever turn towards *haraam* earnings.

Haraam earnings are completely devoid of blessings and whoever earns such wealth will continuously be cursed and live in disgrace in both his spiritual and worldly life. Nowadays, there are some ignorant people who claim that it is now impossible to acquire *halaal* earnings. These persons have given up all hope of acquiring *halaal* wealth. This is absolutely untrue and a trick of *Shaytaan*. It should be borne in mind at all times that whosoever desires to follow the path of *shariat*, is granted assistance by Allah from unexpected and unthought of sources. When the intention of a person is to acquire *halaal* food and to avoid *haraam*. Allah surely makes *halaal* earnings available to him. This can be seen in the experiences of men. And furthermore, promises to this effect in the Quraan and in the *Hadeeth* are only too numerous.

It is a fact that in these difficult times to those servants of Allah, who had stayed clear of *haraam* or doubtful earnings, Allah grants good and clean wealth. Such people have much more comfortable, more honourable and easier lives compared with those who gather and devour *haraam*. Any person who has seen how Allah deals with himself or how Allah dealt with others will never pay attention to the ignorant utterings of those who maintain that the earning of *halaal* is impossible today. Even if they should read such a statement in some *book*, then they will immediately realize that the meaning is not that which the ignorant ones have understood. So, when one happens to come across such statements, it is best to inquire from a reliable and recognised pious *Aalim* as to the true meaning thereof. *Insha Allah* such undesirable thoughts will be removed from his mind and the question will be answered to one's satisfaction.

Many people take little precautions with regard to their earnings. Very often they earn their living through such professions which are not permissible. Some even trample the rights of others, all of which is of course *haraam*. One need have no fear of want because in the treasure house of

Allah, there is no shortage of anything. Whatever has been written as one's share of sustenance, so much shall one receive, nothing less. So why should one have evil intentions and endeavour to acquire more and thereby prepare a path leading to hell? Is this not the height of foolishness?

Because of the fact that people in these days pay little attention to ensure that their earnings are *halaal*, we intend to draw attention to *halaal* earnings time and again. It should be borne in mind that the actual purpose for the creation of men and jinn is that they should worship Allah. At all times and in all affairs should this be remembered. Further, one should at all times remember that eating and drinking are solely for the sake of creating strength and energy in the body, which in turn enables one to glorify the name of Allah.

Life was not meant that one should be continually engrossed in the pleasures of eating and drinking, while in the meanwhile forgetting the presence of Allah Ta'aala and disobeying Him. Some other irreligious ones are of the opinion that life only means to eat and drink, wear clothes and satisfy one's lusts and desires. This kind of attitude is an extremely irreligious one. May Allah eradicate this ignorance, which has become a real scourge upon society!.

Rasulullah (S.A.W) is reported to have said:

No one has ever eaten any food which is better than which he had earned through working with his hands. And verily Allah's Nabi, Dawood (peace be upon him) used to eat that which he earned with his hands.

This *Hadeeth* indicates that the best food to consume is that which is earned from the work of one's own hands as in the case of having practiced some trade or business. One should not unnecessarily become a burden on others through begging, and one should never consider it beneath one's dignity to even do any menial work for a living.

When it is known that the prophets of Allah (A.S.S) used to earn a living through hard work, are there any who can be more or equally honourable? According to another *Hadeeth* we learn: "there is not a single Nabi who did not herd goats". This should be well understood and Muslims should avoid ignorance and arrogance.

Then there is another point which is often misunderstood. Some people are of the opinion that should one acquire any *halaal* wealth from sources where he did not work for it as in the case of wealth received through inheritance, such wealth is not of an honourable nature. They then prefer to work hard to earn *halaal* sustenance and consider this striving better than to consume such inherited wealth, instead of keeping busy with the *ibadah* (worship) of Allah. This also is wrong. When a person acquires such *halaal* wealth, e.g from the estate of someone, it is best and only right to make use thereof and to spend one's time in Allah's service. It is ingratitude that Allah should grant a life of ease and freedom from want and then only to find that that person refrains from celebrating His praises, and continues to accumulate wealth.

One should remember that as long as there is no embarrassment or humility involved, all *halaal* sustenance should be considered as pure and good, no matter from which *halaal* source it reaches us. Such sustenance is indeed bounty from Allah and should be appreciated. Hence such persons should be careful in their spending and not squander anything unnecessarily.

The *Hadeeth* also means that people should not cast their responsibilities and burdens on others and not resort to begging except in such cases of dire necessity, which is considered as a necessity according to *Shariat*. Doing menial work should not be considered as humiliation when *halaal* earnings are sought. Employment should not be considered as something degrading. For this reason, the contents of this *Hadeeth* has been stressed so that people may not look down upon work, and so that they may earn, eat, feed others and give in charity.

The *Hadeeth* under discussion does also not mean that *halaal* food obtained from any other sources than one's own hard work is not *halaal* or that such *halaal* food is not equal in value and virtue to that obtained through sweat and toil. In fact there are cases where such wealth can even be better. Similarly, it is wrong of ignorant persons to look down upon the true servants of Allah with ridicule when they remain in prayer and worship while depending entirely and sincerely on Allah alone. It is wrong to quote this *Hadeeth* and deride those righteous people, and to mock at them by saying that they should work for their sustenance. It is also not right to tell such people sarcastically that they sit and wait for sustenance to come by means of *tawakkal* and the offerings of people.

This is an utterly foolish objection which would even heap scorn upon Rasulullah (S.A.W). One should be very careful. It is quite possible that because of disrespect to those righteous personalities, Allah's wrath may descend in the form of curses and calamities. This causing hurt and pain to the friends of Allah is such a thing which can cause a person to lose his faith and come to a bad ending without *Iman*. May Allah cause that person to rather depart from this world before he raises objections and criticises the Saints. That will be best for him.

Now I wish to make this quite clear. When one studies the *Quran* and *Hadeeth*, as it should be studied, one comes to the conclusion that reliance on Allah alone is better for all those persons in whom the true qualities of *tawakkal* are found.

For them, it is much better to practice *tawakkal*. Of the stages of sainthood, this position is indeed a very high one. Rasulullah (S.A.W) himself used to be one who had complete reliance on Allah and this stage of *tawakkal* is indeed so much more meritorious than to obtain sustenance through hard work. Whomsoever Allah and granted insight and true understanding, can obviously see these blessings.

Because this is but a short book let we cannot now go into all the details of this aspect of life.

Insha Allah it shall be dealt with in detail in a special book at a suitable time. It is, however, a great injustice that some people who are deprived of righteous deeds, ridicule others who are more fortunate. How are those critics going to face Allah on the day of Judgment when they had harassed His friends?

Apart from the benefit of *tawakkal* that have already been mentioned, there are many other *deeni* benefits of *tawakkal* Those saintly souls who put their trust in Allah, are most of the time involved in educating the masses and seeing to their spiritual welfare. They are those in the service of the community. Hence the community should reciprocate by being responsible for their minimum basic needs. This is a right that is due to them; so if they accept that which is their rightful due, why should they be criticised? After all, do we complain when others claim what is due to them by any legal or other forceful means? Those who are chosen by Allah, do not do it in that unpleasant manner In fact they only really accept gifts which are in any case due to them in a gracious manner and mostly after being begged to accept.

Gifts accepted without humiliation, and in such a way that a person retains his independence and without strings attached, are permissible and acceptable, especially in cases where the giver will be greatly slighted if the gifts should be refused. In truth, the real *mutawakkal* earns his living with honour His faith is only in Allah and he does not look towards men for solutions to their problems. On the other hand, if there are any who have the intentions of being served materially by their fellowmen, or who make all sorts of clever plans to rob or deceive others by hypocrisy or pseudo-piety, then I wish to exclude them from this category. We are only discussing the true ones who rely for their living on Allah.

Let me repeat once more: It is a grave sin to look down upon any saintly beings, when we do that, their reputation is not harmed. In fact they are being benefitted, because on the day of *Qiyaamat* the saintly ones will be given the good deed of the mocker. So in fact destruction and harm comes to the critics a great loss here and in the hereafter

The *Shariat* does not give permission to everybody to resort to absolute reliance on Allah. It is no easy task to adhere to all the conditions prescribed for such reliance. The conditions are very stringent and the people who abide by them are so few that we may say they are non-existant. Is it not true that the best things in life are scarce? We greatly thank Allah Ta'aala that this section was dealt with easily and explained without much effort. May Allah grant all of us the ability to act according to the Sunnat and His will. *Aameen*!

Rasulullah (S.A.W) is reported to have said: ***"Verily Allah is pure and He does not accept anything except that which is pure."***

Allah is endowed with all the attributes of perfection and free from all faults. He only accepts that which is pure and *halaal*, *haraam* wealth is not acceptable to him. Some *Ulama* have stated that it is irreligious, blasphemous and a sacrilege to give ***haraam*** things in Allah's path, while hoping thereby to earn reward from Allah.

Allah commanded the believers with the same things with which He commanded His Messengers. He says:

"*O Messengers eat of the pure things and work righteousness.*" He also says: "O ye who believe eat of the good ***(halaal)*** things which We have granted to you."

In a ***Hadeeth*** Rasulullah (S.A.W) mentions how a man on a long

journey (possibly to Haj or in search of knowledge) with dishevelled hair and covered with dust from the effects of the journey lifts up his hands towards the sky in prayer. He calls upon Allah: "O My Sustainer, O My Sustainer!" This man repeatedly beseeches Allah to have mercy on him and grant him that which he strives for However his food is *haraam*, His drink and clothes are of *haraam*. In other words, he is covered in *haraam*, and he has been reared and nourished on *haraam*. So how will his prayers ever be anwered?

When a person has during his childhood days been fed on *haraam* foods by his parents, and during his adulthood acquires *halaal* provisions for his food, drink and clothes, he does not fall under the same ruling In such a case, the sin of feeding the family on *haraam* only falls on the parents How can the *dua* of this person ever be accepted?

Here we see a man's *dua* being rejected because of *haraam* earnings in spite of all the difficulties he undertakes. His *dua* will never be answered and if at some time or other he sould receive that which he desires, it will not be because of his prayer being answered, but because such things had been destined for him as also is the case of the unbelievers. When we speak about *duas* being accepted, we actually mean that Allah looks upon His servants with Mercy and because of that mercy the servant acquires his longed-for object, and in addition receives a reward for his supplication. Such is the case of those who are the steadfast followers of *Shariat* and beg of Allah their desired objectives.

From all this we learn that there is indeed great *barakat* (blessings) in the consuming of *halaal* food and that it has great influence and effect on our lives and activities. Through the eating of *halaal*, one is strengthened for the performance of righteousness, and the limbs obey the brain. Imam Ghazali R.A relates the story of a vary great saint, Hazrat Suhail, who used to say: "When a person consumes *haraam* food, his limbs refuse to follow his

mind." In other words the brain will command the body to perform righteous deeds and the body will refuse.

This, however, is something which can only be seen by the saintly ones whose hearts and insight had become enlightened. As for those whose hearts are blackended through sin and evil, they will continue to sin and satisfy their base desires and yet they will not even feel its bad effects..

We beg of Allah to grant us beauty and purity in our hearts, light in our inner selves and proper insight.

Aameen!

Abdullah bin Mubarak R.A, who was a student of Imaam Abu Haneefa, said :*"To return one dirham that has reached me unlawfully, either by way of a gift or any other way, to its owner is better for me than to give six hundred thousand as charity."*

This saying is sufficient to indicate how much one should be careful of such wealth, in which there is doubt regarding its being *halaal* or *haraam*. It is a great pity that people do not refrain from unlawful earnings taking all forms of earning to be the same. The saintly elders considered doubtful goods to be very very bad. It is the duty of all to avoid *haraam* wealth. Great precautions should be taken against it because such things cause numerous evils in a person and even lead to his destruction.

Rasulullah (S.A.W) is reported to have said :*"The halaal things are clear and the haraam things are clear, and between them there are the doubtful things."* The doubtful things are those about which a person is undecided as to their being *halaal* or *haraam*. From some points of view, a thing may appear to be *halaal*, whereas from other points it may appear *haraam*.

Many people do not know (the doubtful things) and a few are there who know them. They are those great pious *Ulama* who practice consciensiously upon their knowledge.

Hence who soever abstained from such things has saved his *deen* and saved himself from the punishment of hell, and saved his reputation from attacks by critics. Everyone who acts against *deen* is surely criticised and branded. Thus it is the duty of every rational person to protect his honour, respect and good name.

Who ever does not abstain from and gets involved with doubtful things will definitely also fall into *haraam*. When a person allows himself to fall into small sinful acts, the *process* is bound to accelerate until (God forbid) he finally destroys himself Similarly, if a person does not abstain from doubtful things and just accepts any form of goods coming to him, he will soon find himself consuming *haraam*. Therefore, one should always make one's self a prisoner of the laws of *Shariat* and never allow oneself any freedom.

It is permissible, yet *makrooh* to consume such doubtful things where we do not know how much *halaal* or *haraam* it contains. But because there is the possibility of falling into *haraam* in the future, it is best to avoid all doubtful things. This is the crux of this matter.

The *Hadeeth* further illustrates this person who goes towards doubtful things: "Like a shepherd who herds his animals in the surrounding pastures which the King had fixed for the grazing of his own herd. Soon the herds will start grazing inside the (prohibited) pastures." When this type of grazing takes place, there is the possibility that one out of two things may happen: either it is going to become well nigh impossible for the animals to graze around a certain prohibited area without entering it, or the herdsman himself will become so audacious that he will not exercise necessary

precaution. Similar is the case with one's self. Initially, where through being in contact with doubtful things, there is the possibility of falling immediately into *haraam*. At other times such courage will be shown that one will after a time fall into *haraam*.

In this *Hadeeth*, we have merely a simile. It should be noted that it is not permissible for any landowners to reserve for themselves the grazing rights on naturally grown pastures

My Brothers, please remember Every king has his own restrictions. Be aware that Allah's restrictions are what He has prohibited. Whoever falls into the sin of breaking His laws, is guilty of rebellion and contravention. Rebellion against one's ruler is treason. Beacuase Allah is the Most High King, treason against Him is considered the highest form of treason which deserves the severest punishment

Note also that in the body of man there is a piece of flesh. If this piece of flesh is sound (having no spiritual or physical defects), the whole body is healthy And when this piece of flesh is diseased, the body is diseased. Be aware, it is the heart The heart is the ruler of the body and its health means health for the whole body. This heart can only be healthy if there is obedience to Allah's will. Through sin the heart goes blind.

To sum up, the attainment of righteousness is dependent upon the health and purity of the heart, and purity of the heart depends on *halaal* sustenance. Hence, we see the reason for stressing the importance of *halaal* food.

Rasulullah (S.A.W) said : ***"May Allah destroy the Jews. The fats of sheep and cows were made unlawful to them. But they melted down the fats and sold it (and devoured the received money). "***

In other words they devised a plan whereby they did not actually consume the fats, but consumed the money derived therefrom. They then claimed that they were not actually eating fats. In fact they had been strictly forbidden to derive any benefit from fats and this included the money obtained form it.

Today the same applies to some people dealing in interest. They make all sorts of plans, which in fact boil down to their making use of interest. They should know that Allah the Knower of the seen and the unseen, knows all the *niyats*, and they should by all means avoid such *plots and plans*.

Rasulullah (S.A.W) also said: *"Never will a person give in charity of the wealth that he earned in a haraam manner which will be accepted (by Allah as a righteous deed); and never will a man spend of such wealth and find blessings (barakat) therein; and never will a man leave thereof for his next of kin after his death, except that it shall be something to send him towards hell."*

This means when a person earns *haraam* and gives thereof as charity, it will not be accepted of him and nothing will be received as reward. In fact, some *Ulama* have stated that it is an act of *kufr* (infidelity) to expect reward out of *haraam* possessions. These *Ulama* also state that should a poor person know that the money given to him comes from *haraam* sources and still make *dua* for the giver, then he also falls under the same judgement. When such wealth is used in any other way then too, it shall carry no blessings.

And when such wealth is left as inheritance, it becomes something through which one goes to hell. Here on earth the heirs will eat and enjoy and there, the testator will burn in hell. Is it not a fact then that *haraam* possessions only bring harm and have no benefits whatsoever?

Allah never dispels evil with evil. Since it is disallowed and sinful to

give *haraam* wealth as charity, therefore one's other sins cannot be forgiven by this means. Evil is only eradicated by righteousness For this reason, *halaal* wealth in charity does bring about forgiveness of sins, when the charitable act is performed according to the tenets of *Shariat*

Rasulullah (S.A.W) said: ***"The flesh which had been nourished (on the body of any one) out of haraam earnings will never enter paradise. And for such flesh, hell is the rightful place."***

This means that he who devours *haraam* provisions, will never enter paradise without first having been punished. This also does not mean that he will, like the unbelievers, never enter *jannat*.

If he died in faith, while having been an eater of *haraam*, he will first be punished in hell for his sins and thereafter enter paradise. And if he should repent before death overtakes him, and gives to everyone the ***rightful*** things that were due to them, then Allah will forgive this sin and hopefully he shall be saved from the punishment that is mentioned in the *Hadeeth*.

Rasulullah (S.A.W) said: ***"No one will be truely God-fearing until he leaves aside that in which there is fear (of being haraam) in favour of that thing in which there is no possibility of being haraam."***

This means that a certain thing may be completely *halaal* while another thing may be permissible. However, because of performing this lawful act, there may be the possibility of somehow or other falling into sin. For this reason a person stays away from such *halaal* even though partaking such *halaal* is not sinful in itself. This is because that which leads to an evil is also evil. For example, it is a fact that it is no sin to partake of luscious and delicious foods and to wear expensive and smart clothes. However, through the excessive enjoyment of pleasurable things there is the possibility of sin. Hence the truely God-fearing, striving for perfect righteousness, will surely refrain even from such permissible things.

Another example is this: It is *makrooh* to consume food wherein there is doubt. Should a person partake thereof, there exists the possibility that soon one may find oneself so beyond control that one may even begin to consume *haraam*. Hence such food should be avoided.

Sayyedatina Ayesha reports that Sayyedena Abu Bakar had a slave who used to pay him *Khiraaj* (viz., that fixed amount that a slave had to pay to his master from all his earnings for the rest of his life) Sayyedena Abu Bakar used to make use of his share of the slave's earnings.

One day the slave brought some foodstuff which Abu Baker R.A ate, whereupon the slave asked him: "Do you know what you have eaten (and from where it has come)?" Abu Bakar R.A asked: "What is it that I have eaten?" The slave said "Once, in the days of ignorance, (prior to Islam) I told a certain man his fortune according to the rules of fortune tellers. I did not know this art very well. In fact I deceived him. Thereafter he again met me and in return for what I had told him, he gave me this which you have now eaten". On hearing this, Sayyedina Abu Bakar put his finger into his throat to induce himself to vomit in order to take out all that which he had in his stomach. Abu Bakar R.A took the precaution not to leave any of the *haraam* in his stomach, because it was inpossible to take out that *haraam* portion of the food only. This is the *taqwa* of Abu Bakar R.A. Even if he did not vomit it would have been no sin.

***NOTE** that the things uttered by fortune-tellers are very often complete untruthful fabrications and occasionally they may be correct. Such utterings cannot be relied upon. Hence Muslims are not allowed to believe these fortune-tellers.*

Rasulullah (S.A.W) said: *"When a person buys a piece of cloth for ten dirhams of which one dirham is of haraam source, Allah will not accept his Salaah as long as this cloth remains on his body."*

Even though the *Fard* duty will be considered discharged, he will not receive the full reward of *Salaah*. The same applies to his other acts of righteousness. We should truely fear Allah. Just unsatisfactorily and few are the Salaahs performed by most of us How is it to see even those weakly performed Salaahs going wasted like that?

What answer are we going to give on the day of *Qiyaamah*? How are we going to bear the painful punishment?

Rasulullah (S.A.W) said: ***"I have indeed commanded you of all things that I know of that will bring you nearer to paradise and draw you away from hell. And I have indeed prohibited you from everything that I know of that will bring you near to hell and draw you away from paradise."***

The Rasul (S.A.W) informs us here that he had prohibited us from the doing of such deeds that would lead us to hell and away from paradise. He said: "And verily the Angel Jibreel had revealed to me that no soul shall ever pass away until it had fully taken possession of the full sustenance due to him, even though it may be delayed. So fear Allah and be moderate in your search for sustenance. And do not allow the delay in such sustenance to drive you to seek it through sinning against Allah. For verily, never is that sustenance which is with Allah (or anythings else) attained through sin against Him."

Rasulullah (S.A.W) said: ***"Verily out of ten parts of sustenance, nine parts lie in business (trade)."*** This means that one should choose trade as a means of income, because it is a major and blessed source of income.

Rasulullah (S.A.W) said: ***"May Allah keep safely that believer who is a hardworking tradesman, who cares not what clothes he wears."***

Here mention is made of the tradesman and craftsman who, beacuse of

the nature of his work, wears soiled clothing. He does not have time nor the opportunity to be dressed well. However, when a person is not forced to do so by the nature of his work, he should at all times he simple and clean in his dress and appearance.

Rasulullah (S.A.W) said. ***"It has not been revealed to me that I should amass wealth, or that I should be of those who are traders. On the contrary it has been revealed, to me to celebrate and declare the glory of Allah and to Praise Him."*** *(i.e. to say tasbeeh)* ***"and to be of those who prostrate before Allah and to be of those who worship Him. So worship your Allah till death overtakes you."***

This indicates that one should not become over-involved in worldly affairs. It is, however, necessary to earn a living according to one's needs. On the other hand, as for those who have the full measure of *tawakkal*, (reliance on Allah), and are able to observe all its conditions, they may cast aside all worldly persuits.

It is reported by Sayyedana Jabir (R.A) that Rasulullah (S.A.W) said: ***"Allah's mercy be upon that person who acts generously when he sells, generously when he buys, and generously when he reclaims a debt due to him."***

Subhaanallah! What a grand position of honour for those who are considerate and generous when buying, selling or seeking or reclaiming credit. Rasulullah (S.A.W) made a special *dua* for them and his *dua* is accepted without doubt That is not all. If it had been the only consequence it would have been more than enough. Apart from that, the trader will of course also be rewarded for his generosity and consideration.

Hence it is advisable that all traders apply this principle in their

business. Not only do they gain the *dua* of Rasulullah (S.A W) they also please their customers and thus see their business flourish. Customers will return time and again and offer *dua* for them. No doubt, when a person follows *Shariat*, he enjoys almost royal existence, with ease and comfort. Can anyone be more fortunate than he who gets the blessings of both worlds, while at the same time also being the beloved of all and respected by all?

Rasulullah (S.A.W) said: ***"Refrain from swearing oaths excessively when selling."***

Because it is possible than one of the sworn oaths may turn out to be untrue and then you will be without *barka* (Blessings) and Allah's name would have been used with disrespect. However, if it is done sometimes there will be no harm.

Some traders are fond of swearing oaths in order that their goods should get sold. It is normally done so that clients may get confidence in the goods. Through such uncalled for acts, the goods become devoid of blessings, which in turn cause harm here and in the hereafter

Rasulullah (S.A.W) said : ***"Indeed the trader who in both word and deed is honest and trustworthy will on the day of Qiyaamah arise with the Prophets of Allah and the righteous elders and the martyrs."***

In other words, he will be among the great saints of Allah, who had in each and every word and deed of theirs been most truthful, and had made the object of their lives the obedience of Allah. They will also be among the martyrs of Islam who have been saved from the fire of hell.

The *Hadeeth* states that ***"they will be with"*** those saintly people. This does not mean that they will be granted the same rank and position as

the saints. It denotes a special kind of holiness like that which is normally attained through being continuously in the company of pious men.

For example, a person invited a pious man to have a meal with him and to enter in the company of his disciples. It stands to reason that the host will entertain the pious person and also his disciples in the same place and with the same food. Of course all will realize that the rank and position of the saintly man in the mind and heart of the host will not be the same as that of the disciples, although they are seated together. However, because of being in the company of the elder and because of being seated together the disciples have also attained this great honour

To be in the company of Rasulullah (S.A.W) is indeed an exceptionally high honour. If there is no possibility of sitting down to eat with him, and even if that honour cannot now be obtained, then to be able to look upon his holy and shining countenance, is in itself a tremendous honour Even to be in his proximity is a great blessing. Hence all Muslims should definitely try to become worthy beneficieries of this sacred *dua.*

Rasulullah (S.A.W) said: *"O you people who trade, verily trade is such a thing wherein there is much vain talk and oaths are taken. So mix it with Sadaqah (charity)."*

This means unnecessary talks and oaths are undesirable. Therefore give *sadaqah*, so that it is a recompense for these unintentional pronouncements It will also remove the pollution which may have entered the heart.

"On the day of Qiyaamat the traders will be raised as wilful transgressors and sinners, except those who feared Allah and spoke the truth and (during their business dealings) committed no sins."

Nasee al Ansi relates from Rakab al Misri(R.A)that Rasulullah (S.A.W) said: *Glad tidings to those whose earnings are halaal.*

In the book 'Targbeeb wa Tarbeeb' there is a long *Hadeeth* in which Sayyedena Saad bin Abi Waqqaus R.A said: "O Rasulullah (S.A.W), make *dua* that Allah Taala makes me one of those whose prayers will always be answered."

Rasulullah (S.A.W) replied: *"O Saad, keep your food pure and halaal and you will become of those whose prayers are answered. I swear by Him in whose hands Muhammad's (S.A.W) life lies, that when a man casts one morsel of haraam food into his stomach, no righteous deed of his shall be accepted for forty days."*

Miqdaad bin Maadi Karb reports that Rasulullah (S.A.W), said: *"No one of you ever ate better food than that which he earned through the work of his hands. And verily Nabi Dawood (A.S) used to eat that which he earned with his hands"*

It is stated in *Ibn Maaja* that Rasulullah (S.A.W) said: *"There is no earning better than that which is earned with one's own hands. And whatever one spends on himself and his children and on his servants, is for him a deed of charity.*

Abu Huraira R.A relates that Rasulullah (S.A.W) said: *"It is better for a person to carry a bundle of firewood on his back (and sell it) than to beg of someone who may give or may refuse."*

Sayyedina Anas R.A *reports that a certain Ansari once came to Rasulullah (S.A.W), and begged him for something The Rasul (S.A.W), asked him; "Is there really nothing in your house?" He replied; "Yes, sire, there is a hessian bag, one part of which I wear and the other part I spread when I retire to sleep, and a cup which I use for drinking water."* Rasulullah (S.A.W), said; "*Bring both to me*" He brought the articles. Rasulullah (S.A.W), took them and exclaimed: "*Who will buy these from me?*" A man replied: "I shall buy them both for one dirham." Rasulullah (S.A.W) asked

twice or thrice: "*Who will give me more?*" A man finally said; "I shall buy them both for two dirhams." Thereupon Rasulullah (S.A.W) gave the goods to him and gave the two dirhams to the Ansari and said: "*Buy food with one dirham and feed your family, and buy with the other an axe and bring it to me.*"

The Ansari brought the axe. Rasulullah (S.A W) took it and with his own *mubarak* hands fitted a handle to it and said; "*Go, cut wood and sell and let me not see you for fifteen days.*" The man did as he was told and came (again) after fifteen days with ten dirhams. With some of it, he bought clothes, and with the other he bought food.

Rasulullah (S.A.W), said to him: "*This is better for you than that you shall appear on the day of Qiyaamat with a mark on your face to indicate that you were a begger.*"

CHAPTER TWO

VIRTUES OF EARNING

In this chapter we first of all mention verses of the Quran which refer to the subject. In the IHYA-UL-ULOOM, Imam Ghazali (R.A) dealt at length with this subject in the chapter on "*Adaab* (ethics) of correct earnings and livelihood." We quote briefly from there. Allah says in the Quran:

Ayat No. 1

"And He has made the day as a means of subsistence" (Surah Naba)

Ayat No. 2

"And it is We who have placed you with authority in the land, and provided you therein with means for fulfilment of your life" (Surah A'raaf)

Ayat No. 3

"And there are others travelling in the land seeking Allah's bounty." (Surah Muzummil)

Ayat No. 4

"And when the prayer is finished, disperse in the land and seek bounty from Allah" (Surah Jum'ah)

It is mentioned in the *Haadeeth*:

No. 1: Sayyedina Anas (R.A) reports that Rasulullah (S.A.W) said: "*It is an incumbent duty upon every Muslim to earn a halaal livelihood.*"

No. 2: Sayyedina Abdullah bin Masood (R.A) reports that Rasulullah (S.A.W) said: "*To earn a halaal livelihood is compulsory after the completion of other obligatory acts.*"

No.3: Sayyedina Abu Saeed Khudri (R.A) relates from Rasulullah (S.A.W) that he said: "*For every person who earns anything halaal, which he either eats himself or whereby he clothes himself or clothes anyone else of Allah's creation, that shall be written as a deed of charity.*"

Sayyedatina Aaysha (RA) reports that Rasulullah (S.A.W), said: "*Whosoever in the evening is exhausted through his work, has all his sins forgiven by that evening.*"

TAWAKKAL

In all these *Ayaat* and *Ahaadeeth* we read about the great virtue of earning a living with one's own hands. On the other hand there are many more *Ahaadeeth* regarding *tawakkal* (reliance on Allah). The Quran, *Hadeeth* and the words of the saints of Islam are full of the virtues of putting complete faith in Allah as the provider. Imaam Ghazali (R.A), said that from amongst the ranks of *deen* the rank of *tawakkal* is a very high one. It is the rank of those who have attained nearness to Allah, but to understand it is not easy, and to act upon it is even more difficult. Even to enumerate all the *Ayaat* and *Ahaadeeth* pertaining to this is difficult. I shall mention just a few

Ayat **No. 1.**

' And trust in Allah if indeed you are believers".

Ayat **No. 2**

"And in Allah let them put their trust "

Ayat **No. 3**

"And whosoever trusts in Allah, for him Allah will be sufficient "

Ayat **No. 4**

"And verily Allah loves those who trust in Him "

Note : For whomsoever Allah becomes the sufficient One and for whosoever He becomes a Lover or Protector, that person becomes successful because a lover never punishes the beloved, neither casts him aside, nor does He deny His countenance to the lover.

Ayat **No. 1**

"Does Allah not suffice for his bondsman "

Ayat **No. 2**

"And whosoever relies on Allah, then surely Allah is the Mighty, the Wise "

Ayat **No. 3**

"Those whom you call upon besides Allah, are mere bondsmen like yourselves"

Ayat **No. 4**

"Verily those whom you call upon besides Allah, are not masters of your sustenance Search for your sustenance from Allah and worship Him "

Ayat **No. 5**

"And to Allah belong the treasures of the heavens and the earth but the hypocrites do not understand "

Ayat **No. 6**

"He controls the affairs There is none to intercede except with His permission "

Other than these verses of the Holy Quran, many *Ahaadeeth* also stress the importance of *tawakkal*.

No. 1. Ibn Abbas (R A) reports: "Once the Nabi (S.A.W) came out of his house and said "The previous *ummats* were shown to me, and I saw that with some *prophets* there was only one believer. With some, there were two followers. With some, there was a congregation, and with some, were no followers at all. Then I saw a huge congregation of so many followers that they almost covered the horizon. I desired from Allah that such would be my *ummat*, but to me was said: "This is Nabi Moosa (A S) with his *ummat* " Then I was told "Lift up your eyes." And when I looked ahead, I saw a very large multitude of people as much as to cover the horizons. Then I was told: "Look to those on this side and to those on that side " Again I saw such a large crowd which encompassed the horizon. Then was said: "This is your *ummat* and ahead of them, there are seventy thousand more who will enter

paradise without being called to account. They are the ones who do not have fortunes told, neither do they practice *Istirqa* (a type of witchcraft) nor do they brand their bodies as a treatment, and on their Sustainer alone do they rely." Sayyedina Ukaasha bin Muhsin (R. A), on hearing this rose up and said: "Pray to Allah to make me one of them." Then another person said: "Pray to Allah to make me also of them."

Rasulullah (S.A. W) said that ***"Ukaasha has beaten you to it."*** What he meant was that Ukaasha had the real and sincere desire, whereas the other became interested only when he heard Ukaasha's plea. This is like those who wish to be initiated into an order of *tareeqat* at the hands of a shaikh (*Murshid*). The one comes along with a sincere desire and longing to become a *Mureed* On seeing this many others get filled with fervour and also join.

No. 2. In a long *Hadeeth Qudsi* we read: "Allah says: 'I swear by My Honour, My Majesty, My Exaltedness, My Magnificence, My Elevated Position, whenever a servant of Mine places My pleasure before his desires, I shall keep his death in front of his eyes (so that he shall never be neglectfull thereof) and I will cause the heavens and the earth to be the guarantor of his sustenance, and I shall be behind every business deal he may make with any merchant (that he profits thereby)."

No. 3. Sayyedina Umar (R. A) reports that Rasulullah (S.A W) said: "If you people should put your *tawakkul* (reliance) in Allah as you should, He will grant you sustenance in the same manner as He grants the birds who go out in the morning with empty bellies and return in the evening with bellies full of food."

No. 4. Abu Zar (R.A) reports that Rasulullah (S.A.W) said: "I know one verse in the Quran which will suffice for the people's needs if they should accept and act accordingly: "And whosoever fears Allah, for him shall Allah grant sustenance from unexpected sources."

No. 5. Sayyedina Anas (R.A) reports, saying: "There were two brothers during the time of Rasulullah (S.A.W) One of them regularly came to visit Nabi (S.A.W), (to learn), while the other used to work One day the working brother complained to the Nabi (S.A.W) about his brother (who did not work). Rasulullah (S.A.W) replied: "You complain to me about his not doing anything but perhaps you are receiving your sustenance (*rizq*) because of him."

At Gangoh, there used to be a certain Munshi Muhammad Hussain Faizabadi, who managed a bookshop for my father His job was to attend to clients' orders, prepare parcels and attend to posting My uncle, Maulana Muhammad Ilyaas (May Allah have mercy on him), used to be almost always in *Ibaadah*.

He would either be busy with voluntary prayers or recitation of the Quran or some other deed. One day Munshi Saheb got annoyed with my uncle, and harshly scolded him: "Why don't you come and take an interest in the bookshop? You pass the whole day unproductively."

When my father came to hear of this, he called and reprimanded him for his outburst. And finally he said: "Munshi Saheb, I sincerely believe that whatever Allah has given me of food and drink is because of the presence of this (righteous) man. Do not scold him at all."

The story is quite a long one. I only remember it now when I mentioned the previous *Hadeeth* and because it is of the same theme, I thought that it had to be mentioned in abridged form.

No. 6. Abu Hurairah (R A) reported that Rasulullah (S.A.W) said: Your lord, Most High Says:

"If my servants obey me, I shall send raindrops upon them by night and shall let the sun shine come upon them by day and they shall not even hear the sounds of thunder coming from clouds.

Sayyedina Ali Khawas (R.A) used to recite this verse:

"And put your trust in the Ever living One, who dies not." Then he used to say: "After reading this verse, it is not at all advisiable for any one to put his trust in anyone else."

Some *Ulama* have been informed through visions that: "Whosoever puts his trust in Allah, has indeed arranged for this sustenance."

Others again have said: "Do not allow the struggle for (sustenance, which Allah has guaranteed, to cause you to become negligent of your compulsory duties, that you disregard your future in the hereafter No amount of striving will increase your *rizq* even a little. It is foolish to do so because you will only be able to gather so much as is predestined for you."

Sayyedina Ibrahim bin Adham said: "I have inquired from a holy man: "From where comes the food you eat?" He replied: "I do not know, ask my Sustainer to tell you from where He feeds me."

Haram bim Hayaan asked Sayyedina Uwais Qarni (R.A): "What do you advise me? Where shall I settle down." He pointed towards Syria. Haram asked again: "On what shall I live there?"

Sayyedina Uwais (R.A) said: Woe to the heart in which there is doubt. Of what benefit will preaching and advice be (to those with doubtful hearts)?" ***(IHYA)***

There are also a few stories from my previous book "**VIRTUES OF HAJ**". Here are a few of them.

STORY NO. 1

Another saint says:" A young man lived near where I resided in Makkah. He was always dressed in tattered clothing. He never came to visit us or meet us Yet I grew to love him very much. It so happened that, from a *halaal* source, I received two hundred dirhams. This I took to him and placed on his prayer mat and said to him: "From a completely legitimate source I received this. I beg you to use it for your needs."

Looking at me *sideways* he said: "In order to be in Allah's presence, I have forsaken seventy thousand dinars which I had gathered and also that much in property which was rented out Do you now desire to tempt me or deceive me with these dirhams?"

Then sweeping his *musallah* with his hands, he stood up straight and walked away with an air of such independence as I had never yet seen in my life. And as I picked up my dirhams, I felt so humiliated as I had never felt before in my life. ***(ROWDH)***

STORY NO. 2

It was a habit of Shaikh Ibrahim Khawas (R.A) that whenever he proceeded on a journey he would just take a water-can with him and not tell anybody. Hamid Aswad (R.A) relates: "While I was in the mosque once, the Sheikh again just took his water can and walked off". I followed him. At Qadisiyya he asked me "To which destination do you intend going O Hamid?" I replied: "Sir, I only intend to be your companion on a journey." He said: "I am going to Makkah." I said: "I shall accompany you till there." We

proceeded. After having travelled for three days, another youth joined us. He was with us for a whole day and night without performing one *salaah*." The Saikh asked: "How is it that this third person with us does not perform even one *salaah*?" The Shaikh asked him: "Why is it that you do not perform *salaah*?" He replied: "*Salaah* is not incumbent upon me." Shaikh asked: "And why not? Are you not a Muslim?" He replied: "No, I am a cristian. but even in my religion I rely on Allah." My heart told me that he was telling the truth and I wanted to leave him alone in the desert where there was nothing except Allah. I wanted to test him.

The Shaikh said to me: "Do not turn him away. Let him walk with you." We continued on our way until we came to a place called Batn Mard. There the Shaikh washed his clothes and turned to the young man, saying: "What is your name?" He replied: "My name is Abdul Maseeh." Shaikh said: "O Abdul Maseeh. here we stand now at the border of the Holy Haram near Makkah. Allah has forbidden polytheists from proceeding beyond this point. The Quran says: "The *mushrikeen* are impure, so allow them not near the Holy Mosque."

"You desired to test your self and your test is over and you know the answer. Do not enter beyond this point of Makkah, otherwise we shall have to object to your presence."

We left him there and departed for Makkah. When we stopped at Arafat, we had the suprise of our life when we saw him once more searching the faces of people. When he saw us he was overcome with joy and he embraced the Shaikh who said to him:

"O Abdul Maseeh, tell us your story. He replied: "Do not call me Abdul Maseeh (slave of the Massiah) but I am the slave and bondsman of Him who had sent the Massiah. When you left me, I waited there and when another

group of pilgrims arrived, I put on *ihraam* clothes pretending to be a Muslim, but when I saw the Ka'bah, all other religions fled from my heart and Islam alone entered. I washed myself and embraced Islam. From this morning I have been searching for you, and now I have found you."

Thereafter we three travelled together and stayed together until he passed away among the Sufis and as one of them. *(ROWDH)*

The above story is quoted in my autobiography from Maulana Thanwi's MALFOOZAAT *Husnul Azeez*. Now comes the question:

How is it that with non-believers something like that happens? The answer is that the *dua* of non believers can be accepted and is answered. That we all accept. Similarly their trust in Allah can also be effective. Both *dua* and trust in Allah by them can be beneficial. In fact, sometimes the prayers of non believers are answered to such an extent to which Muslims' *duas* are not answered. Look at the *dua* of Ihlees when he prayed.

"Lord grant me respite till the day they are raised."

It is to be noted that Rasulullah (S.A.W) said that Allah says:

"I am as My servants imagine Me to be." In other words whatever good thoughts a person may harbour within him regarding Allah, so Allah shall be with him.

STORY NO. 3

Shaikh Bannan (R.A), says: "I came for Haj from Egypt. With me I had sufficient provisions. Along the way I met a lady who said to me; 'O Banaan,

it seems that you are also a porter — *hammaal* — carrying goods. Do you perhaps fear that Allah shall not provide you with sustenance?". Hearing her say this, I threw my provisions away. Then for three days I could find nothing to eat. Thereafter, all I found lying on the ground was an ornament which ladies use as jewelry on their feet I picked it up with the intention of giving it back to the rightful owner if and when I find him or her Possibly he may then reward me.

Again the lady came up to me and said: ' It seems you have set forth as a merchant hoping that in return for the ornament you will be rewarded with something." Then she threw some dirhams in my direction, saying: "Use that for spending."

I used the money and the money was sufficient for the entire Haj journey and return to Egypt. Says the poet:

"Many are the strong ones,
Shrewed in their trades,
And intelligent,
Yet sustenance avoids them.
And many are the weak ones,
weak in their trades,
Yet as the waters of the sea,
Rizq flows to them.

This indeed shows that,
with his creatures Allah has a plan,

Secret in nature,
Not divulged to men".

(ROWDH)

STORY NO. 4

A story is told about a certain *Walee* who set out on a journey to perform Haj. He travelled with a caravan without any relatives as companions, and made this promise to himself that never would he beg for anything from anyone. The time came when he had nothing to eat and he became so weak in body that a thought passed through his mind, "Now I have reached the stage of anxiety. I am about to perish and Allah has forbidden that anyone should perish at his own hands or destroy himself. Hence I am now forced to reluctantly beg." But then he drove this thought from his mind and renewed his promise to himself not to beg and not to break his original agreement, even unto death.

Because he was so weak, he stayed behind while the rest of the caravan proceeded onward. There he waited for death to overtake him, lying with his face towards the *Qiblah*. Someone on horseback approached him and from a jug of water gave him a drink, and further provided his needs. Then the stranger asked: "Do you wish to rejoin your caravan?" He replied: "I do not know how far ahead of me they will be; how shall I find them now?" The stranger said: "Come, rise and follow me." They left and after walking for a short while the stranger said to him; "Wait here, the caravan will soon arrive to meet you here." He waited there and soon the caravan caught up with him.
(ROWDH)

Hazrat Abdul Wahid bin Zaid is one of the eminent elders from among Chishtiya Order of saints. He says: "Once we undertook a voyage by ship. A very strong hurricane arose and drove our ship aground on an island. There we found a man worshipping an idol. We asked him:"What is this that you worship?'

He pointed to the idol.

We asked: "How is it that you worship a god made by your own hands?" As for us, we worship a God who creates: surely that which you made with your own hands is not fit to be worshipped.

He asked: "What do you worship?"

We asked: "We worship that being whose Throne is above the heavens. His power extends over the earth and His Majesty and Greatness reigns above everything else."

He asked: "How did you come to know of this Being?"

We replied: "He sent his Messenger to us, a Messenger, who is a man of honesty, integrity and nobility. He taught us everything that we know of our Creator."

Then he asked: "And where is that Messenger now?"

We replied: "Having conveyed the message from his Lord, Allah called him unto Himself so that He may reward him fully for having diligently delivered the message."

He asked: "Did this Messenger leave any sign of himself with you?"

We replied: "Yes, he left the Holy Word of Allah with us."

He said: "Kindly, show me that Book."

Thereupon, we brought a copy of the Holy Quran and showed it to him.

He said to be excused, saying that he could not read: "Please read it for me."

We recited a certain *Surah* to him and as he listened, the effect upon him was such that the tears came streaming to his eyes.

Then he exclaimed: "It is rightly due to that Holy Being Who is the author of this Holy Word that He should be worshipped. And that He should not be sinned against."

He immediately embraced Islam. We taught him some of the basic teachings of Islam and some Surahs of the Holy Quran. That evening after the Isha prayers he inquired: "Does your Creator sleep by night?"

We replied: "No, He is the Living, the Self subsisting Eternal One. Neither sleep nor slumber overtakes Him."

Then he said: "What wretched ones you are indeed that your Lord is Ever awake while you sleep by night!"

This uttering of his filled us with wonder and amazement. Later when it became time for us to depart from that island, he begged us to take him with us so that he may learn more from us. We took him with us.

When we reached Abadan I told my companions: "This man is a newly converted Muslim. It is our duty to make some arrangement for his maintenance and expenses."

Therefore we collected some money and gave it to him.

He asked: "What is this?"

We said: "These are only a few coins. Use it for yourself"

He exclaimed in surprise: "*LA ILAHA IL LALLAH!*"

How is it that you people teach me a path which you yourself do not follow? I used to live on a desolate island, worshipping an idol, never worshipping the True God, and He did not neglect to supply all my needs. I did not even know Him. Yet He never allowed me to perish. How will He now allow me to perish, now when I do worship Him?'

It was only three days later that we heard that he was on his death-bed. I went there and sat down by his bedside and asked if there was anything that I could do for him. he replied:

"No. all my needs have been fulfilled by Allah Who sent you to that island with guidance."

Shaikh Abdul Wahid continues: "While sitting there. I suddenly fell asleep And in a dream I saw a wonderful green garden. In it was a beautifully constructed canopy, under which was sitting such a beautiful maiden as no one had ever

She exclaimed: "For the sake of Allah. hasten him to me for I am besides myself with longing and yearning for him."

When I awoke. he had already passed away. We prepared his body for burial and buried him. That evening I again saw him in a dream. sitting in that same garden with that some beautiful maiden besides him She recited this verse:

'And the Angels enter unto their abode from every door (saying): "Salaam upon you for the patience exercised (in all calamities)."

How great the mercy of Allah! Here is a man who throughout his life

had been involved in idol worship. Then Allah sent a storm to force these people to be stranded on the island. Allah sent them there near the idol-worshipper's final hour. Now he receives the great treasure of *Iman* and acquires the luxuries of the hereafter.

"O Allah none can ever with-hold from him to whom You give and no one can give to him from whom You with-hold."

STORY NO. 5

Sayyedina Zoon Noon Misry is an eminent saint. He relates: "Once I was going through a certain uninhabited place when I saw a young man, so young that on his face there were two lines where his beard was just starting to emerge. As he saw me he became frightened, started to tremble and his face turned pale. He started to flee. I shouted to him:

"Don't run away, I am only a man like you. I an not a *jin* Why do you fear me and flee?" He replied: "It is from you human beings that I flee." He ran further. I went after him and begged him to stop. When he stopped, I asked him: "It seems to me that you are alone in this desolate place. Have you no companions with you? Have you no fear?"

He replied: "I have with me one who fills my heart with joy." Hearing this I thought that he had a friend with him. I asked where the friend was.

He answered: "He is with me at all times. He is on my right and on my left, in front of me and behind me. He is on all sides."

I realized that he referred to Allah.

I asked: "Have you with you anything to eat or drink?"

He replied: "He who fed me while I was in the womb of my mother has also taken it upon Himself to be the warrantor of my *rizq* in my older age."

I again asked: "But surely you must be having something to eat, through which you can gain strength for spending night hours in prayer, and through which you get strength to spend the day fasting and through which you can get strength in your body for the *ibadah* of Allah in a proper manner."

He saw that I had put so much stress on eating and drinking, hence he recited a few lines of poetry:

"For the friend of Allah no house is required.
Nor does he tolerate the possession of wealth.
When from the plains he moves to mountains beyond,
The plains doth weep for the love of him.
For his prayers by night and his fasting by day,
A great depth of patience he has.
To his *nafs* he doth speak: As much of the ordeals you can bear,
With patience do bear, for no sacrifice is too great for Al Rahman,
And instead of a burden, a pride it should be.
When to his Lord he speaks, with eyes shedding tears:
"Lord my heart doth fly, so take Thee care thereof
Neither the highest paradise, nor its fragrant flowers,
All I do beg is Thy loving Countenance and Thy grace.
Such indeed is the geatest prize."

STORY NO. 6

Sayyedina Khawas says: "Once while walking along in a very desolate place, I met a Christian monk on whose waist was tied a sacred belt. (This was worn by non-believers as a symbol). He begged of me to be my companion (as was a custom of the day that the non-muslim *fakirs* often lived in the company of saintly Muslims). I allowed him to accompany me and for seven days we walked together, both of us neither eating nor drinking anything.

On the seventh day, he said to me: "Oh follower of Muhammed (S.A.W), show me some miracle Several days have passed and we have had nothing to eat." I prayed to Allah.

"Oh Allah do not allow me to become humiliated in the presence of this unbeliever!"

immediatly thereafter, a large tray appeared in front of us on which were placed bread, roasted meat, fresh dates and a jug of water. We both ate and drank and walked further for another seven days. On the seventh day, I feared that he would again seek a miracle from me and instead I said to him. "Now it is your turn to show something."

He leaned on his walking stick and started to pray. And this time two trays were found on the ground and this time there were twice the amount of things as before. I was ashamed and astounded and my face became pale, and because of this, I declined to sit down to eat. My Christian companion insisted that I eat with him, but I continued to excuse myself

Then he said: "Eat for I shall give you the good news of two important things; the first of which is: ***"Ashhadu alla Ilaaha Illallaah wa Ash hadu***

Anna Muhammadar Rasulullah. " (I bear witness that there is no God except Allah, and I bear witness that Muhammed (S.A.W) is Messenger of Allah). "I have accepted Islam", saying this, he broke the belt and threw it away.

"The second good news is this, the food which is here was because I prayed thus:

"Oh Allah if this follower of Muhammad (S.A.W) has any position of honour with You, then because of him, give me food. And this is how this food was given. And because of this I have embraced Islam." Thereafter, we both commenced eating and set forth. At last we reached Makkah. We performed Haj. After Haj, he preferred to remain in Makkah. There he passed away. May Allah forgive him!"

There are so many stories in history of how unbelievers have accepted Islam in similar manner The story also indicates that Allah very often grants sustenance to some people because of others. Those who receive may even in their own foolish minds believe that they are being granted such sustenance through their own great works, or their own hard work. In the *Hadeeth* it is repeatedly mentioned how we receive sustenance because of the presence of the weak and elderly ones among us.

The story also shows that Allah grants miracles to some Unbelievers because of Muslims, which outwardly may appear as if it is the miracle performed by the Unbeliever. In fact it only happens because of the presence of a Muslim.

We have mentioned some verses, *Hadeeth* and stories depicting the virtues of the trust in Allah. Apart from these, there are many other stories of the lives of the saints and true lovers of Allah. We have a history of 1400

years. How many other wonderful events like the above are not happening to the sincere ones day after day, year after year?

If we are going to put pen to paper, where are we going to stop and how far will we go?

However, there are three points worthy to remember in this regard: First of all it should be borne in mind that these events belong to the mystic life of love for Allah and trust in Him, which in turn do not follow the normal laws and regulations.

As far as mystic love is concerned, it is not subject to general rules and special principles. Neither can it be learned through study, reading and writing. This love has to be created in himself by the novice.

"Love itself will teach the laws of love."

Our duty is but to jump into the ocean of love by intense strivings and hard work. Thereafter every task becomes easy and every ordeal i ecstacy.

Every ordeal that is a tremendous ordeal or the cause of destructio for the ordinary man, is for the swimmers in the ocean of love, easy an pleasurable ecstacy. And the result thereof is beyond description. Says th poet"

"To stand on the shore
And discuss the virtues of swimming
This ocean, is useless indeed.
But to immerse therein, O heart, causes you
To reach the other shore."

So read these stories with this point in mind, and try to colour yourself with the colour of those who are in it. And until such time that you have created within yourself that love, never try to put forward these stories to prove your point and try not to believe that the same rule applies to all. And neither should we raise objections to these stories, because they happen at a time when through intense ecstacy, the mind is overwhelmed and reason functions no more.

Imam Ghazali says: "Whosoever has drunk from the cup of love. becomes smitten with love and when this state prevails, there should be a measure of tolerance regarding his utterances. When the intoxication passes over, it will be seen that whatever had been said while having been overwhelmed, has been said in a condition of spiritual ecstacy and has not been the truth of the matter. Whereas from the words of the lover (Mystics), ecstacy is derived, one cannot depend thereupon or attach non Mystic importance thereto." **(IHYA)**

The second point is this: In these stories such examples of *tawakkal* (reliance) are mentioned as are beyond us and even beyond our understanding. These stories depict the height of ecstatic love and the extreme forms, which no doubt are very much appoved of by Allah.

All of us should strive to reach that stage or at least to have the desire for it. However, until such time that this extreme point of *tawakkal* is reached one should never stop making use of the physical means towards our sustenance.

One saint said: I once asked Sayyedina Abdur Rahman bin Yahya: "What is *tawakkal*?" He replied: "It means that if you put your hand in the mouth of a huge snake and if it eats the hand up to the wrist, then still you should fear none but Allah." Thereafter I went to ask Sayyedina Bayazid. I walked to his house. I knocked on the door and from inside came his reply,

(without me having asked him): "Did the reply of Abdur Rahman not satisfy you that you have come to me to ask the same?"

I begged: "Please open the door."

He answered: "But this time you did not come to visit me. You have come to ask me something for which you have already received an answer"

He did not open the door. A year later, I again visited him. When I knocked on his door he immediately opened the door and said: "Yes, this time you have come to visit me." *(ROWDH)*

Mulla Ali Qari wrote in the commentary on *Mishkat*: "It is not against the concept of *tawakkal* to also prepare means of sustenance and if a person only relies on Allah without any preparation of means, then too there is no harm, on the condition that the person remains steadfast and sure. He should not become worried and troubled when times become difficult and he should depend only on Allah and neither should the reliance on anyone else enter the mind."

Those who criticised the casting aside of preparation or the making of provision, do so simply because of the fact that few men are able to rely on Allah in proper manner and do so efficiently. They in fact often become a burden on others, depending on others to feed them.

Rasulullah (S.A.W) said: "If you people should put your faith and trust in Allah as you should, He will grant you sustenance in the same manner as he grants it to the birds who set forth from their nest in the morning with empty bellies, and retrun at night filled with food."

Rasulullah (S.A.W) also said: "Whosoever turns to Allah fully, for

him Allah will fulfill all his needs in such a manner that sustenance will reach him from sources from where he never expected."

The truth of this can also be seen from two stories mentioned in the *Hadeeth*.

The story of Sayyedina Abu Bakar is quite well known. When Rasulullah (S.A.W) had gathered provisions for the Battle of Tabook, Abu Bakar (R A) brought forth all that he had at home to present to Rasulullah (S.A.W), who inquired of him: "And what have you left for your family?" He replied: "Allah and His Rasul (S.A.W)"

The second episode concerns a man who brought forth a piece of gold, the size of an egg saying: "O Rasulullah (S.A.W) I have found this in a mine and I now give it in the path of Allah. I have nothing except this." Rasulullah (S.A.W) turned away from him. The man presented the gold nugget three times, whereupon Rasulullah (S.A.W) took the gold nugget and threw it away in displeasure with such a force that had it struck him it would have injured him. Then he said: "There are some people who give all their possessions in charity. Then they go about stretching their hands to others for alms."

How can this person's *tawakkal* be the same as that of Sayyedina Abu Bakar? This is the sole reason why Rasulullah (S.A.W) accepted everything given by Abu Bakar and became displeased when the other tried to do the same

In the matter of the adoption of means and sole reliance, many *Ahaadeeth* and incidents have been compiled. Imaam Ghazali wrote that in *tawakkal* there are three stages:

First of all there is the first stage for which we may take as an example

the man who lands before a court of Law. He appoints a clever experienced lawyer or advocate to appear on his behalf. All questions put to the accused are referred to the lawyer for answers. A man who is so dependent on another as this man obviously is, is not acting in a very commendable way. This kind of *tawakkal* is acquired and of a passing nature.

The second stage of *tawakkal* is of a higher degree and it may be compared to an infant child. For each and every one of his needs the child calls his mother. When anything appears before him which causes fear, worry or surprise, the first thing that comes to his mouth is :"Mamma".

It was to these two persons that Sayyedina Sahl referred when he replied in answer to a question as to what is the description of minimum *tawakkul* He replied: "It means to terminate all expectations (of help) from anywhere." And when he was asked: "And what is the middle stage thereof?" he replied: "To forgo any choice (of assistance that may come)".

And when the questioner asked again:"And what is the highest stage thereof?", he replied: "That will only be understood by that person who had passed the second stage."

Imam Ghazali says further:" The third and highest stage is that where you become in the hands of Allah just like a dead corpse in the hands of the person who washes it in preparation for burial. The corpse makes not one single movement of its own accord. When one reaches this stage there is even no need to make *dua* to Allah asking for anything Allah himself becomes the Guarantor and Provider of all one's needs in the same way as the washer himself is responsible for all the needs of the corpse. ***(IHYA)***

Now, the question may be asked : How is it that the Nabi (S.A.W) always used to prepare provisions for his needs. Does this then necessarily mean that he never reached the highest stage of *tawakkal* ? (God Forbid)! It was most definitely not so. The fact that Rasulullah (S.A.W) always made

provision for his coming needs is true. His was a special case, which he himself chose for himself. He had to be an example for the vast majority of the *Ummat* and had he accepted for himself the highest stage of *tawakkal* it would have meant that his *Ummat* would have been landed in extreme difficulty in trying to emulate or follow him. This they would have been unable to carry out. He had great sympathy and feeling for this *Ummat* and as such he never chose for them any such path that would cause them difficulty.

Sayyedah Ayesha reports: "Rasulullah (S.A.W) did not perform *salaatul Duha*, but I do." No doubt, Rasulullah (S.A.W) in spite of having the desire to perform certain meritorious deeds, refrained from performing them diligently, and with such regularity for the sole reason that he feared those deeds may be made compulsory upon the *Ummat*. It does not mean that Rasulullah did not perform this *salaah* at all, because it is mentioned in many *Hadeeth* that he did. If he did perform it regularly, it would have been waajib upon the *Ummat* ***(Abu Dawood)***

Similar is the case of *Taraweeh salaah*. According to numerous *Hadeeth* Rasulullah (S.A.W) used to perform it on a few nights and then on other nights he did not. The *Sahaba* were so keen to follow him in this *salaah* that they waited and when he did appear from his tent in the mosque, they surmised that he had fallen asleep. Hence they started such movements and noises, that he should wake up without specifically calling him from sleep. Then he came forth and said: "I have seen your actions. But indeed have I not been negligent and asleep this night. Nothing prevented me from coming forth to you, except the fear that this *salaah* may become obligatory upon you. And if it did become obligatory, you would not have been able to bear it."

The author of ROWDH writes: "There is for the Prophets and the saints the opportunity of choosing either the path of warding off the difficult and the harmful or the path of accepting the easy and beneficial. Therefore

there should be no objections against those *Auwliya* who had not chosen the path of warding off harmfulness and had not chosen to provide for themselves. This is so because Rasulullah (S.A.W) had been loaded with the task of causing people to follow the *Shariat*. In doing so, he sympathetically chose for them that path which can with ease be followed by both the chosen ones as well the weaker ones. It stands to reason that when a caravan-driver chooses for the caravan such a difficult and arduous path, which he himself is able to tread, but is unbearable for the majority of his flock, he would not be considered to be a wise and considerate leader."

The third point that one would bear in mind is also connected with the first one mentioned: often we cast ourselves into such situations where it would appear outwardly as if one is casting oneself into self-destruction. Outwardly this would appear to be an impermissible act in the eyes of *Shariat*. The incidents of the saints which were quoted seem like that. Now in this regard, it should be remembered that these episodes are like medication. We know there are occasions when trained physicians even prescribe poisonous medicines. In such cases it is of the utmost importance that the medicine should be administered on the specific advice of the doctor and according to his prescribed dosage and taken under his care. When such dangerous medicines are used without his permission and not under his care, death could be the result.

Now, if we should criticise the saints (for having done as in these episodes) it would only point at our own ignorance. Hence those who are not doctors themselves, and possess no medical training and are not strengthened with the advice and prescriptions of trained doctors, should under no circumstances make use of these measures, which outwardly appear to be anti-shariat it is in fact not permissible for them. And similarly it is not permissible for them to hasten towards criticism against the Imams of the mystic life and against those who practically studied and obtained knowledge of this way of life.

A common objection which is often raised is this that a person should not cast himself into destruction. But let this be clearly understood that it is not always illegal to cast oneself into such a situation wherein there is the possibility of losing one's life. Rasulullah (S.A.W) said: "Allah expresses pleasant surprise and wonder at two persons: the first is that who reclines with his beloved wife under the same covering blanket, and with willingness he rises from there to stand in prayer before his Lord. Allah boasts of him to the Angels. The second is that person who joins an army in battle. The army is defeated and the soldiers begin to flee, but this person, out of fear for Allah, returns to the battle-field and stands firm, remaining fighting alone till he is martyred. Allah says: "Look at him, my servant; he has returned with a desire for my bounty and in fear of my displeasure, fighting till his blood is shed"

This man alone returned to the battle-field to fight and it could only mean that he returned to be killed. When the whole army had fled, what could one man achieve against a whole army of the enemy? So, in spite of having given himself up for destruction, Allah boasts of him. This clearly shows that destruction of oneself is not always a blameworthy thing.

In the book KOWKAB (Vol III p. 78) we read: "*Tawakkal* is of various kinds. One is that which is against the law of *Shariat*. For example, the drinking of poison or the jumping off from a high mountain or refraining from all food and drink, none has the strength to withstand these. These deeds are *haraam* and against the word of Allah: ***"Do not cast yourselves into destruction."***

A second form of *tawakkal* is like that of a sick person, who refuses to take any medicine and rather puts his trust in *tawakkal* The third form is to refrain from such remedial measures the benefit of which is not certain as for example the use of incantations for cures."

Further in the same book in connection with the famous *Hadeeth*: "Tie

your camel and then depend on Allah", the author states: "From this it would appear that the best form of *tawakkal* is that where a person makes proper provisions, taking proper precautionary measures, but still does not trust therein completely. Then comes that where no provision is made at all."

SHAH WALIULLAH writes in his book, DURR-THAMEEN: I once asked Rasulullah (S.A.W) a question as to which is more virtuous; to make provisions for the needs or not to do so Thereupon, I found a strange spiritual feeling taking possession of my heart, wherein I discovered my self growing completely indifferent to provisions, and my children etc. Thereafter this feeling was displaced by another feeling where I felt drawn nearer towards provisions while my soul moved away from worldly needs and inclined towards delivering all into the Hands of Allah."

Among our Elders of the *Ulama* of Deoband, there have been adherents of both views One type was that of the adherents of the Raipuri school, named after Hazrat Maulana Abdul Qadir Raipuri. These were those who, from beginning to end, never depended upon worldly agencies and provisions. The rest were those where initially provisions played a role, whereas later they too put their complete trust in *tawakkal* As far as Hajee Imadadullah was concerned, we do not know much, but as for Hazrat Maulana Rashid Ahmad Ganghoi, he was a man who initially used to have employment, working for a salary (See TAZKIRAH RASHID p.55). Initially he used to work and once he was offered a sum of seven rupees for translating the Quran. He asked Hazrat Imadadullah for permission to accept the offer, but Hazrat refused permission, saying: "More than this will come your way." A few days later, a wealthy man from Saharanpur, Nawab Shaista Khan, engaged him at a salary of ten rupees per month to teach his children. For six months, he held this job. It is also believed that he had a bookshop, about the success of which not much is known He writes in his book HIDAYATUS SHIA.

"This humble servant, Abu Mahmood, seller of books (may Allah

pardon him) does not really possess any great wealth of knowledge of the *deen* except that he had been in the company of the respected *Ulama* and has become quite well-acquainted with the tricks and deceit of the misguided Shias."

At other places in his writings, he also calls himself a bookseller. I do not know whether he practised it as a full-time occupation, or if it was merely a part time job. However, my late father used to be his special assistant and used to be a copier of books and manuscripts and I suspect that Hazrat had something to do with that

Hazrat Maulana Nanotwi (May Allah fill his grave with light) used to work initially in the Ahmadi Press in Meerut. This Press was established by his *Ustad*, Maulana Ahmad Ali Saheb It was his job to correct manuscripts and it was during the time that he was thus occupied that he laid the foundations for Darul Uloom, Deoband. At first, Hazrat used to work and at the same time supervise the work at Darul Uloom. As the *Madresa* grew, he became so involved in teaching and in the management of the *Madresa* that he had to leave his work in Meerut and applied himself fully to the supervision of Darul Uloom. However, it is noteworthy that throughout the whole period of lecturing, teaching and rectorship of Darul Uloom, he never accepted any form of salary for his labours.

(SAWANIH E QASMI p 536).

Similarly Shaikhul-Hind Maulana Mahmoodul Hasan, Maulana Ashraf Ali Thanwi and Maulana Khalil Ahmad Saharanpuri (May Allah enlighten their graves) all used to teach and leacture in the early stages and later stopped teaching as a full-time occupation Maulana Husain Ahmad Madani, on the other hand, used to accept a salary until the end. But so many people, visitors and guests used to be fed in his house daily and so much used to be given by him in charity that his complete salary used to be utilized just for

that. My late uncle, Maulana Mohammad Ilyaas, also used to work for a salary in Saharanpur before moving to Delhi to settle there. Once he said to me: "Many times have I started some form of business and many times have I bought some sheep in company with some Meerutees, but always before their total could reach one hundred, they died. So in the end I was forced to leave the business field."

Even our Nabi (S.A.W) used to be a shepherd for the people of Makkah for a salary of a few qeeraat. He also managed the business of Sayyedah Khadijah before the advent of his prophethood, but becoming the Messenger of Allah he stopped that work. Nabi Moosa (Alayhis Salaam) herded the sheep of Nabi Shuaib (Alayhis Salaam) for a number of years for compensation (see *Durr-e-Manthoor* where it is reported that someone asked Sayyedina Abdullah bin Abbas: "Which of the two periods (in which he had a choice) of eight years or ten did Nabi Moosa (A.S) complete (according to the agreement with Nabi Shuaib (A.S) as a shepherd)?" Ibn Abbas (R.A) replied: "The period which seemed better and more complete (ten years)."

VARIOUS FORMS OF EARNING AND THE BEST AMONG THEM

Among the elders of Islam there has been considerable difference of opinion as to which means of earning a livelihood is best. Imam Shafi says that business is the best occupation. Imam Abul Hasan Mawardi and others like him are of the opinion that agricultural farming is best. Imam Nawawi says that the best is to earn your living through your hands. This of course includes business as well as farming.

The author of BAHR says: "According to our learned ones of the Hanafi School, the best occupation after *jehad* is business, thereafter industry and then skilled labour." In my humble opinion, occupations may be divided into three kinds: business, farming and labour. Many are the *Hadeeth* expounding the virtues in each of these. Some have even included industry and skilled labour with these. But I feel that these two latter ones are not ways

of earning a living, but a way of earning an income and income may be acquired in numerous ways, e.g., through presents, inheritance, charity etc. I feel that it is a mistake to include all those ways of getting hold of wealth in the ways of earning a living. The reason for this is, that if a man knows how to manufacture shoes, it does not necessarily mean that he has earned a living. And if he does manufacture shoes, of what benefit will it be for him unless he has been able to sell these shoes? So either he sells those shoes, which makes him a businessman or he manufactures shoes for people according to their like and specifications, which in turn makes him a hired skilled labourer.

And those who call jehad a form of earning a living, have indeed insulted the lofty institution of jehad. If a person participates in jehad with the intention of earning a living therefrom, he makes his jehad null and void. Once a woman asked Rasulullah (S.A.W) "Can a man go forth in jehad and also have the intention of gaining some worldly benefit therefrom?"

Rasulullah (S.A.W) replied: "He shall not receive any reward".

Abu Moosa Ash'ary reports that a man asked Rasulullah: "A certain man goes for jehad for the sake of gaining booty. Another man fights in jehad in order to show off his bravery. Which of these two is the real *mujahid*?" Rasulullah (S.A.W) replied: "The one who strives that Allah's name be super-imposed above all else, that one is the true fighter in the path of Allah".

Sayyedina Abu Umaamah says: "What do you say regarding that man who goes forth into *jehad* for fame or booty?"

Rasulullah (S.A.W) replied: "There shall be no reward for him." This same man asked the same question three times and all three times Rasulullah (S.A.W) replied: "There shall be no reward for him" and then said further: "Allah only accepts that deed which is done solely and sincerely for His sake alone."

CHAPTER 3

EMPLOYMENT TO SERVE THE DEEN

I have already stated that business is the best form of occupation. It is the type of profession where a person is his own boss as far as his time is concerned. He can also keep himself busy with studies, teaching, *tableegh*, giving *fatwas* etc. And if a person is occupied in such labour where he serves the *deen*, such labour is even more virtuous than even business because this labourer is involved with helping the *deen*. But there is a major condition attached to this, namely that the labourer so occupied should have the intention to serve the *deen* and not to earn money, accepting money only as a last resort and out of need. This was the system of our Elders of Deoband. They considered their service to the *deen* as their primary objective and looked upon the salary received as a gift from Allah. For this reason, if a person receives a certain sum per month for teaching in a certain *Madresa* and is offered a higher sum for services in another *Madresa*, he should never accept it, and should never leave the one *Madresa* and accept a position in another. I have seen Elders being very steadfast and particular about this principle and I have made special mention thereof in my Autobiography (AAP BEIETY p. 156).

Those Elders never made the earning of a good salary their main objective. We have already made mention of my *Ustad* Maulana Khalil Ahmad and Shaikhul Hind. The former's last salary used to be Rs. 40(8 South African Rand or 3 American Dollar or 2.50 British pounds), and the great Shaikhul Hind's last salary in Deoband as the highest professor was Rs 50 (the equivalent of 10 South African Rands or 4 American Dollars

or 3.30 British pounds). Whenever the *Madresa* authorities wished to discuss any increase to their monthly salaries they refused any offer of an increase, saying that even that meagre salary was too much. The result was that the other teachers received increases until such a time that the junior lecturers received as much as the principal lecturers. The system was such that no one could receive more than the principal lecturers. This resulted in the fact that the salaries of the other teachers could not be raised any further. At last, when the authorities pointed out to them that their refusal meant that the other teachers were harmed in that they could not receive any increases until the salaries of the principal lecturers were increased, they reluctantly accepted increases.

My respected elder and *Ustad* Maulana Khalil Ahmad Saharanpuri once stayed in Makkah for a whole year and returned in 1334 Hijri to resume his lecturership once more in *Madresa Mazahirul Uloom*, Saharanpur. My late father, Maulana Mohammad Yahya Saheb had already passed away in the early part of Zil Qada that year. The news was relayed to Maulana by telegram on his arrival in Bombay. In a letter to the *Madresa* he declined to accept any remuneration from it, saying:

"For several years because of my own bodily weakness and ill-health, I have not been able to perform my duties as best as I would have liked. On my behalf Maulana Mohammad Yahya taught *Daura* (the six *Hadeeth kitabs*) and he never accepted any remuneration for his services. The two of us together did as much (or more) than one lecturer. Now he is no more with us and as such I will not be able to perform the duties of these lecturerships properly. For this reason, I would like to be excused from accepting any salary."

In answer to that Maulana Raipuri wrote him a long letter, explaining to him that the *Madresa* was in great need of his presence, stating among other things: "Through your presence that *Madresa*'s organisational system

will prosper For this reason the *Madresa* will not give you a teacher's remuneration, but a salary for being its director and managing agent Should you refuse to return to the *Madresa*, it will cause great harm to the *Madresa's* system and a setback to its prosperity and progress."

Maulana Thanwi also seconded this and at that time Maulana Shaikhul Hind was a prisoner of British Imperialism on the island of Malta. At that time also these three, viz, Maulana Shaikhul Hind, Maulana Thanwi and Maulana Raipuri were the three supervisors of the *Madresa*.

In may Autobiography (AAP BEIETY p.109 I have discussed the attitude of Maulana Thanwi. A certain wealthy man from Aligarh, Maulana Ismail, once expressed the desire to study *Hadeeth*. He wrote a letter to Maulana Thanwi with the request that some dependable scholar be sent to Aligarh so that he may study under him. In reply Maulana Thanwi wrote: "Where is there an *Aalim* who not only has the time but will also agree that I should send him to you? However, if nothing else, then this humble servant will be prepared to serve you."

Molvi Ismail was extremely pleased on learning that Hazrat himself had offered his services. It is said that solely for the purpose of teaching Molvi Ismail, Maulana Thanwi stayed in Aligarh and taught him whatever books he desired to study When the question of remuneration came up, Molvi Ismail eagerly inquired as to what the remuneration will be, saying: "Whatever you should demand, I am prepared to give." To this Hazrat replied. "As long as I remain here, I would like you to give me Rs. 15 per month which I would like to send home."

When Molvi Ismail heard this meagre amount he became embarrassed but because he had previously agreed that whatever Hazrat would demand, he will give, nothing could be altered. He had to accept and be silent. Several months passed this way at fifteen rupees per month. One day, as he sat down

for lesson, Hazrat said to him: "Ismail Bhai, up to now the sum of fifteen rupees has been the fixed amount The time has now come to review the salary arrangement"

Hearing this, Molvi Ismail felt pleased, thinking that possibly Hazrat will now be agreeable to accept a higher salary

Hazrat continued; "Of the fifteen rupees you have kindly been giving to me, I have been sending ten to my home and five to my mother

Now I have received a letter which informed me of the sad news that she had passed away. So this five rupees is now no more necessary. From now on please do not give me fifteen rupees anymore Ten will suffice."

Molvi Ismail was greatly surprised, saying that it was no great sacrifice for him to pay fifteen rupees (and would gladly pay it, and even more). But Hazrat would have nothing of that and said: "Why should I accept the extra burden of five more rupees on my head" Finally it was fixed at ten.

Maulana Qari Mohammed Tayyib, the Rector of Darul Uloom, Deoband personally heard this story from Nawab Sadar Yar Jung. Qari Saheb, however, has some doubt as to the veracity of this story because, as he says, he knew that Hazrat never accepted any remuneration for teaching and lecturing, expect for correcting and checking religious books. This is the attitude of the *Ulama* of Deoband.

Further in AAP BEIETY p. 109 it is reported that Molvi Ameeruddin said: "Once there was a call for Maulana Qasim Nanorwi from Bhopal where they wished to employ him at a salary of five hundred rupees per month. I said to him: 'Qasim, why do you not accept?' He replied: "I am being made this offer because they consider me a man of special qualities and for this they are prepared to pay me five hundred rupees per month. But as for

myself, I find no special qualities within myself So why should I accept and go?" I continued to urge him to go but he still refused."

Among my elders there are numerous incidents to indicate that as far as they were concerned the salary was never considered the most important consideration in the acceptance or rejection of a position of employment. They only looked upon it as a gift from Allah. (Alas this is not found in all of us today). This is the reason for my writing earlier that for someone to be hired for the purpose of religious instruction is the best manner of earning a living.

But now we come across a *Hadeeth* of Abu Dawood in *Kitabul Ijaarah*, which presents us with a bit of a problem.

Sayyedina Abu Ubaadah bin Saamit reports: "I used to teach the Quran to some of the *Ahlus Suffah* (those poor ones who lived in the Mosque) and one of them gave me a bow as a present. Within myself, I reasoned that this was no costly possession. With it, I shall shoot arrows in *jehad*. But then I reckoned that it would in any case be better for me to inquire from Rasulullah (S.A.W) about the permissibility of accepting such a gift. Therefore, I asked him: "Ya Rasulullah, a man whom I taught the Quran has given me this bow as a present. It is not money. I shall shoot arrows with it in *jehad* (May I accept it)?"

Rasulullah (S.A.W) replied: 'If you desire that it should become a collar of fire (of hell) around your neck, then you may accept it.'

Because of the contents of this *Hadeeth* there is considerable difference of opinion regarding the permissibility of accepting remuneration for teaching, especially the teaching of religious subjects Imam Shafi says, it is permissible. Imam Ahmad has two differing opinions, one agreeing with

Imam Shafi and another in agreement with Imam Malik and Abu Haneefa, saying that it is not permissible Because of the great need and importance of education and the need for teachers and the present day conditions, the latter Hanafi scholars have also, of necessity, given a verdict (*fatwa*) of permissibility.

The basis of the argument of those who say it is permissible is the *Hadeeth* reported by Sayyedina Sahl bin Saad: "A certain lady once offered herself in marriage to Rasulullah (S.A.W), who remained silent. The lady remained standing (waiting for a reply) and after a while one of the Companions said: "Ya Rasulullah, if you are not inclined towards accepting the offer, then allow me to be married to her."

Rasulullah (S.A.W) asked him: "Do you possess anything which you can give her as *mahr*?"

He replied: "I possess nothing except my *lungi*."

Rasulullah said: "If you should give her your *lungi* (loin cloth) then surely you will have no *lungi* with which to cover yourself. So go forth and search for something else as *mahr*."

The Companion replied: "I have absolutely nothing else."

Rasulullah (S.A.W) again said: "Go and seek even if it be an iron ring."

The Companion went to search but found nothing.

Rasulullah (S.A.W) then inquired: "Do you know anything of the Quran by heart?"

He replied: "Yes, I know some chapters" He named them.

Thereupon Rasulullah said: "I have thus given her to you in marriage for those chapters of the Holy Quran."

In *Durr e Manthoor* where the same incident is related by Abdullah bin Masood, the wording of the last part of this *Hadeeth* is as follows: "I have performed a nikah between yourself and her on the condition that you teach her that which you know of the Holy Quran."

In MISHKAT p 258 there is an incident related about a *Sahabi*, having recited *Surah Fatiha* whereby a sick person became healed of his affliction. He received remuneration for it and wanted to know if he could eat of that which he received. Rasulullah (S.A.W) was asked about it and said: "Whoever eats from that obtained from falsely having recited incantations for exorcising, have done evil, but as for you, you have done so rightly."

According to another *Hadeeth* reporting the same incident, the following words have been added: "The most worthy remuneration is that given for the Quran."

Commenting on these words, we find the following quotation in the Commentary on MISHKAT called LAMAAAT: "This is an indication that to use the words of the Quran for reciting incantations for removing the effects of some affliction and to receive remuneration thereafter, is permissible. In this there is no doubt. And this is also the verdict of the *Ulama* regarding the teaching of the Quran and for copying it for a salary. However, there is still some difference of opinion among the *Ulama* (BAAB IJAARAH p.258). For a complete discussion on this topic refer to BAZAL MAJHOOD (kitabun Nikah, Kitaabal Ijaarah, Kitaabut Tib); and in OWJAZUL MASAALIK (KITAABUN NIKAH) complete discussion with the *Ulama* can be found. See also LAAMI-UD DARI Vol.2 (Kitabul Ijaarah for further detail.

My own personal humble opinion on this issue (by way of conclusion) is this: During the time of Rasulullah (S.A.W) the qualities of *tawakkal*, trust in Allah and the ascetic way of life were quite widespread. We have already seen some typical examples of this from the lives of the God-fearing ones. Then also that was a time when the deeply religious ones were generally quite generous in the giving of presents while the *Baitul Maal* was a properly functioning institution. Hence the prohibition of accepting remuneration for *deen* work did not cause any harm to the *deen*. However in these days, the *Baitul Maal* is almost non-existent and the fine qualities of piety, abstinence, *tawakkal* and devotion to the cause of the *deen* have become lost from most men. For this reason it is today well nigh impossible to work for the *deen* without remuneration. Hence in the MAJMOO A RASAAIL of Ibn Abideen No 7 I have found what is virtually a corroboration of my view. He writes in his SHIFAAUL ALEEL: "Muhammad bin Fadl said: "The former elders considered the accepting of remuneration for teaching the Quran as something bad because at that time they used to receive grants from the *Baitul Maal*, and furthermore, people were generally inclined towards works of religious nature. Now in our times this is no more the case." (p.158).

In fact it has been my general practice for many years to advise *Madresa* authorities not to appoint any teachers without salaries. My personal experience is this: Initially I used to have a system of assisting the teachers financially. This implied that the teacher should teach one or two subjects in the *Madresa* and then spend the rest of his time in some business venture. But the result was always this that the teacher's attention would shift away from teaching towards business only, with the result that eventually he became lost to the teaching profession. On the other hand I found that teachers teaching without accepting salaries were generally so unconcerned and unmindful in their attitude, which is generally not the case with those working for salaries.

We should never try to compare ourselves with our saintly predecessors. They were so engrossed in *tawakkal* and their *tawakkal* was of such a nature that even in the event of themselves becoming involved with worldly affairs for the earning of their bare necessities, they never allowed themselves to be swayed from serving Islam. Whatever other work they had to do was considered secondary in nature to their service to Islam. Now things have changed to such an extent among ourselves that even for the sake of necessity a person has to be involved with commercial activities while also serving Islam by teaching *deen*. Our weakness and lack of *tawakkal* is of such a nature that it causes us in the end to divert all our attention towards the business world. In such cases complete interest in religious service is lost

This is also the main reason for my opposition to the introduction of industrial training and training in other skills into the curriculum of any *Madresa*. The possibility and the danger is always there that the religious duties students and teachers are to perform (with or without dedication) may be discarded in favour of the acquired skills in other fields. Maulana Rumi says;

Hence until such time that a person has acquired the *tawakkal* and piety of our saintly predecessors (without just imitating outward appearances), he should not opt for a life of *tawakkal* and abstinence. When he has reached (internally as well as externally) and has complete faith in his ability to remain steadfast in adversity and has the ability and knowledge that he can do both things (*deeni* service as well as business), then of course this will be a better way This is what our saintly Elders did. For this reason Hazrat Gangohi initially used to teach children at a salary of ten rupees per month. For this reason too Hazrat Nanotwi used to accept a salary for teaching *Hadeeth* and for correcting and reviewing *deeni* books. And in this respect the story of

Hazrat Thanwi is well known. Initially, in Kanpur, he use to accept remuneration for teaching. Thereafter he consulted Hazrat Gangohi, saying that he now wished to refuse accepting a salary for his services. During the correspondence with Hazrat he thrice wrote to Hazrat in this regard and thrice did Hazrat advise him against it. However, of his own accord Maulana Thanwi left the teaching profession and returned to Thanabhawan. He wrote to Hazrat informing him of his decision saying: "I have now left my previous profession and have returned home." when Hazrat read this, he was extremely pleased and prayed for his success. Hazrat replied the letter: "*Insha Allah*, you will not be cast into difficulty and want through lack of sustenance."

My late father used to be Hazrat's scribe. He found this quite strange and thus inquired: "Hazrat, this man thrice sought your permission to leave the job where he worked for a salary and thrice you have refused him permission to do so. Now that he has left of his own accord, I see you pleased, praising him and making *dua* for his success. How is that?"

Hazrat replied: "Advice is given to him who is hesitant and in doubt. But as for him who takes a decisive step, no advice needs to be given."

On page 36 of his book MAJAALISUL HAKEEMUL UMMAT, Maulana Mohammad Shafee writes: "After leaving employment in Kanpur, Maulana Thanwi passed a life of complete reliance (*tawakkal*) on Allah in the sanctuary (*khanqah*) of Thanabhawan. In this manner a debt of one hundred and fifty rupees had accumulated on him for goods purchased on credit for domestic needs. At that time his spiritual mentor, Hajee Imdadullah, had already passed away and Maulana Thanwi had begun to look upon Hazrat Gangohi as his consultant and adviser in cases of difficulty. He therefore wrote to Hazrat Gangohi to pray that somehow this debt be settled. Hazrat wrote back: "There is a vacancy for a teacher in Darul Uloom, Deoband. If you so wish I will write to them, recommending to them your name for appointment to that post."

Hazrat Thanwi says about this: "This put me in an awkward spot because, if I should accept employment in Deoband, it would entail acting contrary to the wishes of my Shaikh, Hajee Imdadullah, and if I should refuse to accept, it would mean a certain amount of disrespect to Hazrat Gangohi, who had suggested it. However, Allah had cast the correct answer to the problem in my heart. I wrote back: "Hazrat, my aim in writing to you was merely to ask you to pray that somehow my debt be settled. It was not my intention that Hazrat should be troubled by helping me find a way towards earning, a living through employment, because it had been the wish of Hazrat Imdadullah that I should withdraw from salaried employment in Kanpur and not to be involved in any form of salaried employment in future. Now that my guide and mentor, Hazrat Hajee Saheb, is no more, I consider you as his successor and my guide. If you should so wish that I again accept employment, I will also consider this as if Hajee Saheb's instruction and wish and will act accordingly I will then consider the former piece of advice by Hajee Saheb as having been abrogated by this new instruction.

Hazrat Gangohi replied: "Do not accept any employment. *Insha Allah* you shall experience no difficulty."

In this same book, - MAJAALISUL HAKEEMUL UMMAT, page 35 Maulana Shafee writes about Maulana Nanotwi: "Perhaps there are few Muslims who are unacquainted with the great qualities of Maulana Nanotwi. His self-denial was such that when there arose the need for the bare basic necessities of life, he went to work in the MUJTABA'EE Bookshop in Delhi, Proofreading manuscripts at a mere ten rupees (Two rand in S.A. currency, 0.75 British pence and 3 American Dollars). Then he became troubled over accepting this salary, worrying about the advisability of accepting it. He consulted Hajee Imdadullah Saheb about: refusing to accepting even this, so that whatever he did in future would be without a salary and be solely for the sake of Allah. At that time Hajee Saheb was the undisputed Shaikh and Imam of the moment. He replied: "You seek my advice about refusing

to accept a monthly wage. This shows indecision, doubt and hesitation on your part. It also shows that if you should reject the adoption of means towards earning a living, you will probably land in great distress and trouble. You should only steer clear of means for the purpose of earning a living when you are confident and quite certain of yourself."

It is said that Hazrat Hajee Saheb himself lived a life of *tawakkal* after having already passed all the stages of poverty, hunger and starvation. But he always desired that his *mureeds* should not suffer any undue distress.

In the MAKTOOBAATE IMDADIA p.12, Letter No. 2 Hajee Saheb is himself reported to have written to Maulana Thanwi: "It is not in one's interest to cut oneself off completely from worldly means. It is not the appropriate thing to do except when one is single, and has no responsibility to others. To leave one's family members in want and distress is something regarding which one should fear Allah. There is no benefit therein. The act that brings one nearest to Allah is to teach mankind to serve Allah and to benefit them in this way. I also advise you to visit our beloved Maulana Rashid Ahmad and to explain your problems to him because this will eventually prove beneficial for you."

The sum total of all this is that the person who has not trained himself towards proper *tawakkal* through abstinence and piety, should not cast the worldly means aside; otherwise there is a strong possibility that he will land in distress and become disillusioned with that which Allah had predestined. And when a person lands in doubt, any deed that is done in doubt will not be satisfactorily performed. When, on the other hand, such spiritual strength had been created within so that one has complete faith in the truth emanating from Allah, casting aside worldly means and provisions become permissible.

There is however, one more condition attached to the matter. One should never be hasty. The qualities should first be allowed to enter ourselves properly. And secondly, one's spiritual guide should give permission to do so.

CHAPTER 4

TIJAARAT (Business)

After employment to serve *deen*, trade and business is the best occupation. The main reason for this is that the trader and the man in the commercial field of activity is the master of his own time and he is thus also able serve his *deen* through teaching, studying, conveying the message of Islam in spite of also being involved in trade. Apart from this there are also numerous verses of the Quran and *Hadeeth* wherein the virtues of trade are expounded:

"Verily Allah purchases from the believers their selves and their wealth so that for them shall be paradise."

In the *Hadeeth* we read: "Verily the truthful and trustworthy trader will be counted among the *siddeeqs* and the martyrs."
(Tirmidhy and Targheeb)

Rasulullah (S.A W) is also reported to have said: "Verily the best earnings are the earnings of the traders who utter no untruth when they speak, who deceive not when they are put in trust, who default not when they promise, who do not discredit goods when they buy, and praise not their own goods unduly when they sell, and do not take unnecessary evasive action when they are called upon to pay and do not pester unduly when they have to receive that which is their due." *(TARGHEEB VOL 3 p 586).*

Sayyedina Anas reports that Rasulullah (S.A.W) said: "Indeed the honest and truthful trader shall be under the shade of the Throne of Allah of the day of *Qiyaamat*." *(TARGHEEB VOL 3 p 555)*

Sayyedina Abu Umaamah reports that Rasulullah said : "When four qualities are found in a trader, his earnings are sound; if he does not discredit the quality of the goods he buys, if he does not unduly praise the goods he sells, if he does not cheat when he sells and does not take oaths when he buys and sells *(TARGHEEB VOL 3 p 586)*

Sayyedena Hakeem bin Hizaam reports that Rasulullah (S.A.W) said: The buyer and the seller has the right to cancel the sale as long as they do not separate (from each other after having contracted). If they both spoke the truth and explained (any defects in the goods sold and in the price), they will be blessed in their contract of sale. And if they spoke untruths and covered up defects they will probably earn profit but will destroy the blessings of their sale." *(BUKHARI MUSLIM,TARGHEEB)*

Imam Saeed bin Mansoor reports that Naeem bin Abdur Rahman and Yahya bin Jaabir reported the *Hadeeth* in which Rasulullah (S.A.W) is reported to have said: "Nine tenths of sustenance (*rizq*) is derived from trade and one tenth from pastoral farming."
(TARAATEEB AL IDAARIYA VOL 2 p10

Imam Daylami reports that Ibn Abbas said: "I advise you to treat the traders well for they are the messengers between the horizons and the trusted ones of Allah on earth." *(TARAATEEB AL IDAARIYA Vol 2. p11)*

It is reported in *Arbis* that Imam Malik reported that Sayyedina Umar said: "I advise you to participate in trade, so that these red ones (non-Arabs) do not become an obstacle for you in your worldly affairs."

NOTE: Imam Ash-hab Maliki says: "The people of Quraish were keenly involved in business while the Arabs looked upon business as a low form of earning a living. The term 'red ones' refers to those non-Arab slaves who generally had a reddish glow in their skins."

In his well-known book AL MAD-KHAL, Ibn Ameerul Haaj reports that Sayyedina Umar once visited the marketplace. There he noticed that the majority of those who were trading were foreigners and people from the ordinary ranks of people. This saddened him and as a result he said that which is quoted above.

Some people inquired: "But sire, Allah had through conquests of lands and the arrival of conquered treasures made us independent of trade for our needs."

Umar replied: "If you are going to do that and discard trade as a profession, you will find that your men will be in need of their men and your women will be in need of their women."

Allama Abdul Hay Kuttany says: "The prophecy of Sayyedina Umar regarding the future of this *Ummat* proved to be absolutely true. Hence when the Muslims left the ranks of the traders and gave up trade and commerce as a profession, others took hold of it and controlled the business world to such an extent that the entire *Ummat* came to be in need of others. For everything, from the most insignificant to the most important they had to be dependent upon others." *(TARAATEEBAL IDARIYA Vol 2 p 21)*

Imam Tirmidhi set a special chapter in his famous *Saheeh Kitaab* and titled it thus: "Commencing trade early in the morning". In it we find a *Hadeeth* wherein Sayyedina Sakhar Ghamidy reports that Rasulullah (S.A.W) used to pray:

"O Allah bless this *Ummat* in their efforts in the early morning hours!"

Sayyedina Sakhari also reports that when Rasulullah (S.A.W) used to send off an army into battle, he always did so in the early hours of the morning Sayyedina Sakhari was also a trader and whenever he used to send his employees for trade he dispatched them ear y in the morning. In this manner he made tremendous prof.t and greatly increased his wealth.

Sayyedina Saeed bin Hurayth says that Rasulullah (S.A.W) said: "Whoever sells land or a house and does not invest the amount obtained therefrom in something similar, will not be blessed therein"

(IBN MAJAH, TARAATEEB)

Among the *Sahabah*, Sayyedina Abu Bakr was a well-known trader and business man. We are told in ISAABAH that before the advent of Islam he possessed forty thousand dirhams, which he utilised to purchase slaves with the aim of setting them free and do general welfare work. He did so much charitable works that at the time of his arrival at Madinah after the *Hijrat*, he had only five thousand left, but at the time of his death he had absolutely nothing

It is reported in the TAREEKH of Ibn Asaakir that Sayyedina Abu Bakr used to travel for trade purposes to Basra even during the lifetime of Rasulullah (S.A.W). We are all aware of how much love he had for the Rasul of Allah and in spite of that love, he was prepared to undertake this long journey to Basra.

Ibn Saad writes that early on the morning just after he had been elected as Khalifa, Sayyedina Abu Bakr was seen carrying a large bundle of cloth which he was taking to the market-place for sale. On the way he was met by Sayyedina Umar and Sayyedina Abu Ubaidah bin Jarraah. They asked: "How can you now keep yourself busy with this trade when the responsibility

of organising the affairs and administration of the *Ummat* has been cast upon you?"

He replied: "How will I then feed my family?"

They replied: "We shall fix a salary for you."

Hence the result was that they fixed for him a salary which was equal to the price of one sheep.

In the Commentary on *Saheeh Bukhari* Ibn Zakari writes that this should be done in the case of everyone who has the responsibility of handling the affairs of the Muslims and refers to the *qadi*, (the judge), *mufti*, teacher etc. All of them should receive fixed salaries for their duties.

Sayyedina Umar also used to be a trader. There are some *Hadeeth* about which he was unaware and regarding the reason for not knowing them, he used to say: "My involvement with trade kept me so busy in the market-place that I was unable to come to know some things."

He is also reported to have said on numerous occasions: "Except to die in *jehad* in the path of Allah, nothing is more beloved to me than to earn my living through my own hard work and efforts." By way of substantiating this he used to recite:

He (Allah) knows..... others travelling through the and seeking bounty of Allah." (SURAH 73:20)

Sayyedina Uthman also used to be a trader, both before Islam and afterwards. In *Mishkat* we are told that at the time of the Expedition to

Tabook, Sayyedina Uthman, of his own, provided 300 camels plus all the equipment. According to another *Hadeeth* we are told that for this same expedition he also brought forth one thousand diniars which he presented to Rasulullah for preparing for this expedition

Rasulullah (S.A.W) told him: "After this day no deed of Uthman will ever cause him any harm."

The Rasul repeated this twice. According to another *Hadeeth* it is stated that Sayyedina Uthman brought a thousand camels as well as seventy horses.

In TRAATEEBAL IDARIYA in the list of traders among the *Sahabah* the name of Sayyedah Khadija, the mother of the *Mumineen* is also mentioned. The story is well known how she used to send caravans to Syria to buy and sell goods. She also sent Rasulullah (S.A.W) together with her slave, Maysara, with goods to Syria and promised him double the share of profits which she normally offered to her business managers. Rasulullah (S.A.W) proceeded to the north and sold goods in the marketplaces of Basra, where he again bought goods to return to Makkah. On this caravan journey, they made twice the amount of profit as was made before, and she indeed gave him twice the share of profit which she normally gave.

Another famous trader among the *Sahabah* was Sayyedina Zubair bin Awwam. Once someone asked him: "How is it that you made so much profit from trade?"

He replied: "I never purchased faulty things for trade and never desired to make profit. But Allah grants profit to whomsoever He wishes."

Ibn Abdul Bar wrote that Sayyedina Zubair used to have one thousand slaves who worked for him for a share of the profits from their daily dealings. They brought his daily share of the profits to him

Another famous trader was Sayyedina Abdur Rahman bin 'Awf In *Saheeh Bukhari* he is reported to tell his own story:

> "When we arrived in Madinah, Rasulullah (S.A.W) effected a bond of brotherhood between myself and Saad bin Rabee'a. Saad said to me: Among the Ansaris, I am the wealthiest one and gladly will I give you half of my possessions. I have two wives, for your sake I shall divorce one of them. Whomsoever of them you choose, I shall divorce that and (after her iddat) you may marry her.
>
> I said: "May Allah bless you in your wealth, your family and in your household. There is no need for such upheaval. Just show me where the market place is, where the people trade.
>
> I was shown the market-place of bani Qaynuqah."

Abdur Rahman started trading there and soon had such success that he brought home quite a bit of cheese and ghee. On the second day the same thing happened. Soon after, he was in a position to get married. After marriage he came to Rasulullah (S.A.W) who saw a pink spot on his clothes (which had come there after his clothes had touched that of the wife).

Rasulullah (S.A.W) asked him: "What is this, O Abdur Rahman?"

He replied: "Ya Rasulullah (S.A.W) I have become married to a girl from the Ansaris."

Rasulullah again inquired: "And what did you give her as *Mahr*?"

He replied: "A piece of gold the size of the kernel of a fruit.

Rasulullah (S.A.W) commanded: "Arrange a wedding feast, even if it be with the meat of one sheep."

Allah had given Sayyedina Abdur Rahman so much wealth that when he divorced his wives at the time prior to his death, a settlement had to be made for them. It is reported that when 1/3 of 1/8 of his wealth was granted to each wife, each of them still received 83,000 dirhams.

(TARAATEEBAL IDARIYA Vol 2 p 27)

Yes, Abdur Rahman was rich but at the same time he was also exceptionally generous. Once Sayyedah Ayesha said to his son, Abu Salma:

> "May Allah cause your father to drink happily from the fountain of *Salsabeel* in paradise."

The reason for this *dua* was the fact that Sayyedina Abdur Rahman gave to Rasulullah (S.A.W) an orchard as a gift. This orchard was later sold for a sum of forty thousand dirhams. *(MISHKAT P 567)*

In TARAATEEB the name of Sayyedina Sa'ad bin 'Aziz is also mentioned among the traders. He was a freed slave of Sayyedina Ammaar bin Yaasir. According to the author of *Isaabah* he was a dealer in qarz—a name given to the leaves of a certain tree which are used for the dyeing of skins of animals. For this reason he is also known as Saad al-qarz. Once he complained to Rasulullah about his great poverty. Rasulullah (S.A.W) recommended that he proceed to the market-place and start trading. Thereupon, he went there, bought some qarz and started selling it. In this way he made some profit. When Rasulullah (S.A.W) came to hear of it, he advised him to remain in that form of business. *(IMAM BAGHAWY)*

Another trader is Sayyedina Abu Maa'-liq al Ansari. He used to take his own goods as well as goods of others to trade in far places. But in spite of being on long journeys, he was always occupied in *ibaadah* and was one of those who were known to *Mustajaabul daawaat*' i.e. whose *duas* were readily accepted.

Apart from these, there was Sayyedina Talha bin Ubaydullah. who traded in cloth. Sayyedina Sufyan bin U-yaynah reports that the daily profit of Sayyedina Talha came to one thousand wafias, one wafia being equal to about one dinar (gold coin).

In *Saheeh Bukhary*, Sayyedina Abu Hurayrah is reported to have said: "You people say that Abu Hurayrah reports many *Ahaadeeth*, whereas the *Ansaar* and the *Muhaajireen* do not report so many. But my *Muhaajireen* brothers were busy in the market places (with trade), while I, with a mere piece of bread to fill my stomach (which also I could not always do) used to attach myself to the very footsteps of Rasulullah (S.A.W), following him everywhere.... and I was one of those poor ones from among the Companions of *Suffah* (who for being homeless and destitute, lived in the Mosque). I had no possessions whatsoever to divert my attention and occupy it. All I had interest in was to learn from Rasulullah. Therefore I remembered while they forgot. Rasulullah (S.A.W) once said during a conversation: "Whosoever spreads his cloth during this conversation of mine and folds it after my conversation had terminated, will remember my words. On hearing that I spread my *chadar* and after Rasulullah (S.A.W) had ended his conversation, I folded it and hugged it to my breast. Since then none of his words ever left my memory." *(BUKHARI AND MUSLIM)*

In TARAATEEB we find mention of the fact that the *Sahabah* traded in numerous types of goods. In this same book we find various chapters where in the names of various *Sahabah* are mentioned.

AGRICULTURE AND FARMING

In my opinion the next best occupation after trade is agriculture. Sayyedina Anas reports that Rasulullah (S.A.W) said: "Should a man plant a tree or busy himself with farming and a person, or a bird or an animal eats thereof, then that shall be an act of charity for him."

In this same report in *Muslim* there is an addition: "And if anything thereof gets stolen, then too it shall be considered a *sadaqah*."

(MISHKAT Vol 1 p 168)

Agriculture is of paramount importance, because if there is no such farming, none will ever find anything to eat. The virtues of agricultural farming is expounded in many places in the Quran. While enumerating His great bounty on mankind, Allah, time and again, mentions how He sends down rains from the Heavens:

"And it is He who sendeth down the rain from the skies, With it We produce vegetation of all kinds From some We produce green (crops) out of which We produce grain, heaped up (at harvest time); out of the datepalm and its sheaths come clusters of dates hanging low and near, and then there are gardens of grapes and olives and pomegranates, each similar in kind yet different in variety: When they begin to bear fruit, feast your eyes with the fruit and ripensess thereof. Behold, there are signs in these things for people who believe." (6:99)

There are many others verses like these in the Quran where mention is made of gardens and orchards and how Allah in bringing these forth has indeed shown favour to mankind. In Surah HUD He says:

"It is He who produced you from the earth and settled you therein; then ask forgiveness of Him and turn to Him in repentance, for My Lord is always near, ready to answer." (11 : 61)

Imam Aby Bakr Jussaas Razi says: "From this verse the conclusion may be drawn that it is *Waajib* to fill the earth with crops, gardens and orchards or even with buildings" And in the *Hadeeth* dealing with things that may be left behind as a *Sadaqah Jaariya*--(a continuously reward giving charity even after one's death) we also find the words, *Au Gharasa Gharsan* that is "or a plant or tree which he planted". In other words, such a person will also receive reward even after his death for having planted a tree, from which any kind of benefit is derived.

(see TARAATEEB as quoted from Abu Naeem).

Sayyedina Anas reports that Rasulullah (S.A.W) said: "If the hour of *Qiyamaat* should suddenly come while anyone of you has a seedling of a date palm in his hand which he wishes to plant, then if it is at all possible for him to do so before *Qiyamaat* arrives, let him plant it."

Sayyedina Muawiya bin Qurrah reports that Sayyedina Umar once met some people from Yemen. He asked them : "Who are you?"

They replied: "We are those who rely on Allah for our sustenance."

Umar said: "You are liars. You are not those who rely on Allah. The true one who relies on Allah is he who plants the seed in the earth and then relies on Allah".

Looking at this *Hadeeth* and comparing it with another reported by Abu Umaama in *Saheeh Bukhari*, we find what seems like an open contradiction. In that other *Hadeeth* it is reported that Sayyedina Umar once saw a plough and some agricultural farming equipment in the possession of some people.

He then said: "I have heard Rasulullah (S.A.W) say: "Verily into the house into which these things enter, dishonour and disgrace also enter" *(MISHKAAT, BUKHARI).*

In actual fact there is no contradiction. The commentary on Bukhari LAMI-UD-DARI, states: "This *Hadeeth* and others like it with similar contents refer actually to those farmers who farm on rented farms, or who have to pay tribute to the real owner, which is not a very honourable occupation under normal circumstances. It also refers to those people who are struggling so hard under this feudal like system, that in both *deeni* and worldly affairs, they are despised in the eyes of men."

Many scholars have taken this to be the true meaning of that *Hadeeth*. Hafiz Ibn Hajar writes that in the MUSTAKHRAJ of ABU NAEEM, quoting this same *Hadeeth* the following words are added:

"Such dishonour comes over them, which will not leave them till the day of *Qiyamaat*". This dishonour refers to the tribute which the feudal lords extract and demand from the serfs. Farming of this nature was previously confined to the *zimmis* (those non Mulims living under Muslim rule in Muslim controlled lands). This was a reason why the *Sahabah* did not consider farming to be an honourable profession. Allama Ibnut Teen states that this is one of the miracles of prophecy from the tongue of Rasulullah (S.A.W), regarding future events, because today we see the truth thereof in that as unbelievable amount of injustice is meted out against the farmers and large amount of indignities are showered upon them, (especially in lands under the feudal system).

Imam Bukhari also tried to bring about reconciliation between the meaning of the two *Hadeeth* He indicated that farming will eventually result in dishonour and disgrace when in the course of following this otherwise fine occupation a person becomes so involved in it that he neglects to perform those things which he should uphold and protect, or if he exceeds the limits of moderation. Abu Umaama's *Hadeeth* does not mean one should not occupy oneself with farming If he does so while being alone, problems

may arise, which he may not be able to overcome alone. However, if he has many workers under him, this *Hadeeth* does not refer to him.

Another explanation is given by Dawoodi, who says that it refers to the one who farms lands attached to or in close proximity to the lands of the enemies of Islam. If he farms there, his enemies will overcome him.

In this regard, we should make a clear distinction between farming by oneself on one's own land, which is called ZARAA-AT and giving one's land to others to farm, which is called MUZAARA-AT. There is a great difference in meaning between these two forms of farming. There are rules and regulations to be observed in all these forms of farming as has been dealt with at length in OWJAZUL MASAALIK Vol 5. p.220 under the chapter BAAB KIRARUL ARD, dealing with the "hiring of land". At all times and in all affairs should the *Shariat* rules be observed and the *niyat* be kept clean and proper

In a certain *Hadeeth* we are told that Rasulullah said on the day of *Qiyamaat*, of the cases of those who will be judged first will be the cases of three types of people. First of all a martyr (who had been killed in the path of Allah in *jehad*) will be brought forward. All Allah's favours to him shall be brought to his notice and he will admit them. Then Allah will ask him: "In return for that, what righteousness did you bring?"

He will reply: "I have fought in Your path until I became martyred (for Your sake)"

Allah will reply: "You have spoken an untruth. You have only fought so that men may say you were brave. And so it was said."

Then Allah shall command that he be pulled headlong on his face and cast into the fire of *jahannam*.

Thereafter a learned scholar will be brought forth—an Aalim, who had studied and taught and had spent time teaching the Holy Quran. To him also Allah will mention His favours, which he will recognise and admit. He too shall be asked: "In return for these favours, what righteousness did you perform?"

He will reply: "I have studied and have taught the Holy Quran (for Your sake).

Allah will say: "You have spoken an untruth. You studied so that people will call you an 'Aalim a scholar and you read the Quran so that people will call you an eminent *qari* And so it was said."

Then Allah will command that he too be pulled headlong on his face and cast into *jahannam*.

Then will be brought forth a rich man to whom Allah had given an abundance of welath.

Allah will enumerate all His favours upon him and he too will recognise them and admit them. Then he will be asked: "In return for these favours, what righteousness did you perform?"

He will reply: "I have never neglected any cause wherein You desire that money be spent I have given in charity (for Your sake).

Allah will say: "You have spoken an untruth. You have spent so that men may say you were generous. And so it was said."

Then Allah will command that he too be pulled along his face and cast into *jahannam*. Here we see the wonderful qualities of knowledge, and the teaching of the Quran, and martyrdom and generosity. Yet, because of the incorrectness of the intentions, these will be the first persons to be cast into *jahannam*.

In previous pages we have mentioned many virtues in trade and business. But if interest money, (*riba*, usury) enter into the business, then instead of reward the trader becomes the recipient of great sin and punishment. Look at martyrdom, Look at knowledge, the greatness and praiseworthiness of these qualities are accepted by all of us. Yet, because of the intentions being bad, the bearers of these qualities are the first to enter *jahannam*. Similary we have seen the great virtue of being employed in such a position where one is serving the *deen* as a teacher, instructor or lecturer But if during the time when one is supposed to be teaching, the employee is guilty of default or neglect, it can prove disastrous.

Hazrat Maulana Mazhar Nanotwi was a very God-fearing person as well as a very conscientious teacher. It is said that whenever a person came to see him during the course of his teaching time for something of a personal nature, he checked the time and at the end of the interview or discussion he again checked the time to see how much of time was spent. He used to make a note of every minute that went in such interviews. At the end of the month he used to calculate the total and had his salary adjusted in such a way that he was not paid for such minutes.

Hazrat Maulana Qasim Nanotwi's practice is noted on page 427 (Vol I) of his biography. Munshi Mumtaz Ali Saheb had established a press in

Meerut Because of their previous close relationship he called upon Hazrat to assist him in the proof-reading and correcting of manuscrpits. It appears that Munshi Saheb as owner of the press had no strict regulations and conditions under which Hazrat had to work. In fact be had such love and respect for Hazrat that he considered it as sufficient honour just to be bleesed with Hazrat's presence and company. This of course also points to his appreciation of the great scholar as well as Munshi Saheb's own noblebess. However Nanotwi was a man with such a sense of responsibility and duty that he considered his work in the press of paramount importance It may not be mentioned in his biography, but in the circles of the Deobandies it is well-known that if ever he had been late for work, he took note of the time. At the end of the month he used to present these minutes, added together into hours not worked. Such was his *taqwa*—fear for Allah! This is no surprise if we bear in mind that at the time he considered his work in the press as more important than any other

The position of my late Shaikh, Maulana Khalil Ahmad Saharanpuri, is also well known and I have already mentioned it in some of my books as well as in the previous pages of this one When he returned from a year's residence in Hejaz, he was informed of the demise of my late father on his arrival in Bombay. Refusing to accept a salary for teaching in Mazahirul Uloom, Saharanpur, he wrote:

"For many year I have been unable to perform my duties as a lecturer properly because of my weakness and ill health. Maulana Yahya used to teach the *Saheeh Kitabs* on my behalf and he never accepted a salary. When he did so, he did it as if it was my duty he was performing. We both together used to do more work than one lecturer. Now that he is no more, I will not be able to do my work properly. For this reason I wish to be excused from accepting any form of remuneration for my services."

A long series of letters passed between himself and Maulana Raipuri

and in the end the question of remuneration for services was shelved and it was decided to remunerate him for services rendered in connection with the administration of the *Madresa*.

In the special copy of the AL JAMIAT the SHAIKHUL ISLAM EDITION, issued on the death of Shaikhul Islam Maulana Hussain Ahmad Madani, we read that Maulana Madani only used to accept a salary for the number of days on which he was on duty and never accepted any payment for days on which he did not teach. He went on numerous journeys to all parts of India, but always only accepted a salary for the working days. In the end when he fell ill, he was still entitled to one month's leave which he had not taken. Because he was entitled to one month's leave, the *Madresa* sent his salary to him. Maulana Madani sent it back saying: "How can I accept this salary? I have not been working this month."

After the demise of Hazrat Madani, the Rector of Darul Uloom, Deoband, Maulana Mohammad Tayyeb took the salary and offered it to his widow, saying: "By the laws of *Shariat* it is permissible to accept this month's salary. The truth of the matter is that Maulana Madani declined to accept it because of his great piety. If you should now wish to accept it, I shall be most pleased to present it to you."

Gracefully she thanked him but declined to accept the offer.

She said: "When our Hazrat found himself unable and unwilling to accept anything how can I now accept it?"

In the year 1349 H (1930), Maulana Madani was offered the post of senior Professor of Darul Uloom, Deoband. He stipulated that his acceptance would be subject to twenty conditions. The Council accepted all his conditions. The 19th of these conditions read thus:

"In the event of there being any times of my hours of lecturing when I should fail to appear in order to do my duty, such time will be cut from my schedule and my salary will be adjusted accordingly"

In the MAKTOOBAAT OF SHAIKHUL ISLAM, that is, the letters of Maulana Madani, arranged for publication by Janab Afdaal Ilahi Deobandi, we read that on 30th of Zil Hijja 1363 Hazrat sent a letter to the Rector of the *Madresa* in which he stated:

"Kindly continue to calculate the days of my absence according to the agreement, and subtract from my salary, and also include therein those days which according to my calculation fall in this category."

Further, regarding Agriculture Rasulullah (S.A.W) is reported to have said: "Whoever usurps one finger's length of land unjustly will find that on the day of *Qiyamaat* this piece of land from the seven earths will be made a collar around his neck." *(MISHKAT 9 254)*

After having mentioned all this, it is necessary to note that in the earning of a living as well as in all affairs, it is necessary that the laws of *Shariat* be observed. In the IHYA UL ULOOM a special chapter has been included on this. Imam Ghazali writes in Vol 2 p.64:

"It is compulsory upon every Muslim who is involved with it to learn the laws of buying and selling, because the seeking of knowledge is a duty upon every Muslim. When we say the seeking of knowledge is such a duty, we also mean knowledge of all these affairs of trade and business etc. Those in service and

employment should know the laws applying to them and those who work for a living should know their laws, no matter what occupation he has. In such a way they will become aware of the things which cause their acts to become illegal by *Shariat*. So they will be able to avoid these acts. When some cases do come along which are rare and uncommon, and one knows not whether it is permissible or not, one should not act until such time as he has had the opportunity of inquiring from the learned scholars It stands to reason that when a person is not aware of the general laws of *halaal* and *haraam*, he will not even be able to know when he should avoid acting and when he should inquire. A person may say: "I will not seek knowledge beforehand until such time that a special occasion arises and when such a situation arises, I will ask."

Such a person should be answered thus: "When you do not know basically the laws and the things which cause trade contracts to become null and void, then how will you be able to know when it is necessary for you to ask about their permissibility or otherwise?" Those who do not know the basic laws of business will continue in business, considering everything they do to be correctly done. Hence in business for example, it is necessary for a trader to know at least what is permissible, what is not and what is doubtful."

In TARAATEEBAL IDARIYA Vol 2 p 16, we find the following statement: "In the early days of Islam, people never became involved with trade and commerce until such time that they knew the basic general laws pertaining to business and knew how they could avoid interest (usury) in buying and selling."

It goes further "Imam Shafi wrote in AL RISAALAH and Imam Ghazali

> wrote in IHYA that all the *Ulama* have reached general consensus that it is not permissible for anyone (any *mukallaf* person) to start any affair until he had come to know what Allah's verdict is on that specific affair. Imam Qarraghi Maliki has written in KITAABUL FUROOQ: "For anyone who wishes to occupy himself with buying and selling, it is compulsory to inquire as to what Allah had ordained and for those who wish to accept any form of employment for remuneration, it is necessary to know the laws pertaining to hiring contracts. For those who have a business based on borrowing and lending of finances, they should know the laws in that connection. Similarly those on whom *salaah* is compulsory, should definitely know the rules and regulations of *salaah*."

In this regard we have the guidance also of the verse where Allah informs us of the *dua* of Nabi Nooh, who said:

> "I seek refuge in Thee from asking Thee questions of that of which I have no knowledge."

This was in connection with his son. Nabi Nooh inquired about his son at the time of the great flood. He had been admonished by Allah for inquiring about his son who was drowned while being an unbeliever. Without first having inquired about the permissibility of asking for his son to be taken aboard the ship to be saved from the flood, he mentioned the son and his fate. Now this admonishing by Allah and the answer given by Nabi Nooh on being reprimanded, is clear proof of the fact that before commencing any action, it is most necessary that one should know the permissibility of that act or its non-permissibility.

In another verse it is stated:

"And do not follow that about which you have no knowledge."

In this verse, Allah prohibited His Nabi from following that about which he had no knowledge. Therefor, knowledge is a prerequisite in all things. In this respect we also have the saying of Rasulullah (S.A.W): "the seeking of knowledge is incumbent upon every Muslim"

Imam Shafi had said: "The duty of seeking knowledge is of two kinds: *Fard Ayn* and *Fard kifaayah*. *Fard'ayn* refers to those things which one is required to know in his daily life and are indispensible to him. Apart from that the knowledge of all other things is a *Fard kifaayah*."

According to the book ROWHATUL-MUSH-TABIKAH Sayyedina Ibn Umar is reported to have said: "These ignorant non Arabs are not of us until they know the laws of buying and selling". This is also found in the practice of Rasulullah (S.A.W). Whenever any one of the *Sahaabah* wanted to do any kind of work, Rasulullah (S.A.W) used to teach him the rules and regulations pertaining to that specific work.

In the Commentary on MUKHTASAR of Ibn Abi Jumrah, Majaji wrote that it is the unanimous verdict of the *Ulama* that whoever wishes to get involved with buying and selling in trade, should know the laws of Islamic business before they can take their place in the market-places. They should learn the rules and regulations, the prescriptions and prohibitions even before they start trading. Among the *Ulama* there is a general consensus of opinion on this issue. imam Malik has said the same in his book - KITAABUL QIRAAZ; He also wrote in MAD●●NAH "In my opinion trade is not permissible for that person who because of his lack of knowledge considers *haraam* things to be *halaal* and cannot differentiate between the two, even if he be a Muslim."

It is reported that Sayyedina Umar once sent a man to the market-place, telling him: "If there is anyone there who does not know the laws of Islam pertaining to buying and selling, remove him from there."

In MAD-KHAL of Ibn Ameerul Haaj, it is reported that Sayyedina Umar from time to time used to lash and whip those who did not know the laws and used to say to them: "No such a person should be allowed to sit in our market places, doing business, who knows not what is usury."

Even Imam Malik had persons removed from the market-places for not knowing the laws so that others may be saved from eating interest.

I have heard from Sayyidee Abu Muhammad that during his time, an inspector used to frequent the market-place, stopping at each trader to ask him certain questions as to how trade and commercial contracts can contain aspects for interest and how to avoid such evils. If the shopkeeper answered correctly, he was left to continue trading there, but if ever he expressed ignorance about such matters, he was forcibly evicted with these words:

"It is not permissible for you to trade in the market places of the Muslim Community. You feed usury to people and cause them to devour that which is unclean."

It is also written in QOWWATUL QULOOB of Abu Talib that Sayyedina Umar used to roam around the Market-places occasionally on inspection and that he occasionally lashed those who were ignorant of Islamic laws of business. He used to say to them: "In our market-places only those are allowed to trade who know the laws of trade, otherwise, unwittingly, people will become involved in dealings containing interest."

In KANZUL UMMAAL there is a *Hadeeth*: "Only such persons are allowed to trade in our market-places, who know the laws of *Sha'riat*."

In another book - TANBEEHUL MUGH-TAREEN, it is stated that whenever Imam Malik so wished, the Governor (of Madinah) used to present the traders before him. The Imam then proceeded to question them by way of examination and if he found any of them unacquanited with the laws pertaining to Islamic business and without knowledge of *haraam* and *halaal*, they were taken out of the market-places. To them was said: "First seek knowledge of trade before you take your places in the market, because if you are gnorant thereof you will be involved in interest dealings."

Imam Zurqani qouted Imam Malik: "The evidence of a trader (for or against anyone) is not acceptable until such time that he knows those laws of *Shariat* regarding his business."

In the FATA WA TATAR KHANIA a quotation is mentioned from the FATAWA SIRAJIYYA: "it is not permissible to take part in business until such time that the trader knows the laws of trade as to what is permissible and what is not."

In FATAWA BAZZAZIA we read: "It is not permissible for anyone to trade until he knows the laws of business by heart. In previous times, when traders went on business trips, while they were themselves ignorant of the laws, they always took with them such knowledgable men or scholars so that they could be guided by the knowledge of such scholars."

Some people once asked Imam Muhammad to compile a book on *taqwa* (the fear of Allah). He replied: "I have written a book on business and its rules and regulations. If anyone takes note of the rules regulating business (buying and selling) and acts accordingly, he will become a *muttaqi* (God-fearing). He will avoid all that which is not permissible His earnings will be *halaal* and his deeds will be righteous."

(BULOOGHUL AMAAN p 82)

Maulana Thanwi wrote a detailed book on business dealings called SAFAA-I-MUAAMALAAT. Many necessary details are mentioned therein, and the study of this book is of tremendous benefit. At the end, Hazrat wrote:

> "The correctness of our business dealings is a major portion of our *deen* and in the introduction to this book attention has already been drawn to the indifference of people to these things nowadays. It should be noted that the main reason for explaining these things is to ensure the eating of *halaal*. And it is advisable here to indicate the virtue of the blessings of *halaal* foods and to point out the evils of eating *haraam*. For this reason we shall quote the meanings of five *Hadeeth*, plus seven lines of poetry from the MATHNAWI as well as fifteen couplets from the poem NAAN WO HALWA, all of which is connected with the subject under discussion, so that readers may take warning, cast aside their negligence and indifference and take heed."

It is reported in the MUSNAD of Imam Ahmad, SHEHBUL IMAAN of Imam Bayhaqi and the *Sunan* of Daylami that Rasulullah (S.A.W) had said: the earning of *halaal* is also a *fard* duty after the other duties of *salaah* and fasting and that a person's *duas* become acceptable to Allah through halaal earnings. If any one morsel of food that is *haraam* enters the mouth, the result will be that for forty days his *duas* will not be answered, and that if of clothes he wears one dirham out of ten is from *haraam* sources, his *salaah* will not be accepted for as long as those clothes remain on his body. No charity from *haraam* wealth will be accepted, nor will there be any blessing in spending out of *haraam* possessions. Whatever *haraam* wealth is left behind for heirs after a person's death, will for that person become a guide towards hell. And the flesh that grows on anyone's body nourished by *haraam* means will not enter paradise but be despatched to hell."

Having then quoted the poem, *Nan wo halwa* - Hazrat Thanwi continued: "In these lines of poetry the author mentions the beneficial

fruits and results of *halaal* earnings as being enlightenment, perfection of knowledge, love for Allah, righteous thoughts, courage and attentiveness. On the other hand the fruits of *haraam* earnings are irreligiousness, being deprived of knowledge of Allah, being overcome by one's own base desires, absence of courage to proceed towards obedience, and destruction of one's faith."

In those same lines a remedy has been prescribed to fend off the desire for *haraam* earnings: Such persons should be satisfied with what they have and with what they receive, and they should enjoin upon themselves simplicity of food, clothing and in their daily domestic needs they should avoid al forms of pompousness, show and excessive comforts. Therefore, looking at the warnings given of the dangers ahead, Muslims should heal themselves from the evils of *haraam* earnings."

Maulana Mufti Muhammad Shafee Saheb wrote a series of booklets called JAWAAHIRUL FIQAH. In one of these, he wrote about the non-permissible business contracts, and in the introduction to it Maulana Mufti Saheb wrote:

"This is a clear indication that the objection against Islamic Law, i.e., that it is narrow, rigid and very hard to implement, is indeed unfounded, and is in fact a false accusation against Islam. Whatever narrow mindedness is felt, is because of the ultra-liberal and rebellious attitude that has taken hold of the general Muslim public (through the infiltration of ultra-modern ideas from Europe). It is because they do not want to make the distinction between *haraam* and *halaal*. One will find that in cases where, with a little change, certain business contracts would have become permissible according to *Shariat*, they have continued to persist with those same cases in its non Islamic manner Yet they continue to object, whether in effect the narrow-mindedness lies within themselves or whether the actual objection is their own indifference to Islamic values. However, even today the

God-fearing ones find difficulty in earning *halaal* sustenance. What should they do? My first answer to them is: No doubt, you have difficulty in earning *halaal* but look at it from this point of view: For the more comforts of this world, which in any case lasts only for a couple of days, and in order to please some people, a man sometimes casts himself into tremendous difficulties. If he casts his attention towards the never-ending favours of Allah in the Hereafter, and with this in mind and to please his Lord and Creator, he meets with a certain amount of difficulty, then surely the sacrifice is not too great. This should not be too much to expect of him, especially when we bear in mind that in earning *halaal* means, his reward is also magnified as is promised in *Hadeeth* The person who occupies his mind with thoughts of pleasing Allah, will find that his problems are eased. And Allah says: "And for those who strive in Our path, We shall guide them to Our path."

"If one wishes to experience the truth of that, then take all the business contracts which are illegal in the eyes of *Shariat* and also take all the forms of employments, where persons are forced to earn a living by employments which according to *Shariat* are not permissible. Make a list of all and write to the *Ulama*, asking them to explain how a Muslim may avoid getting involved in sinful acts and also to suggest ways and means how they can avoid acting illegally in the light of *Shariat*. I do not claim that in all the illegal coutracts they will be able to suggest Islamically legal ways of doing the same things. But what I do say is this that in the vast majority of those illegal contracts it will be possible to have a similar, Islamically permissible contract after changing its nature slightly or after a few changes in the clauses of the contract. In other words the *haraam* that they do, could be made *halaal* with some minor changes. But if a person is not interested in *halaal* or *haraam*, then what medicine is there with which to treat him?"

(JAWAAHIRUL-FIQAH Vol 2 p 362).

In my book AKAABIR ULAMA-E-DEOBAND I have already explained how at the age of twelve years I moved with my mother from Gangoh to Saharanpur. At that time my father used to stay at the *Madresa* during *Madresa* times. At other times he used to sleep and eat at home. Apart from the times he spent in the *Madresa* and at home, the rest of the time was always spent in the Shoemaker's Mosque near the *Madresa*. One day after *Asr salaah* my father was sitting near the well in the Mosque Two or three students were drawing buckets of water from the well and throwing it over him for him to cool off. Molvi Imdad's father, the late Hafiz Maqbool, who was a great fan of my father asked: "Is this not an act of extravagance?"

My father replied: "For you it will be extravagance, but not for me."

Hafiz Saheb asked: "How is that?"

My father replied: "You are ignorant while I am a Molvi."

Hafiz Saheb said: "But this is exactly what some people will say, that the Molvis make permissible for themselves that which they prohibit the others from doing."

Father answered: "There is no need for you to be ashamed of this statement The same act, if you are doing it while being unacquanited with the laws of *Shariat* will be a sin upon you, while a Molvi will do the same thing, perhaps slightly different, yet knowing it to be permissible."

When Hafiz Saheb again asked how, my father said: "Study Arabic.

(My late father always used to say: "If those people who are so busy with their worldly persuits like the lawyers and teachers in the secular schools will only give me seventy two hours, then I will make them Molvis" This was no mere idle boast because quite a few lawyers had become quite knowledgable Molvis in less than 72 hours after having followed his syllabus. He did not

demand 72 hours continuously, but wanted only two hours every Sunday. This week he lectured to them and gave them some home work to prepare, which he checked the following week. The well-known lawyer of our time, Molvi Shahabuddin, and Molvi Manfa at Ali, who later became the chairman of the Saharanpur Branch of the Muslim League and was also *khalifa* to Maulana Thanwi, both became Molvis in this way. Even Molvi Shabbir Ali, whose letter I quoted in IKMALUS SHIYAM, became a Molvi in this manner)

Hafiz Maqbool again insisted on a better answer but my father insisted that he should study Arabic and become an *Aalim.* At that time, I too could not understand the incident of the "extravagance" properly But later, while studying MISHKAT, we came across a *Hadeeth*, wherein is stated that Sayyedina Bilal once brought to Rasulullah (S.A.W) some very nice dates of excellent quality.

Rasulullah (S.A.W) asked him: "O Bilal, from where did you obtain these?"

Bilal replied: "I gave the measure of two *sa'a* of lesser quality dates in exchange for one *sa'a* of these."

Rasulullah (S.A.W) said: "No never! But that is usury in its true form. Do not ever do that. If you had to do something, then why did you not sell your two *sa'a* of inferior dates and then with the money obtained, bought one *sa'a* of these better quality dates?"

When I came upon this *Hadeeth*, I remembered the incident in the Mosque of the Shoemaker and understood the difference between an *Aalim* and a *jahil* There is no doubt that exchanging the two *sa'a* of inferior dates

for one *sa'a* of superior ones is usury and thus not permissible. On the other hand, first selling the inferior dates for a price (e.g. one rupee) and then using that one rupee to buy superior dates, looks like it is exactly the same thing. However, the first contract is not permissible while the second one is. Now if a *jahil* (ignorant one) sells his two *sa'a* for one *sa'a*, it will be usury and if a Molvi sells his two sau' for money and therewith purchases one *sa'a* of superior dates, it will be a perfectly permissible act. Both contracts would appear to be the same on the outside, but in the tecnique applied by Rasulullah (S.A.W), a slight change made a world of difference.

The first Rector of our *Madresa* was Maulana Inayat Ilahi. Whenever any jewelry came to the *Madresa* as grant from the public, he never allowed anyone else to exchange it for money. He used to do it himself on the way from the *Madresa* to his home. There was a certain man called Heera with whom Maulana used to deal. He had a large business. He was not a Muslim but had much respect for Maulana. When the Maulana sold gold jewelry to him he did it in this way: First of all Maulana borrowed some silver rupees from him and then after the contract had been concluded and the price had been fixed, he used to return the money he had borrowed.

The Hindu used to think this over very thoroughly. When Maulana sold silver jewelry to him, he first of all borrowed some gold coins from him and after concluding the sale and after having fixed the price, he returned the gold coins to him.

Once he asked: "Maulana Saheb, what is the need for all this roundabout way? With or without it the contract is the same."

Maulana explained to him the whole procedure so much so that he became an expert in *bay-us-sarf*. He always used to explain the *mas-ala* to the general Muslim public before dealing with them. But when a knowledgable,

Molvi-like person entered his shop, he used to first complete all the dealings in the manner in which it is generally done. Then, having concluded the sale, before the person could leave his shop, he used to call him back and say:

"Maulana Saheb, will you kindly be seated? The manner in which I have bought from you is not permissible according to your religion."

Many a Molvi on hearing such a statement would become puzzled and some would even become enraged, shouting: "Am I supposed to know my religion or you?", he would reply: "Maulana Saheb, kindly be seated. Do not become angry and listen to me."

Then Heera, the Hindu, would explain the whole *mas ala* properly, pointing out how it would be permissible in Islam. Generally, the Molvi would then start to think and finally feel ashamed. The point of the matter is that in the *mas ala* of selling and buying of gold and silver, the Molvi would be a *jahil* and the Hindu money-changer would know the real *mas-ala*.

Now look at this case just mentioned. Just as in the case of Sayyedina Bilal, there are two forms of the same contract of sale. Both look exactly like the other. But the one is not permissible, while the other with a slight change in form, becomes permissible. There are so many similar cases as are mentioned in the books of Islamic scholars. It would make this booklet a much thicker book if we should mention them all.

It is, however, our duty to distinguish the permissible from the prohibited cases, whether in trade, farming, leasing or hiring. Perhaps it is not for the general Muslim public to study these books, but as for the *Ulama* and the Arabic scholars, it is incumnbent upon them to check. They will find much needed guidance in KITAABUL KABAA-IR of Imam Thahabi, and AL ZAWAAJIR 'AN IQTIRAAFIL KABAA-IR of Ibn Hajar Makki and in KITAABUL HARAAM WAL HALAAL in the IHYA of Imam Ghazali.

In his book Imam Thahabi first wrote down: "And do not devour each others' pessessions unjustly."

Then he discussed the meaning of the verse, namely that none is allowed to eat the possessions of another in an unpermitted manner, through unlawful ways. This may take place in two ways, either through seizing someone else's property unjustly as in the case of theft, deceit, fraud, robbery etc., and esecondly it may be done in jest as in the case of gambling, betting and games.

> In *Saheeh Bukhary* Rasulullah (S.A.W) is reported to have said: "Verily many peope have taken hold of Allah's possessions through unjust means and on the day of *Qiyaamat* hell will be for them."

In *Muslim* we have a *Hadeeth* wherein that man is mentioned who is on a ong journey with dishevelled hair and his whole body covered in dust. He lifts his hands in prayer: "O My Lord, O My Lord!" He does all this while his food is of *haraam*, his drink is *haraam* and his clothes too. How can his *dua* be accepted?

> Sayyedina Anas reports: "I once said: Ya Rasulullah! pray to Allah to make me of those whose *duas* are directly accepted."

> Rasulullah (S.A.W) replied: "O Anas, keep your earnings *halaal* and pure and your *duas* will be accepted because if a man places one morsel of *haraam* food in his mouth, his *dua* will not be accepted for a period of forty days."

> Imam Bayhaqi reports that Rasulullah (S.A.W) said: "Allah has indeed divided good character and manners among you in the same manner as He has divided sustenance among you and verily he gives it to those whom he loves as well as to those whom He

does not love. But indeed, He only gives His *deen* to those whom He loves. So, whomsoever He has made a man of the *deen*, him has He made His beloved. And whoever earns *haraam* wealth and then spends thereof, for him there shall be no blessings therein; and should he give thereof in charity, it shall not be accepted of him. And if he leaves thereof in inheritance for his heirs, it shall be a guide for him towards Hell. For verily Allah does not wipe away evil with evil. He only removes evil with righteousness." *(BAYHAQI)*

Ibn Umar reports that Rasulullah (S.A.W) said: "The world is sweet and fertile. Whoever has earned thereof by *halaal* means and spends thereof in righteousness, shall be rewarded and Allah will grant him entrance into paradise. And whoever has earned thereof in ways other than *halaal* means and spends thereof in evil paths, will enter into the abode of disgrace. Many are the ones who, for the sake of satisfying their base desires, enter into *haraam* earning and for them on the day of *Qiyaamat* there will be hellfire awaiting them."

In another *Hadeeth* we read: "Whosoever cares not how his earnings are, Allah will not care through which door he enters Hell."

Sayyedina Abu Hurayrah used to say: "It is better for any of you that his mouth be filled with dust than that he should cause to enter into his mouth anything of *haraam*."

Yusuf bin Asbaat said: "When a young man becomes a righteous worshipper of Allah, Shaytan says to his assistants: 'Find out from where his food comes.' When they find that his food comes from *haraam* sources, Shaytan says to them: 'Leave him alone to tire himself out in *ibaadah*, and waste not your energy on

him. About him you should not worry, because while he consumes *haraam*, this *ibaadah* of his will not benefit him in the least."

The words of the above *Hadeeth* are also corroborated by the *Hadeeth* about the traveller in the desert whose food, drink and clothes are from *haraam* sources. Another *Hadeeth* states:

"From Baitul Muqaddas the Angels exclaim every day and night 'From that person who ate of *haraam*, Allah accepts neither his compulsory nor his voluntary acts.'"

Hazrat Abdullah bin Mubarak said: "It is more acceptable for me to return to (its owner) one dirham which is of doubtful origin than to give one hundred thousand dirhams in charity."

It is also reported that Rasulullah (S.A.W) said: "When a person performing haj with *haraam* earnings recite the *labbaik*, the Angels reply to him: "Your *labbaik* is not accepted and there is no pleasure in your arrival here. And your haj is thrown back in your face.""

Imam Ahmad also quoted a *Hadeeth* in his MUSNAD: "When a person buys clothing to the value of ten dirhams of which one dirham is of *haraam*, not a single one of his *salaahs* is accepted for as long as those clothes cover his body."

Wahb bin Ward said: "Even if you should stand in *salaah* like a pillar, that *salaah* will not benefit you in the least until such time that you carefully ascertain what enters your stomach, *haraam* or *halaal*."

Sayyedina Abdullah Bin Abbas said: "Allah does not accept the *salaah* of a person who had caused *haraam* to enter his stomach until he repents."

Hazrat Sufyan Thowri said: A person who distributes *haraam* things in charity is like unto that person who cleanses his clothing with urine, whereas in actual fact dirty clothes are only cleansed with clean water Similarly sins can only be washed off by *halaal* charity."

Sayyedina Umar said: "We used to avoid making use of nine-tenths of *halaal* things for fear of perhaps falling into *haraam* "

Sayyedina Ka'ab bin 'Ujrah reports that Rasulullah (S.A.W) said: "That body will never enter paradise which had been nourished with foods from *haraam* sources."

The *Ulama* have listed all the following persons as being of those who consume *haraam*. They are the ones who impose and accept taxes, those who defraud and deceive, thieves, robbers, those who take interest on moneys or goods lent or borrowed, those who pay interest, those who fraudulently eat the possessions of orphans, those who give false evidence, those who bear false witness, those who refuse to pay or return goods sold or lent to them, those who accept bribes, those who give short measure when they sell, those who sell faulty goods after purposely hiding faults therein, gamblers, sorcerers, astrologers, fortune-tellers, painters of pictures, prostitutes, those women who for money are professional mourners and criers at funerals, those agents who without permission of the sellers take a share of the price of goods for selling articles to buyers at higher prices, those who sell free men as slaves. All these people are eaters and earners of *haraam*.

It is reported that Rasulullah (S.A.W) said: "On the day of *Qiyaamat* some such people will be brought forth with whom shal be righteous deeds the size of the mountain of Tihaamah. But when they shall be called to account, Allah will destroy all those deeds. Thereafter they will be cast into *jahannam*."

The *Sahabah* inquired: "Ya Rasulallah, why will that be so?"

Rasulullah (S.A.W) replied: "These people performed their *salaah*, they kept the fast of Ramadaan and they gave outtheir *zakaah* and their did haj duty. But on the other hand, if any *haraam* earnings came to hand , they accepted without reservations. For this reason Allah has destroyed all their good deeds."

An incident is related about a certain saint who was seen in a dream after his death. He was asked: "How were you dealt with by Allah?"

He replied: "Allah has dealt with me most graciously. However, because of one needle, I have been stopped from entering paradise. I had borrowed it from someone and failed to return it to the owner."

We have quoted extensively from Allama Thahabi. In another chapter he states: While speaking about the 62nd major sin (viz, the sin of giving short measure),: "Allah has said:

"Woe unto those who deal in fraud, those who, when they have to receive by measure from men, exact full measure, but when they have to give by measure or weight, give less than due."

Sayyedina Abdullah bin Abbas reports that Rasulullah (S.A.W) said: "Five things are given in exchange for five things. When the *Sahabah* inquired about the meaning thereof Rasulullah (S.A.W) said:

"Whenever a nation broke its agreements, Allah causes its enemies to overcome them. Whenever a nation judges by any law other than that which Allah revealed, need and poverty become their general ordeal

Whenever in a nation the evil of immorality and permissiveness (fornication and adultery) become widespread, Allah causes plagues and epidemics to be suffered by them.

Whenever a nation defrauds others by giving short measure, Allah destroys their affluence and causes famine and starvation to overcome them.

And when a nation defaults in the giving of *zakaah*, Allah causes the rains to be withheld from them."

Hazrat Malik bin Dinar says: "I once went to visit one of my neighbours who was in the last moments of his life. He said to me: "I see two mountains of fire, two mountains of fire:

Noticing his great anguish, I asked: "What is this you are saying?"

He replied: "I had two measuring cups. I used the one for measuring off when buying for myself and the other when I measured for selling to others. The first one was bigger than the one I used for measuring to others."

Maliks says: "I took the two cups and started beating the one against the other"

At this the man exclaimed: "No, stop. By beating the one against the other you are causing my punishment to become even more severe."

Then in that condition the man passed away. The person who gives short measure, defrauding others is called a '*mutaffif*'. This means small and insignificant and he is thus called because he is able to increase the amount of a small, insignificant thing. This giving of less than the correct and due

measure, falls in the same category of sins as deceit, fraud, theft and eating *haraam*. Allah has expressed *'wayl'* (woe) unto him. That is, severe punishment and a grave warning.

Some *Ulama* have said that this *'wayl'* is the name of a valley in *jahannam* which is so full of horror that even if all the mountains of the earth should be cast therein, they will all melt and become liquid.

One of the saintly Elders said: "I sincerely believe that anyone giving short measure will enter Hell, because this is such a general practice that very few can save themselves from it except those whom Allah protects."

Another said: "I once visited a man on his death bed. I recited the *Kalima Shahadah* to him, that he may read and that it shall be the last words spoken by him, but his tongue just could not pronounce the *kalima*. Then when he became a bit more lucid and conscious, I asked him: "O My brother, what is the matter? I am trying to get you to recite the *kalima*, but your tongue does not seem able to pronounce it?"

He replied: "The weight of a scale comes onto my tongue which prevents me from speaking."

I asked: "Did you then give short measure to others?"

He replied: "No, I did not. All I did was that when I weighed I did not wait for the scale balance to return to its proper place before weighing."

This is what happened to one who was not careful in weighing. What do you think will be the case of him who purposely gave less than what he should have given?

Hazrat Naafi' says that Sayyedina Umar used to pass by the shopkeepers and tell them: "Do be careful and fear Allah in your

measuring and weighing. Give full measure, for on the day of *Qiyaamat* those who gave short measure, will stand before Allah in their own sweat, which will rise from their ankles up to the middle of their ear lobes."

This will also be the position of that cloth-merchant who, when he measures for others, stretches the material so severely that nothing extra is given. But when he measures for buying for himself, keeps the material loosely (and even full of folds) so that something extra is gained.

One of our Elders said: "Woe unto that merchant who because of one seed cast aside such a great paradise which is wider than heavens and earth. And great is the sorrow for that person who because of one seed which he takes extra, buys destruction for himself."

Conclusion: I wanted to write this booklet in much more detail, but, unfortunately, I have lately been so much overcome with illness that at the commencement of every chapter, I have wondered whether it shall ever be completed or not. Hence today, Saturday, 5th Safar, I have completed this.

May Allah in His Infinite Mercy, accept this humble effort May Allah help the Muslims to eat of *halaal* and to avoid the eating of *haraam*. And may He grant this humble servant of His the same ability.

Praise be to Allah and His choicest blessings upon the chosen one from among His creation, Sayyedina Muhammad (S.A.W), his offsprings, his Companions, and all his followers till the day of Reckoning.

Shaikhul - Hadeeth Maulana Mohammad Zakariya
5 Safar, 1400
24 December, 1979
Madinah Tayyibah.